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THE

Montana Methodist.

Vol 5. OCTOBER 20, 1892. No. 101.

EDITORIAL.

The Palouse Country.

We left Corvallis, Montana, on Monday the 19th ult., at 7:30 a. m. to attend the session of the East Columbia at Palouse City, Washington. Our route was via. Missoula, Wallace, Tekoa, Spokane, but should have been by Spokane, direct from Missoula. We would thereby have saved 24 hours of time and hotel expenses, as the trains by the cut-off route do not make connections. In this case "the farthest way round is the nearest way through." We found all quiet at Wallace, business slowly reviving and our people anxiously awaiting the coming of a preacher whom the bishop had promised to send.

About ten miles out from Spokane, south, traveling either by the Northern Pacific or Union Pacific road, we come into an open, hilly prairie region covered with grain-fields and dotted with cottages and barns, and interspersed here and there with thriving villages and towns. It is known as the Palouse Country. The name is applied to all that section drained by the Palouse River and its tributaries. The Palouse heads in the Coeur d' Alene mountains. It flows in a winding course for nearly 150 miles, and drains the high rolling plateau almost to the very brink of Snake River into which it flows, after making a tumble of several hundred feet through a crevice in the volcanic rock that abounds here. The surface of the country is a succession of hills, knobs and ridges. As some one has said, you cannot call it a plain or a prairie, it is not level enough, neither does it roll. It just bulges up into hills of every imaginable shape and height from fifty to five hundred feet. The streams are sluggish, and are bordered in some places by cotton-wood groves. Now and then we find clumps of bushes and scattering pines along the hillsides. The soil is rich and productive, and the wheat and barley fields climb the steep slopes where you would think it impossible to handle a gang plow or drive one of the huge headers with which the grain is harvested.

The climate is pleasant and healthful, and possibly a little milder than in Montana. Fruit, such as apples, plums, pears, prunes, grows to great perfection, and we tasted some very fine peaches grown on the farm of an old friend, J. S. Randolph. Land is worth from thirty to fifty dollars per acre.

The country is intersected by various lines of railroad owned by both the N. P. and U. P. companies. There are numerous villages and towns which evidence considerable thrift, such as Tekoa. Rockford, Rosalia, Oakesdale, Garfield, Farrington, Pullman, Palouse.

Palouse City, where our conference was held, is sixty-eight miles south of Spokane, on the North Fork of Palouse River, near where it emerges from the mountains. It is not only surrounded by a rich farming country, but possesses extraordinary facilities for running logs down the river and has become noted for the extent of its lumber manufacture. It has an immense lumber mill, also one or more flouring mills, one of which has a capacity of fifty barrels a day. Palouse has a population of about 1500, boasts of a fine brick school-house and at least five or six neat churches, the best and most recently built, being that of the M. E. Church, South. There are two newspapers and numerous stores which seem to be doing a good business. The people are enterprising, liberal, well disposed toward Christianity and very hospitable. We greatly enjoyed our stay in the home of our old friends, Mr. and Mrs. M. W. Johnson, and were permitted also to share the hospitality of Brother Cruse and family and William Gray and family. There are many things that we have in mind to say about this wonderful country, but time and space at present forbid. We count it a pleasure and privilege to be counted worthy to assist in any way in establishing our holy Christianity among such a population and in such a rich, prosperous and promising region of country. This will do more than any thing else towards a peaceful solution of the great questions that are now engaging the attention of many of our people.

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Hypercritical—not Hypocritical.

ERRATA. In our issue of the 30th of September, in the article headed "Rather Hypercritical," by some hook or crook the types unfortunately made us use the word "hypocritical." We are greatly pained at the occurrence, as such a word or even such a thought was not in our mind. We wrote "hypercritical," which has entirely a different meaning. In the same article we wrote, "We knew of a representative of a Presbyterian Church, but the types made us say "We knew of a representative Presbyterian church, etc. The reader will please note these corrections. We beg pardon of all concerned. It is not our purpose to be unkind.

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The Editor of this paper attended the session at the Columbia Conference, at Albany, Oregon; and in future numbers will furnish the readers with an account of his trip to Pendleton, Portland. The great Williamette Valley and other places of interest.

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OUR PULPIT.

Paul's Charge to Timothy.

SERMON BY REV. G. H. GIBBS.

Text 2 Tim. iv, 2—"Preach the word."

Let us notice briefly this young preacher to whom Paul is writing. Timothy was the son of a Christian Jewess and a Gentile father. His pious mother and grandmother taught him the scriptures from his youth. Paul says in his letter to him, "I thank God...when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." (2 Tim. 1, 3.) Again he says, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. iii, 15.) O! that all children could have such training. Timothy was converted when very young; and while yet but a youth, Paul chose him to be his companion in travel, and in the ministry. He proved a most faithful preacher and assistant to the great apostle. Paul, on his third missionary tour, left him at Ephesus, to superintend the church, and to put down false teaching which had arisen there. Paul wrote this epistle to Timothy while in prison at Rome. First, he tells him how to live. "Keep thyself pure." "Flee youthful lusts." A young man, especially a young minister, should be governed by judgement and not by desires. Paul tells him to "follow after righteousness, faith, love, peace," &c. He exhorts him not to covet riches, but having food and raiment to be content. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful desires, which plunge men into destruction and perdition. For the love of money is the root of all evil." He urges him to endure persecutions. "All that will live godly in Christ Jesus shall suffer persecutions."

He exhorts Timothy to 'be strong in the grace that is in Christ Jesus." Without this grace no man can successfully preach the gospel.

Paul tells Timothy what to preach. "Preach the word." This is what every minister should preach. God save us from what the world calls big preaching, and help us to get back into the old paths. Many preachers fall into the popular style of preaching to show to the world that they do not belong to the old fogies. Nothing hurts some people so much as to be charged with belonging to a past age. They want it said of them that they are up with the times. Progress is their rallying cry. Well, progress in the right direction and along well-approved paths is a good thing, and it is just what the church needs; but mere change is not progress. Progress lies in going forward where we are and pushing Christian work according to the ways which have been defined and sanctioned by God's word. The discontented, the restless, the adventurous, and the ambitious are pleased only with novelties. They cry: "Give us something new; we are tired of the old." They will not endure sound doctrine; but after their own lusts they heap to themselves teachers, having itching ears. They turn away their ears from the truth and turn unto fables. But those who are sincere, who are seeking to know the truth, and want to know their duty, love to listen to the holy scriptures. We, as ministers of Christ, must "preach the word" whether it is popular or not. "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." (Ezek ii, 7.) "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat?" (Jer. xxiii, 28.) We must live what we preach. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear."

A minister must be an example of the believers in all things.

Dr. Bonar was right when he said, "Thou must be true thyself, if thou

the truth wouldst teach; thy soul must overflow, if thou another soul wouldst reach." A man who would impart light to others must himself see the light. He who kindles a fire in other hearts must have it burning in his own. The ministers should not stand as a finger-post on a road where he neither leads or follows but he himself must feed in the elysion field of glory if he would lead his hearers there. Much of Peter's power at Pentecost in preaching repentance was due to the fact that he had himself repented. Paul's most effective sermon was the life he lived. What a responsibility it is to be a minister of the gospel. Indeed, we may well say; "Who is sufficient for these things?" One almost shrinks back from the responsibility; but we remember the curse of Meroz. "Curse ye Meroz," said the angel of the Lord; "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." (Judges v. 23.) Meroz was under the curse because she had both ability and opportunity, and was unfaithful. Paul says, "Woe is unto me, if I preach not the gospel." When the servant of God understands his duty, he has great cause to feel his responsibility; but to me the greatest cause of feeling this, is a fact which not only concerns the ministry, but all mankind. The fact that God's eye is continually upon us. "Thou God seest me." "The eyes of the Lord run to and fro, throughout the whole earth." "The wheels of thy chariot are full of eyes." God sees everything we do; he sees our deeds, he sees our thoughts, he sees the very motives back of all that gave them birth, and what he sees he writes in a book: "And the book shall be opened." Oh! "who is sufficient for these things?" He alone who is "strong in the grace that is in Christ Jesus." "Unto me, who am less than the least of all saints, is this grace given, that I should preach the unsearchable riches of Christ." Ah, yes! this is the power that supports us. True, it is responsible, but then how glorious. Viewed in the light of eternity the church stands on a loftier elevation than the palace, and the pulpit offers a grander position than the throne. In point of honor there is no position beyond that of preaching the gospel. What a position it is! The book from which we read is inspired; the Jehovah of whom we speak, is God, the infinite one. The Christ in whose name we preach, is God incarnate in the flesh, and there is none other name given whereby men may be saved. Then let us preach the word of God faithfully.

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East Columbia Conference Proceedings.

The East Columbia Conference of the M. E. Church, South, convened in the city of Palouse, Washington, Wednesday morning, September 21, 1892, and was opened at nine o'clock with religious services conducted by Bishop Duncan in the chair.

The members present during the session were: J. W. Compton, E. G. Michael, M. V. Howard, B.B. Swift, H. B. Terry, W. H. Hodges, J. H. Shelton, G. H. Gibbs, F. C. Adkins, Michael Larkin, Henry Barnhart, W. S. Hornbuckle, A. Y. Skee and F. F. St. Clair.

Lay delegates present: W. R. Winnifried, A. H. Crow, J. S. Phillips, Wm. Gray, E. P. Warren. There was also a good attendance of visitors present from various points of the country, some of them coming from quite a distance, even as far as Pendleton, Oregon, and there would have been many more had it not been right in the midst of the busy season for the farmers, when they were harvesting, threshing and marketing their grain.

The following committees were appointed:

District Conference Journals.—Bell, Hodges, Warren.

Publishing Interests.—Howard, Terry, Shelton, Compton, Gibbs.

Conference Relation.—Compton, Shelton, Michael, Adkins, Hodges, Larkin, Swift.

Public Worship.—Swift, Compton.

J. W. Compton, as usual, was chosen secretary, and H. B. Terry statistical secretary. A number of visiting ministers of the various denominations of the city and country were introduced. E. J. Stanley of Corvallis, Montana, and editor of the "Montana Methodist," was present during the entire session, except the first day.

Rev. Samuel E. Crow, son of one of the honored lay delegates present, and who has been attending school at Emory and Henry College for four years, was admitted on trial into the traveling connection. It was an event of more than ordinary interest, and at least one person present wept for very joy to see this young and promising son of the Northwest buckling on the armor and going forth to the battle. Rev. William Fancher, formerly a Baptist minister, but more recently of the M. E Church, was recognized as an elder and admitted into the Conference. Rev. H. T. Burger's health had failed, and he was located at his own request. Rev. R. G. Isbell's health had failed and he had removed to Alabama. He was located at his own request. Rev. R. B. Crego had failed in health and was discontinued at his own request. F. F. St. Clair was still suffering from nervous prostration, and was granted a supernumerary relation. D.W.Yoakum, C. C. Eagle were unable to attend the Conference on account of lack of funds. It would have required six hundred miles of travel for Eagle to come and return to his work. Surely this is a country of magnificent distances.

W. S. Hornbuckle, Henry Barnhart and W. H. Hodges were admitted into full connection. The Bishop's address upon the occasion was one of the best we ever heard. H B. Terry and E. P. Warren, the former a traveling, the latter a local preacher, were elected and ordained elders. W. S. Hornbuckle and Albert Anderson, the former a traveling preacher, the latter local, were elected and ordained deacons.

While there was not that degree of religious fervor that has characterized former sessions, yet the session was pleasant, harmonious and highly satisfactory.

The Bishop took ample time to hear reports from the field, and inquired carefully into every detail of the work. While a brother would now and then wince under the close and pointed questions from the chair, yet he was made to feel that it was not for his sake alone that the question was propounded and the word of exhortation given, but also for the good of his brethren and for the good of the entire church. Many practical hints were thrown out and useful lessons learned that will have no little helpful influence upon the labors both of preachers and lay members in the Conference in the years to come.

The sessions were well attended, and the congregations at the religious services were large and attentive. The Bishop preached on Thursday night and Sunday morning, and delivered one of the best addresses we ever heard at the Church Extension anniversary. The other services and anniversaries were conducted by the preachers present. The preaching that we heard was excellent. The lovefeast on Sunday morning, led by Brother Skee, was a time of great spiritual refreshing. The "dew drops," which had been falling plentifully all along during the session, now broke forth into plentiful "showers of blessing."

The following are the statistics reported: Local preachers 25, decrease 2; members 1,269, increase 15; additions by profession of faith 190, decrease 126; additions by certificate 112, decrease 102; removals 275, increase 170; infants baptized 65, increase 17; adults baptized 119, decrease 95; number of churches 22½, increase 6; value of churches $54,450, increase $14,100; parsonages 6, increase 3; value of parsonages $7,400, increase $1,250; other church property $8,559, increase $2,066; money expended for churches and parsonages $9,263, increase $5,855.

SUNDAY-SCHOOLS.

Number of Sunday schools 31; officers and teachers 213, an increase of 19; scholars 1,423, increase 32; amount collected for Sunday-schools $313, increase $64; raised in Sunday-schools for missions $46 25, increase $1:25.

FINANCIAL.

Amount paid presiding elders $775.50, increase $161.20; paid preachers in charge $5,478.10, increase $1609.15; paid bishops $44 55; conference claimants, $16.65; foreign missions $337.85, increase $54 71; domestic missions $705, increase $593.50; church extension $161.25, increase $43 00; expenses of delegates to general conference $17.30.

APPOINTMENTS.

The following are the appointments for the ensuing year:

Pendleton District, M. V. Howard, P. E.

Pendleton Station, T. C. Adkins.

Weston Station, Wm. Fancher.

Heppner, to be supplied.

La Grande and Moss Chapel, P. M. Bell.

Umatilla, to be supplied by T. J. Means.

Summerville Circuit, C. E. Kirk.

Baker City and Wingville, Henry Barnhart.

Eagle Valley, D. W. Yoakum.

Baker City Circuit, Michael Larkin.

Emmettsburg Circuit, C. C. Eagle.

Pomeroy and Dayton Circuit, G. H. Gibbs.

Dayton Station, J. H. Shelton.

Spokane District, R. B. Swift, P. E.

Spokane Station, to be supplied.

Big Bend Circuit, A. Y. Skee.

Davenport, to be supplied.

Leland Circuit, W.S. Hornbuckle.

Potlatch Circuit, to be supplied.

Rockford, to be supplied by E. P. Warren.

Lewiston, to be supplied.

Genesee, to be supplied by J. W. Robertson.

Camas Prairie, Samuel E. Crow.

Palouse, J. W. Compton.

W.H. Hodges transferred to South Carolina Conference.

The Joint Board of Finance for the ensuing year consists of H. B. Terry, P. M. Bell, M. R. Hanger, P. M. Daniels.

The next session of conference will be held at Pendleton, Oregon. A vote of thanks was extended to the good people of Palouse for their generous Christian hospitality extended to and enjoyed by its members.

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Conference Notes.

The sessions of the Conference were held in the elegant and commodious church building that has been erected at Palouse during the past year, under the efficient superintendency of Rev. J. W. Compton, aided by a noble company of workers true and tried. It is the best church in Palouse. The audience room is about 30x52 feet, besides a lecture and Sunday school room adjoining, which may be utilized by opening the folding doors. It will seat 250 persons, and was completely filled at the dedicatory services on Sunday. It was a source of great pleasure to this writer to be present on that occasion, for we know something of the labor and care incident to the erection of a new church building. The debt had nearly all been provided for beforehand, but a collection of thirty or forty dollars was taken to pay for the floor matting and a few other incidentals. We rejoice in the completion of every church building in this great Northwest, for it contri-

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butes just that much to moulding public sentiment in favor of truth and righteousness, and to hasten the coming of our Lord Jesus Christ among our increasing population.

The Church Extension anniversary a great success. The Bishop was in his happiest mood, swung clear and exposed the folly and absurdity of infidelity most effectually. The deficit, amounting to about $65, was raised in a few moments. We hope the brethren will make it a rule always to see that this collection is raised in full.

The Conference raised $705, of the $1000 assessed last year for domestic missions, though we were sorry to see the collections for foreign missions so much in arrears. It makes the heart bleed to see the demands made upon our ministry, to hear the calls that come up for their services and to see the financial straits into which they are brought by trying to answer these calls. We know of one man who had to sell his best horse to pay his store bill, and worked in the harvest field to get money to go to Conference. Another had to work on the ranch during the week and preach on Sundays, while others devised other means, the best they could, to keep them in the field. Several brethren were kept from attending Conference because they had not the money to pay their fare. This will never do. The work is bound to suffer under these conditions. This course compels men to become secular or retire from the work or seek other fields of labor. The strong (financially as well as otherwise) ought to help the weak. A great many of the people in this country who most appreciate the gospel are poor, improving and securing their homes when they hope to become more independent in the future. Would the Board were able at once to double its appropriations to these Western Conferences.

It was distressing to see the gap made in the itinerant ranks by the dropping out of four effective men at a time when they are so much needed. The scene was much like that when a small but determined army meets at roll call after a hard battle and takes note of the wounded and missing ones. There were many moist eyes as the impassionate petitions went up to the throne of grace in behalf of those who were retiring from the work, and to the Lord of the harvest for more laborers to be sent into the whitening fields.

Parsonage and Home Missions.

We rejoice to see the good ladies of the East Columbia Conference in taking such an interest in the Parsonage and Home Mission work. The anniversary of this society was held on Friday afternoon and was addressed by J. H. Shelton and E. J. Stanley. Brothers M. V. Howard and H. B. Terry are taking an active interest in the cause. The report showed 7 auxiliaries, 88 members, and $519.20 raised, most of which was for local purposes.

The following are the officers for the ensuing year: President, Mrs. H B. Terry, vice-president, Mrs. Gillis of Dayton, and Mrs. Thoroughman of Pendleton; corresponding and recording secretary, Mrs. M. V. Howard, Walla Walla; treasurer, Mrs. N. E. De Spain; district secretaries, Miss Mary Embree, of Pendleton District, and Miss Annie Williams of Rosalia, on Spokane District.

Visitors.

Among those in attendance at the Conference at Palouse who were not members of the body we noted the following: Mr. R. Hanger and wife, Mrs. Gillis and Mrs. Masters, of Dayton; A. L. Thoroughman and wife, of Pendleton; Rev. Albert Anderson and family; A. J. Vesse, of Rockford; H. M. Asbury and Mrs J. S. Hogue, of Moscow; M.C. Davis and wife, of Taney; J. W. Bicknell and others whose presence contributed much to the interest and enthusiasm of the occasion. It was the first session of an annual Conference that some of them had ever attended, and they were greatly interested and greatly refreshed by the proceedings. Would that it were possible for the great body of our people to attend these annual gatherings. They would better understand our polity and be much better fitted for the work they have to do, and would begin to realize that they have a work to do, and would feel more like performing it.

East Columbia Cavaliers.

Rev. F. C. Adkins, the converted cow-boy, is one of the growing men of the conference. He made a good financial report all except the salary of the preacher in charge. He was compelled to sell his best horse to pay his store bill and work in the harvest field to get money with which to go to conference. He has done a fine work at Weston, and we trust that his labors shall be greatly blessed of God at Pendleton.

Rev. P. M. Bell is not only a systematic and strong preacher, but has rendered efficient service in straightening up the records and systematizing the work in his charge. He was slightly ruffled over the exercise of episcopal authority in refusing him a transfer to the Old Dominion Conference, but submitted like an obedient son in the Gospel. Under the blessing of God, may the worthy lady soon to become his bride be able to modify that somewhat restive spirit and direct his acknowledged energy and ability to great usefulness in the days to come.

Rev. W. H. Hodges is a young man of acknowledged ability and is true to the Church. He has been faithful and diligent in his work, in the midst of difficulties. On account of the delicacy of his wife's health, he returned to South Carolina. Bro. and Sister Hodges won many hearts during their stay at Palouse, and all regretted to see them depart. We trust they will remember and pray for the success of their co laborers who remain on the outposts.

Rev. M. V. Howard improved the church-building, enlarged the parsonage, had a revival of religion, and did a good work generally at Walla Walla the past year. He is a good preacher, an active and successful worker—full of the Holy Spirit and of faith, and much people are added to the Lord under his ministry. He is one of the strong men of the conference and will make an excellent presiding elder. We rejoiced at the presence of his wife, two daughters and two promising sons, all of whom are earnest and active workers in the church.

When Howson B. Terry went to his charge two years ago there was not a member on it. Now he brings up a full report, one of the best made at conference, showing that he has been doing faithful work among a faithful and appreciative people. He reports a good membership and a new church-building completed and dedicated. He is one of the best statistical secretaries we have met. He has been greatly favored in securing the heart and hand of one of Kentucky's most accomplished and consecrated maidens, who is cordially welcomed to the Northwest, and will be greatly helpful in organizing and carrying forward the Parsonage and Home Mission work in the East Columbia Conference.

Rev. J. W. Compton is the acknowledged pioneer of the conference, especially of that portion included in the Spokane District which in its present condition is largely the outgrowth of his faith, his wise planning and self-denying and persevering effort. His labor at Palouse the past year has been crowned by the completion of the handsome edifice in which the conference held its sessions. He has the esteem of the people of his charge and stands as a tower of strength among his brethren in the conference. He is blessed with a faithful and consecrated companion and five affectionate children. Though pressed with both domestic and official duties, he appeared to be the happiest of all the members of the conference. He now finds ample compensation for the long lonely journeys over the trackless prairies of Esatern Washington in the days gone by. Ah, brother, this is only an earnest of what is to come, if we are faithful unto the end.

Rev. F. W. Robertson, a superannuated member of the Holston Conference, has been doing fine work as a supply on the Genesee charge, to which he has returned in the same relation. He reports that a good parsonage was in process of construction when he left the charge to come to Conference, and that it will soon be ready for occupancy. We trust that our brother's health will be greatly improved and that he may be abundantly useful while among us here in the Northwest.

D. W. Yoakum, who traveled the Burnt River circuit last year, is a self-made man; "made himself," as his presiding elder expressed it, "amid the mountains and valleys of the Northwest." He possesses acknowledged ability, and is successful in revival work. We do trust, that he may be provided for so as to give himself "entirely to the ministry of the word."

Rev. A. Y. Skee was once a disciple of Ingersoll, until at a meeting held by our ministers in Oregon, he saw the truth as it is revealed in the face of Jesus Christ. During the last year he traveled the Big Bend circuit which, he said, had been traveling westward, until it reached the town of Wilber, where it had stopped. By heroic effort he had built a neat little church, for the debt upon which he had become personally responsible. The circuit paid $35 to the member. Would have paid more, but the people were very poor. The crops were light the past year—only 3 to 7 bushels per acre, while the usual crop is 15 to 30 bushels per acre. As the country develops, the people will do better. Brother Skee is a strong preacher, a devout and faithful man, and is greatly loved by his brethren.

Rev. J. H. Shelton was transferred from the Missouri Conference last fall and stationed at Dayton, where he has done a fine work. His report was full in every item. A good parsonage had been erected during the year. He is a young man, full of zeal, greatly loved by his people, greatly pleased with his work and enthusiastic over the prospects for the growth of our Church here in this great Northwest. We welcome him and his noble wife to our band of workers.

Rev. F. F. St. Clair had some excellent revivals in the early part of the year, and has a church paper in about every home on his charge. The physician forbade his preaching any more for the present. He did not arrive at the conference till near its close, and his absence was noted by all the brethren who greatly lament his affliction. When in health he is a bundle of life and sunshine. He has recently found an helpmeet in the person of Miss — Priest, a handsome young lady of Davenport. We extend congratulations to the young couple and pray for the speedy restoration of our brother to his wonted health.

Rev. B. Swift, though feeble in body, is strong in intellect, in faith, in the Holy Spirit, in devotion to the cause of truth and righteousness and in the qualifications for the duties of

The Montana Methodist.

E. J. STANLEY, - Local Editor.

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Montana Conference Directory.

HELENA DISTRICT.

Helena District, - J. E. Squires.
Helena Station, - - L. Bramble.
Boulder and Alhambra, R. S. Clark.
Stevensville and Cornvallis, W. O. Waggener, E. J. Stanley.
Butte, - - - To be Supplied.
Deer Lodge and Anaconda, W. M. Britt.
Townsend, - - - E. L. Lee.
Wallace. - - To be Supplied.
Bozeman, - - - S. B. Tabor.
Belgrade, - - B. E. H. Warren.
Willow Creek and White Hall, W. T. Goulder.
Upper Bitter Root, - T. W. Flowers.
Demersville, - - To be Supplied.
Great Falls, - - To be Supplied.
Editor of MONTANA METHODIST, E. J. Stanley.

Entered at the Pittsburg P. O. as 2d class matter.

a presiding elder, which he has discharged for two years past. Brother Swift is in great favor with both preachers and people.

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Rev. E.G. Michael has just closed an eight years' term in the presiding eldership, and as station preacher will have an opportunity to become acquainted with his family. Compact in physique, he is solid and strong in his moral and religious make-up, and systematic and successful as a preacher of righteousness. He has twelve children and twenty-three grandchildren, all of whom, in time, we trust, will espouse the cause to which our brother and his heroic wife have devoted so many years of self-sacrificing labor. Brother Michael is one of the weighty men of the Northwest.

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Rev. William Fancher, who has been a Baptist preacher, but more recently of the M. E. Church, has rendered efficient service the past year on the Summerville charge. He preached a strong and spiritual sermon at the conference and gives promise of efficient service in our itinerant ranks. May he have great success in his work at Weston this year.

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W. S. Hornbuckle increases in strength as a preacher and in the influence of a consecrated and consistent life. He finds a hearty welcome this year among the people who have been under his charge before. Great success attend him.

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Brother Gibbs has had a glorious year, many conversions, a beautiful new church built and dedicated to God. His report was almost full. His circuit is sixty miles in extent, and he was returned to carry forward the work so auspiciously begun. He will do good work anywhere.

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Michael Larkin had to leave the parental roof, so severe were the parental strictures placed upon him when he was converted. His devotion to the cause he espoused in early life is now bearing fruit in the success that follows his labor. He is a born pioneer, and delights in going to "the regions beyond." and in hunting up and organizing the forces for the fray." He lays foundations for others to build upon, sows seed that are reaped in following years. There is no truer or more devoted man to our cause than he. God bless all such.

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Brother C. E. Kirk is a modest young man, a good preacher, and has been successful in his work. He was unable to attend conference this year.

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Brother C. C. Eagle has been doing pioneer work in the neighborhood of Boise City, Idaho. He is said to be quite efficient in revival meetings. He has had to depend upon his own labor partly for a living, and was unable to pay his way to conference. There are many people in the East and South who know nothing of what some of our western preachers undergo. They will pay the expenses of men to cross the ocean and return while our preachers cannot get to conference to pass their examination and be ordained, for lack of money to pay their fare. How long, O Lord, how long!

———

Rev. E. P. Warren, a local preacher and lay delegate from Spokane district, supplied the Rockford charge the past year. He is a good preacher and an earnest, efficient worker, and would be greatly successful as an itinerant if health and other circumstances permitted. His heart is greatly enlisted for the success of our Methodism in the Northwest.

———

Rev. Henry Barnhart, the "engineer" preacher, had an up-grade with a heavy load the past year, but he made the station and was admitted in good shape. He rejoices in the fact, that his own son is among the fruits gathered in this year. Many earnest prayers and good wishes will follow our brother and sister to their new field at Baker City.

———

Rev. S. E. Crow is one of the first of the young men reared in the Northwest and favored with the culture afforded by an eastern college, who has been called into the work of the ministry in this field. May the Lord keep him humble and spiritual, and greatly bless his labors at Camas Prairie this year. We shall expect to hear from him.

——o——

How we missed the hearty handshake, the fervent spirit and the glowing countenance of our old friend and brother, R. B. Crego. We could but drop a tear when told that the condition of his health was such as to necessitate his discontinuance. May the Lord deal bountifully and gently with him and those under his care, and may it be our happy lot to meet each one of this noble band of cavaliers on the sunny banks of sweet deliverance in the city of our God, when the warfare is over and the journey is ended. What a happy meeting that will be.

——

Rev. W. H. Howard, father of Rev. M. V. Howard, is a supernumerary member of the Columbia Conference. He was appointed to take the place of Rev. R. G. Isbell, whose health failed during the year at Pendleton. Owing to family affliction, his labors have been limited. He is an old timer on the Pacific coast, and has rendered more than twenty years of active service in the itinerant ranks in Oregon and California, besides giving a son who is one of the most efficient workers we have. He has many seals to his ministry. May the Lord be gracious unto him and his afflicted companion. We greatly enjoyed their hospitality at Pendleton.

——o——

Paragraphs from Bishop Duncan's Conference Talks.

——

A Methodist preacher can meet with no greater calamity than to have to serve a people who are without religion and without common sense.

——

I never in my life knew of a man who was on the fence, either political or religious, but that when he got down, it was on the wrong side. We want men who have positive convictions and are ready and willing to express them.

——

One of the most important problems for you to solve in this country, is how to get at the worldliness of the people and how to get it out of them. I find that in some places they have a prayer-meeting one Wednesday night and a hop on the next. They just alternate. These are alarming facts, and we must study and labor to correct them.

——

Would that we had enough men that we might unfrock a few Methodist preachers for neglect in making out their reports.

——

In his address to the class admitted into the Conference, the Bishop reminded the preachers that it was a most important step they were now taking. They were to be overseers of the flock. A few things are indispensable. A preacher must know his Bible, know his Lord and Master, must know men. He must have an intimate personal acquaintance with the Master, be as intimate and familiar with him as with a personal and very dear friend whose letters you preserve and read frequently. I rejoice that with advancing years I love the word of God more and more, have less use for other books only as they bear upon this *one* book. This is essential. You cannot do the Lord's work, cannot fight the good fight of faith without familiarity with "The sword of the Spirit."

Do not trust to mere feeling. When men say they feel so and so, I want to know what they believe to make them feel so. Too many of our people eat a good dinner, have comfortable surroundings, etc, and think they have a good case of religion. I knew a man once who took his toddy and under the influence of it thought he had religion. He kept on until it developed into a case of real drunkenness. Too many of our people are not genuinely converted. They don't know Jesus. Yes, they feel happy, say they love everybody, and all that. But you ask such a man for ten dollars to help build a church in Japan. All at once his countenance changes; he has a far-off look, very far, and gets very cold. His feeling is all gone and so is his religion—if he had any. What do you believe? What is your faith? What is the question? Read the New Testament most, but don't neglect the Old.

Remember you are to be fishers of men. It takes a fisher to catch fish, must know their habits, how to bait the hook, throw the line, and how to draw it in.

A man may be able to catch June bugs, but not fish. By accident he may cast a hook and catch one—a stray fellow who has never been out before; but to fish with any success, to any remunerative extent, to justify making it a business, he must know how. Study men! study men! Study their peculiarities. Be patient, be forbearing, be long-suffering. I have watched the great horse man, O'Rear, handle a vicious horse, fiery, savage, vicious, that would strike and bite and try to destroy him. He knew the animal, was patient and forbearing until at last the beast would lay down, or stand up and submit to every command. He knew the horse. My brethren, know *men*. Sometimes a preacher will assert his independence and declare that he is going to "run" things. This only excites resentment. If you find a man who is selfish or ambitious of leadership, study the man, make him your friend. Get close to him. Get the truth into his mind and heart, and after a while he will be suggesting the very things you desire, and will be saying, "oh, yes, Bro. So-and-so, our new preacher is a first-rate man, and I like him, but he couldn't turn a wheel until I joined in with him and helped him out." There is a way to "run" things without its being known, without appearing to do so. Study to find that way. Be long-suffering. Have the Spirit of your Lord and Master.

Be careful of your habits. I have seen groups of men walking about a hotel in a swaggering kind of way, talking, laughing, smoking, chewing tobacco, sitting upon the side-walk, clothes unbrushed and generally untidy. It was disgusting. If you want to smoke or chew, or stand on

your head, it's none of my business. But it is my business whether you do these things in public, whether you make your person, the side-walk, or the room in which you stay unseating and unbearable to ladies. I have used some tobacco in my life, but very few people knew it. I never preached a sermon, nor wrote an article on the subject, nor told of my first cigar nor my last cigar, how I commenced or how I quit, and never expect to. This matter is with you. But be careful in your habits. Be models of pure and holy living, be examples unto the people in word and doctrine, in your daily life and conversation.

——

The East Columbia Conference is composed of as noble, earnest and brave men as are to be found in the Church. Strange to say, there is not an old man among them. They are young, strong, energetic, consecrated and confident. A large portion of their field is new, and capable of extension, almost indefinitely in every direction, and the brethren are determined by the help of God to extend it. From every side the cry comes to them, "Come over and help us". Bro. Skee reported a community of 3500 people without a preacher to visit their sick or bury their dead. They sent word to him "For God's sake come over and preach to us."

If possible, the brethren must receive more assistance from the general Board of Missions. They are crippled for lack of means, and cannot keep their men in the field at the present rate.

While there has not been a great increase in membership this year, there has been an increase in churches and parsonages. Substantial progress has been made. The preachers are united and determined. They are in the midst of a rich country, an increasing population, and a bright future awaits them if they are faithful.

——

Bishop Duncan captivated the hearts of both preachers and people during his stay among them. He has mingled with them freely dedicating churches, preaching and visiting from house to house. He is quick to understand the situation and ready to do all in his power to make the most of it. He is eminently practical in his preaching and his counsel. He understands the needs of the work here now better than ever before, and will not hesitate to use his influence to provide for it. His presidency in the conference was quite satisfactory, and his sermons extraordinary. He may rest assured that he will not be forgotten by the people of the Northwest.

——o——

The editor duly appreciates the great kindness and attention shown him by the brethren of the East Columbia Conference and the words of commendation spoken for the "Methodist." The paper will do all in its power to help them in their noble work. It was also a great pleasure to meet with our many friends at Palouse. Brothren Creize and family, Johnson and family, the Grays and others whose countenances and kind words are always refreshing.

——

Rather contrary to our expectations, this issue of the paper is made up while the editor is "on the wing," and this paragraph is written on board the train known as the "Overland Flyer" of the Union Pacific Railway, while we are "flying" westward at a rapid rate along the banks of the Columbia river between Pendleton and the Dalles, Oregon. This will account for the lack of variety, aside from conference news. We hope in the future to furnish our readers a more detailed account of our tour through the Palouse and Walla Walla Country, the Williamette Valley and to the great cities of Portland and Seattle. In the meantime let our friends make a special effort and send us large lists of subscribers. We hear many words of commendation for the paper. It has a bright future, and one of usefulness, if its friends will rally to its support.

——o——

Bishop Galloway's Address.

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(Continued)

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In 1861 the Methodist Episcopal Church, South, alone had 207,766 negro members. Those remaining with us at their own urgent request in 1869 were organized into the Colored Methodist Episcopal Church in America, which has about 140,000 members. To-day, in the several branches of our one great family in the United States, there are more than 1,500,000 African Methodists. Never in all the history of missionary enterprise have such wonderful results followed the imperial sweep of the Apocalyptic angel. No wonder the Southern Bishops in exultant speech pronounced those Missions "the crowning glory of the Church." And such they will continue to be till the end of time. But with achievement comes increased responsibility. With the thousands of Christianized negroes in America we are in an eminent degree debtors to the Dark Continent. Our brothers in black can, and should be, efficient apostolic agents in the redemption of the land of their fathers. One of the ablest and most eloquent Bishops of the African Methodist Episcopal Church, an ardent friend of African Missions, thus spoke in a recent notable address: "God intends that this degraded race, which has been dwarfed through ages of heathenism, shall imbibe your civilization with your religion, and when sufficiently sobered through generations of self-possession, return to Africa, and bring its millions to Christ and heaven." I confess, Mr. President, when that blessed prospect opens before me, a

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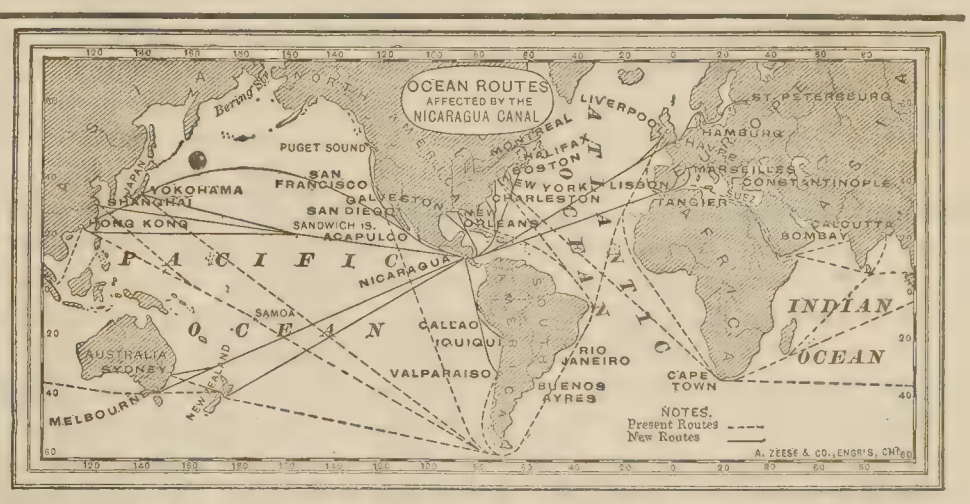

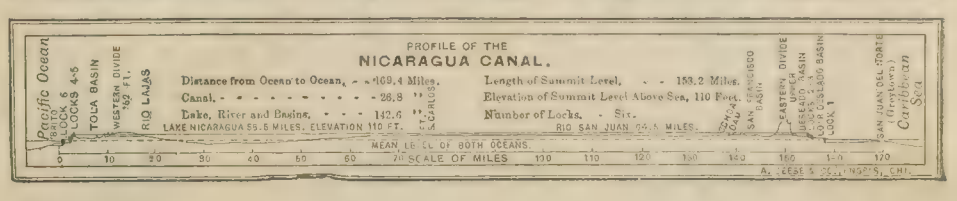

vision of spiritual conquest stirs my soul into rapture. May we not hope that it is a heavenly vision unto which we should be joyfully obedient? There are many grave issues in the different sections of our growing nation, but as you may well imagine ours is what is popular known as the "race problem." The problem is the whole country's, but its greatest strain has necessarily fallen upon the South. We have felt the fierce after-glow of the terrible conflagration; others have moralized about it as on lookers, and some are liberally, earnestly aiding in adverting its calamities; but we have been at its storm-center and felt the sweep of its wildly contending currents. As early as 1782, Thomas Jefferson thus prophesies: "Nothing is more certainly written in the Book of Fate than these people who are to be free; nor is it less certain that the two races, equally free, cannot live in the same government." In the one instance the great statesman proved a prophet; in the other, by education and the open Bible, we are endeavoring to disappoint his somber prediction. This problem we must solve, if ever, not as partisans but patriots—not as critics of the past or sentimental theorists, but as true, broad-minded, liberty-loving citizens, invoking the guidance of Heaven and constrained by the loftiest conception of the brotherhood of man. This will require long patience and honest Christian patriotism. But I believe the Church and school—the Bible and the spelling book will solve this and every other social and political problem. (Hear, hear.) I part company with any man, however high in the councils of his country, who discounts the Church and the school as prime factors in every equation The strain of readjustment has been very great. There have been lamentable disturbances precipitated by well-meant efforts at our governmental and industrial reconstruction. These were to be expected, and could not well be avoided. That they have not been more frequent and fatal is due to the restraining influence of our Christian religion. These have in too many cases caused racial instinct to degenerate into antipathy, difference of the skin into prejudice of color, and pride of blood into political and personal hostility; but amid all, and above all, I can gladly say that the masses of the Southern people are generous, helpful friends of the negro, as they should be, for we have known him longest, we justly owe him most, and ought to love him best. (Applause.) One serious complication has been an unqualified suffrage. Our wisest men of all political faiths, I think, are now generally agreed that the sudden investment with the elective franchise of several millions of illiterate people—lawless with a strange sense of liberty, and totally ignorant of public affairs—was an experiment of infinite hazard. To the colored man the franchise became a frenzy, politics a passion, holding office a fetich, and loyalty "to party" a cardinal doctrine of religion. (Laughter,) On the other hand, these innocent suffragists have been made the football of parties, and the pitiful victims of shameless partisans. But I believe the storm has spent its fury, the clouds are drifting, and patches of pure sky are appearing. In the first place, the whole country is thoroughly committed to the intellectual training and elevation of the colored people. (Cheers.)

It is the settled policy of all the Southern States to provide the negroes with equal facilities to acquire an education at public expense. We have now 1,213,092 colored children in the State schools. In this beneficient work, our brethren of the North have liberally provided for institutions of higher grade, while the elementary schools are maintained by State taxation. Multiplied millions of dollars are thus freely given. But in all this we have not whereof to glory. Duty demanded more. In the second place, the negro is improving. And his progress has been great, though not uniform or universal. He is acquiring education, increasing in intelligence, accumulating property, developing character, and improving the ethics of his religion. In the State of Georgia alone the negroes own nearly 800,000 acres of land, and much other property, all valued at $12,000,000. Is not that progress? (Hear, hear.) I do not deny that some among us doubt the fact of any real improvement, and are skeptical as to the final outcome. Others, who take little account of time as a factor in developing a civilization or a race, become very impatient. And there are discouragements that sometimes dishearten. But I believe the tendency is upward and the future affluent with hope. I have studied with great interest your enlarged and enlarging educational policy, placing you well abreast with the highest modern culture, and am happy to report a like movement in our own land and in all branches of American Methodism. If you need a positive, essential faith as the basis of your national education, we the more. In a Government like ours, defined by the immortal Lincoln to be "a government of the people, for the people, and by the people," the very freedom of our political institutions and traditions is a concealed peril. It may beget a dangerous latitudinarianism in doctrine, a spirit of unrestraint, a lack of reverence for the forms and majesty of law, and a socialism that tends to anarchy. A safeguard we have found in our type of Christianity. I would not be chargeable with extravagance in saying that, but for the simplicity and purity for our Protestant faith—to which Methodism has so generously, magnificently contributed—our governmental experiment would have been a mournful failure James Madison, one of our Presidents, stated only a half-truth when he said, "A popular government, without popular information or the means of acquiring it, is but a prologue to a farce or tragedy, or perhaps both." Our need is not education, but right education—an education that is positively, potentially Christian—that develops character while imparting information, and magnifies the imperatives of its ethics above the *dicta* of philosophy or the discoveries of science. We want the education "that fits men not only for life, but for eternal life"—(hear, hear)—believing as we do that "without faith in the next world we shall lose interest in this." When Dr. Coke and Bishop Asbury determined to form an institution for the education of American youth, they issued a prospectus, which has this title: A Plan for Erecting a College, Intended to Advance Religion in America." And on that principle our educational system has been built, with our great Vanderbilt University as the center—of which I regret that time will not allow me to speak. I readily admit, as one of your own eloquent ministers has happily phrased it, that "God has not staked his all on Methodism." But though the Methodist spirit and movement have not exhausted the resources of Omnipotence, it has been in the Western world his mightiest expression of spiritual and saving power. It has not, possibly, produced the deep and wide "ethical revolution" it should, but its influence has been wonderful and abiding. It is not a spent force as a revival. (Hear, hear.) With us, as in the days of Asbury, Methodism is a divine antagonism to sin—an eternal protest against the reign of evil—a sanctified impatience for the contest if the nations—an organizer, "Go into all the world." It is the Church of all classes—of the highways and hedges. "The Protestant Propaganda—a perpetual reconnaissance in force." In theology, while adhering strongly to the doctrines so clearly stated by Wesley, so valiantly defended by Fletcher, and so ably elaborated into a logical, consistent system by Richard Watson, we yet give hospitality to the accepted results of critical and philosophical investigation.

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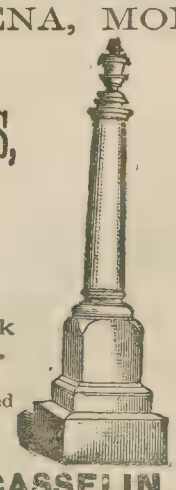

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REV. E. J. STANLEY, Editor and Business Manager.

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THE

Montana Methodist.

Vol. 5 OCTOBER 31, 1892. No. 102.

Notes

—For several issues past we have devoted our space largely to reports of the western and northwestern conferences. Now that the sessions are ended we shall endeavor to furnish our readers with a greater variety of interesting matter.

—Bishop Duncan remarked to some friends that this year he had sent this scribe home to get acquainted with his wife and children. Well, we have just returned from a visit of nearly four weeks in Oregon and Washington, and find a pressing call to go in another direction. So much for the staying at home part of the programme. It does not look much like staying at home when we are to fill the columns and foot the bills of a paper such as we are striving to make the MONTANA METHODIST.

—Please renew your subscription just as soon as convenient, and try and forward another name with a dollar. The love that you have for the cause of Christianity here in the northwest will surely prompt you to do that much.

—A fifteen carat sapphire was recently picked up in our State, which when cut down proved to be most valuable.

—An express train on the Union Pacific road, 32 miles east of Pendleton, Oregon, was recently saved from a fearful wreck by a tramp. A huge mass of loose rock had slid down on the track on the hillside where the road-bed is built on a shelf cut out of the rock. It was discovered by the tramp who built a fire and waved a fire-brand as a signal to the train that came thundering along at the rate of 45 miles an hour. The engine was brought to a standstill just as it struck the rock pile, and doubtless many lives were saved. The poorest and most despised of the children of men, by faithful and prompt use of the opportunities that come to them may become greatly useful and helpful to their race.

—Two large steamers recently collided on Puget Sound. The collier "Williamette" ran into the large passenger "Premier." A number of lives were lost. It was in a dense fog. How many are the perils of those who go down to the sea in ships. Not as numerous, nor so great, however, as those that beset every mariner sailing over the sea of life where ten thousand foes arise to draw us from the skies where we are tossed by every wind of doctrine, and the great adversary is using all his cunning devises to befog the minds of his victims that he may overcome them and drown them in perdition. Be sure that you ever have on board that hope which is an anchor to the soul both sure and steadfast, and which entereth into that within the veil whither Jesus, the forerunner, has for us entered.

—An effort is on foot in Portland, Oregon, to set aside Mount Hood and the country around its base as a National Park. This is well. But with all the grandeur of Mount Hood, which is considered the pride of Oregon, yet it can never begin to vie with the Yellowstone National Park in the scenes of natural beauty and grandeur which it offers to the traveler.

—A recent canvass of the State of Oregon, estimates its population at 386, 877, an increase of nearly 40,000 since the census of 1890.

—A grand celebration in honor of the discovery of America by Columbus was begun in New York City on Monday, the 10th inst. The city was in gala attire. Broadway was festooned and arched from Castle Garden to Harlem. Twenty-five thousand school-children marched in procession while the sidewalks were crowded with enthusiastic spectators.

—Hon. Robert Lincoln, American minister to England, was honored with an invitation to act as pall-bearer at Poet Tennyson's funeral. Being unable to accept, his place was filled by Mr. Henry White, secretary of the American legation. The Tennyson family expressed a wish that America should be represented at the funeral.

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Columbia Conference Proceedings.

The Columbia Conference of the M. E. Church, South, met in its twenty seventh annual session at Albany, Oregon, on Wednesday, October 5, 1892, at 9 o'clock a. m, and was spent with the usual devotional exercises, conducted by Bishop W. W. Duncan in the chair, followed by the administration of the Lord's Supper.

In the absence of the former secretary, D. C. McFarland called the roll. There were present during the session, clerical: D. C. McFarland, R. C. Oglesby, J. W. Craig, T. P. Haynes, W. J. Fenton, W. L. Molloy, J. W. Shreve, P. A. Moses, R A. Reagan, H. S. Shangle, H. B Swofford, J. F. Wallace, J. L. Futrell, T. Thomas, J. W. Parker, J.W. May, J. M Turner, J. B. Parnall, M. O. Ligon, C. U. Cross.

Lay delegates present: J. A. McGhee, F. S. Doughton, Geo. T. Burkhart, S. J. Wilhoit, Michael Dean, William Ledgerwood. There were six out of the eight lay delegates present, and we know of one, a brother Day, who was kept from coming by a very great affliction in his family—the death of a son.

P. A. Moses was chosen secretary, with Reagan and Shangle for assistants.

The usual committees were appointed, the boards filled up, and the Conference put in working trim.

Drs. E. K. Miller, of the Missouri Conference; H. M. Dubose, editor Pacific Methodist Advocate, San Francisco; F. C. Heitzler, agent American Bible Society for the Northwest; Rev. E. J. Stanley, of the Montana Conference, and editor of "Montana Methodist," and a number of pastors from neighboring churches were introduced.

The Conference resolved to meet at 9 o'clock a. m., and adjourne at 12 m. The afternoons and evenings were devoted to committee work and public worship.

Most of the time, after the first day, was devoted to receiving reports from the charges. The Bishop was very careful to inquire into all the details of the work. His counsels and exhortations, suggested from time to time by these reports, fairly bristled with points and were highly interesting and helpful, not only to the preachers, but also to the large number of visitors present at the Conference.

The past year had been a very trying one in several respects. The crops were light, times very dull, and the preachers were very meagerly supported. If most of the preachers had not received assistance from private sources, in addition to their salaries, they could not have kept in the field. It is a mystery how the average Methodist minister gets along. But he generally gets through some way, no matter how little he has received, goes to Conference fairly well dressed, with a cheerful, hopeful spirit, makes the best report he can under the circumstances, and reports for duty next year. There had been some revivals, and several churches and parsonages built, but not sufficient to make up for the losses from removals and from pruning the church rolls and reducing the force down to a real positive working basis. The Conference has some real heroic spirits in the 'old guard' who have done a grand work by their fidelity to our cause in times that tried men's souls, and it has received a fresh infusion of good blood by transfers, among whom are some men who will be greatly useful to the church there if faithful to the charge committed to them.

J. W. May and J. M. Turner were admitted on trial into the traveling connection. G. S. Hanleiter was discontinued. C U. Cross and W. J. Fenton were ordained deacons. Lewis A. Fenton, a supernumerary, had died in great peace during the year. He was a young man, unmarried, good and true, deeply pious. His last words were, "It will soon be rest, oh, how glorious!" It is surely an honor to die with the armor on in such a field, in such a cause. We covet no higher than this.

A pleasant episode was the presentation to the bishop, by the Conference, a mallet made of myrtle wood, a native growth in Oregon. Brother Reagan, who made the speech, referred humorously to the fact that he was appointed last year to "cane" the bishop, and now it became his duty to "maul the presiding officer. The bishop said that fortunately he had never found it necessary to use a gavel, but if at any time in the future it became necessary he would take great pleasure in using the one presented by the brethren of the Columbia Conference.

The following are the statistics: Members 1,201, decrease 104; local preachers 10, decrease 4; churches 27, value $29,292; parsonages 11, value $7,500; expended on churches and parsonages $9,603.88; adult baptisms 40; infant baptisms 14; Sunday-schools 29; officers and teachers 186; scholars 1,022; money contributed by Sunday-schools $166 98; assessed for foreign missions $521.40, paid $153.85; assessed for domestic missions, $422 15; paid $100 95; church extension, paid $39 55; education paid $12.65; paid for Bible cause $3.25; collected at church extension anniversary $135, in addition to what had been paid on the pastoral charges. There had been assessed for the two presiding elders, total $548.60, and paid on the same $395 68; assessed for preachers in charge $4,475; paid $2,566 88; paid

bishop's fund $30.47; other objects $115.56.

The next conference will be held at Myrtle Creek.

The following are the appointments:

Williamette District—D. C. McFarland, P. E.

Albany Station—E. G. Harmon.

Corvallis Station—M. O. Ligon.

Tangent Station—J. L. Futrell.

Dallas and Dixie—C. U. Cross.

Independence and Louisville—sup. by H. F Dennis.

Lafayette Circuit—J. W. May.

Tellamook—J. W. Shreve.

Oregon City—W. L. Molloy.

Brownsville—T. Thomas.

Lebanon—J. M. Turner.

Junction City—T. P. Haynes.

Rosebury District—H. S. Shangle, P. E.

Rosebury and Oakland—W. J. Fenton.

Myrtle Creek—P. A. Moses.

Cogsville City Station—J. B. Parnall.

Grant's Pass and Medford—R. A. Reagan.

Jacksonville—R. C. Oglesby.

Applegate—H. B. Swofford.

Linkville—J. F. Wallace.

Lakeview Mission—J. A. Bryant.

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Resolutions.

1st. That we extend the brethren and friends who have so hospitably entertained us during the session of our conference, our sincere thanks, praying the blessings of God upon them, their homes, and their city. Signed by H. B. Swofford, R. C. Oglesby, M. O. Ligon, H. S. Shangle.

2nd. That we hereby express our hearty appreciation of the presence and services of our beloved Bishop Duncan, and also of Dr. H. M. Dubose, Revs. E. J. Stanley and E. K. Miller; and if in the providence of God they shall find it possible to visit any of our conference sessions in the future we shall greet them with joy. Signed by H. S Shangle, W.L. Molloy, R. C. Oglesby, H. B. Swofford.

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Church Extension.

The secretary of the Church Extension board gives the following figures:

Amount received from the charges $52.15; raised at anniversary collection $133.65; total $185.80; about $25 above the assessment. There were applications to the conference board for aid from nine charges, aggregating $4,400.

Mrs. J. L. Futrell was elected President of the Woman's Parsonage and Home Mission Society; Mrs. James Jenks, corresponding secretary and Mrs. Cobb, recording secretary; Mrs. H. S. Shangle retains her office as its efficient treasurer. The chuch extension anniversary was a grand success. Dr. Dubose made a brilliant address and was followed by the Bishop in his own peculiar style. The audience will not soon forget the train of cars alluded to by the first speaker and elaborated and dwelt upon at some length by the second. He assured them that the Columbia Conference people were not on the "train" and could not hope to get on until the amount of the deficit was raised. They seemed to accept it as true, paid over the money in a short time, and all rejoiced.

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Report of the Board of Missions.

A Macedonian Cry.

The question of the necessities of our work was discussed, and our longing, yearning desire for more men and means was often alluded to. The large opportunity for us at Portland and the Puget Sound country seem to hold up its hands as a Macedonian crying to us to come and help.

Then, Southeas ern Oregon, we know is a fine and promising field. Some of us have recently been through there and have heard the real, literal yearning of the people for our church. Klamath and Lake counties—yea, all that eastern tier of counties—are almost literally destitute of any preaching by anybody. Now is the day of our opportunity. Oh, that we could enter at once with a good force. But where is the means and where are the men? We are sure the men can be found. Oh, that the Lord would put it into the hearts of people with money—much or little—to furnish that. [These counties referred to, we are told, contain each a population ranging from seven to ten thousand, and many of them are substantial men. Surely this is a strong and urgent call. Would that the Church would hear and heed, and above all, be stir herself and answer it.—Editor]

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Columbia Conference Notes.

Our joy at meeting with the brethren of the Columbia Conference was not entirely unlike that of the African explorer upon reaching the settlements and meeting with friends near the coast after his long and perilous march through the wilderness and down the Congo. For twenty-three years we had been working our way westward, helping, as best we could, to extend, establish and strengthen the lines of our beloved Zion, from Missouri, across the prairies of Kansas into Colorado, through the valleys and amid the mountains of Montana, Idaho and Washington. We had met with brethren beloved and enjoyed seasons of refreshing, as we heard the good news that came to us of the work along the coast, but we confess to an intenser delight than ever when we entered the Conference room and were surrounded with preachers and almost overwhelmed by the greetings of those who are working where the waves of the Pacific wash the shore, and whose self-sacrificing labors are dotting the western coast with parsonages and churches.

The editor dully appreciates the cordial welcome extended him personally and the kind words of commendation spoken by the committee for the "Montana Methodist." Nearly all the preachers, and a goodly number of the laymen, gave us there names for the paper. Space is being annihilated; the lines are drawing closer together. Already we begin to feel the thrill of a stronger faith and hope imparted by this closer touch of hand and heart with our brethren "beyond the mountains." God is in the movement. May He sanctify all these means to our growth in grace and to the greater growth and extension of His Kingdom throughout our broad land.

The hospitality of the people of Albany seems to be unbounded, judging from the royal manner in which we were entertained in the elegant home of Hon. J. K. Weatherford and wife. Every possible want was anticipated and every luxury provided that are fined and generous hospitality could suggest. Added to all this was a pressing invitation to "come again, stay longer, and bring with us the better half of the houshold." Our stay in that home of intelligence and refinement will be long remembered.

What a privilege to meet with Dr. Dubose, editor of the "Pacific Methodist Advocate," whom, though not having seen, we had learned to love. He is of medium stature, stout-build, with dark hair and mustache, a full, bright eye, a sunny face, and has a rather rapid utterance. He is brainy, brilliant, cultivated, classic, clean cut, captivating. A single dash at his editorials and sketches and they are finished ready for the printer. His sermons and addresses show close thought and careful preparation. He held his large audience in breathless silence at the M. E. Church on Sunday morning while he related in his own unique style the "love story of the universe," suggested from a passage taken from the Song of Solomon. We gave him a pressing invitation to visit the Montana Conference which he hopes to do at our annual session next fall. Our people will rejoice to see and hear him.

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We were most delightfully surprised at seeing our friend, Dr. E. K Miller, one of the presiding elders of the Mission Conference, at Albany. He has relatives as well as hosts of friends in Oregon who were delighted to see his face and listen once more to his message of love. He preached an excellent sermon on Wednesday night. There were many present who had known him in California where he labored many years, and some who were his parishioners during the years of his young manhood in Mo.

The religious services of the conference were largely attended by devout and interested hearers. Not a few people came scores of miles to enjoy the conference services. The climax was reached at the conference love feast on Sunday morning when there was such an outburst of religious fervor as we have not witnessed before for many days. A brother remarked that it was a real Pentecost. Surely they were all of one accord and one mind, while preachers, laymen, men, women and children, talked, shook hands, wept and shouted the praise of God together. It was good to be there.

The days of heroism are not yet past. Men would not endure what many of our preachers in this conference (and their noble wives) are enduring if they did not have within them the stuff that heroes are made of. The idea of a man and wife and family of from three to six children living on a salary of from two hundred to four or five hundred dollars (oftener the less amount) is astonishing. We all know where it will lead to if there is not a change. Preachers are forced to become secular and thus neglect their legitimate work, or to abandon the field. The time has come for a change. The people must rally with greater liberality to the support of the work, and the church at home must also make greater appropriations than heretofore. We cannot longer be silent to those Macedonian calls and remain guiltless.

At Albany we met with a venerable Christian lady, Mrs. J. E. Carter, a widow in the full sense of the word, according to the "Pauline standard" as given in First Timothy, fifth chapter, ninth and tenth verses. She was a member of the church on the same circuit with our parents and attended a camp-meeting at Fire Branch camp-ground, near Knoxville, Mo., in '54 or '55, where Clanton sang and Dockery and others preached with mighty power. Her home, near Denver, Colorado, was "a shelter in time of storm," for Baxter and Stateler in bygone years, where the latter was stopping when his house was burned in Kansas. Her home was also a stopping place for him on his trips to and from Virginia City, where he was going then to preach during the severe winter weather in '64 and '65. She and her family accompanied Stateler and his wife on that long journey they made to Oregon, an account of which was recently published in these columns. She is a genuine mother in Israel, zealous for the success of the armies of Israel and is working and waiting with a well-grounded hope of everlasting life. Who can tell how much the prayers and entreaties of such faithful and consecrated mothers has contributed to the maintenance and success of our cause in the great West?

Missionaries! Missionaries! Missionaries! They seem to be everywhere. Bishop Marvin, we believe, once said that he found them all

around the world. We have found them in force in Kan., Col., Montana, Idaho, Washington, and now we have come upon perfect colonies of them in this great Willamette valley in Oregon. To say that there are worse people in the world, is putting it entirely too mild. On the other hand, while there may be some exceptions, yet we are glad to find them well represented in the class who constitute the bone and sinew of the country where they live. The Methodist pioneers, such as Monroe, Caples, Marvin, Stateler, Green, Redman, Patton, McAnally, Leeper, Rush, Berryman, Vandeventer, Devlin, Dockery and hosts of others, preached a pure gospel among them which took hold of their lives and is now bringing forth its fruit in the churches and conferences that have been planted in these mountains and broad valleys of the West. May our labors as ministers be as productive among the people to whom we minister in this Northwest, in the years to come, as others have been.

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Columbia Characters.

Rev. D. C. McFarland is one of the strong men of the conference, physically, intellectually and spiritually. He is a Missourian by birth, but was on the Coast in time to enter the Columbia Conference at the time of its organization. He leads the singing, talks but little on the floor, though what he says is to the point, is zealous for the character and welfare of the church he loves, and wields a strong and wholesome influence throughout his district, where he has served as P. E. and P. C these many years. "May his bow abide in strength for years to come."

Rev. R. C. Oglesby was converted at a C. P. camp-meeting in Putnam County, Mo.; came to Oregon in '53; joined the M. E. Church, South, in 1861, and entered the traveling connection at the first session of the Columbia Conference, in 1866. He has never missed a roll-call nor a religious service in the Conference since its organization; has been presiding elder 11 years of the time. In company with Compton and Mays he organized the work in Pendleton District. He had the honor of accompanying Bishop Marvin much of the time when he was in Oregon. He loves the church, works and prays for her prosperity, and will have a bright crown when his work is done.

J. W. Craig, though almost bald, is quite brainy (nothing unusual, you know), and is modest and unpretensious in manner. He is an Arkansan by birth, but came to Oregon in '52, joined our church in '61, united with the Conference in '66, in the same class with McFarland and Oglesby. He was for three years presiding elder of Oregon District, which then embraced all the State occupied by us, his district numbering from 18 to 21 appointments. He was in California awhile, and now transfers to East Columbia Conference. He has seen hard service, which is now telling upon his health.

Rev. R. A. Reagan came from the Tennessee Conference in 1890, and took the plan of Brother Leach who went to China. He has been a member of the Tennessee Conference for 30 years and is noted for his striking resemblance to Bishop Haygood. His wife is a relative of the lamented J. B. McFerrin, and his daughter, who was sent to China five years ago by the Woman's Board, is now married to Rev. C. B. Moreley, P. E., of Matsuyama District, Japan. Another daughter married the son of Rev. T. J. Duncan of Tennessee. He is both well related and well regulated.

Rev. W. J. Fenton was born in Crawford County, Mo., in '65, converted in '82, began preaching in '87, came to Oregon in '90. Was a school teacher. When his brother died he took his place as a supply on the Coquilla Circuit, joined the Conference one year ago. He is a young man of good gifts and will succeed.

Rev. W. L. Molloy came from Kentucky, where he was born in 1832, just 60 years ago. He was sent to Oregon in '87 by Bishop Hargrove and has been in the regular work ever since. Having gotten out of the traveling connection under peculiar circumstances, after he was 56 years old he re-entered *de novo*, passed the course of study and regained his former standing. He was happily married about one year ago to Mrs. Amy May, a devout Christian lady, and is happy on the way. Bro. Molloy succeeded in erecting a neat church building at Teasel Creek last year which was dedicated by Bishop Duncan just before Conference.

Rev. T. Thomas was born in Shropshire, England, 1846; came to America in '68; converted in Minnesota in '73. He has been a traveling minister 8 years, and came to us from the Wesleyan Methodist Church. He came to Oregon in '90 and united with the conference one year ago. Served the Tangent Station, where he received a fairly good support from the people. He is an excellent preacher.

Rev. H. S. Shaugle came from the Southwest Mo. Conference about two years ago; was stationed at Albany, where he made many friends, and was compelled to take a supernumerary relation at the last conference. He is well balanced, consecrated, a good preacher; a systematic worker, and we doubt not will make himself felt for good throughout his district this year. Success attend him.

Rev. C. U. Cross has done service and has a most interesting history. He is a young man, though married, and worked as a captain in the Salvation Army for about five years. Had his nose broken once by a young rough while engaged in street work in Albany, Oregon. (The young man who did it was converted next morning.) His health failed; he retired, grew cold, attended a Southern Methodist meeting, was genuinely converted, began preaching, and is more and more pleased with our church. He is bright, sunny-faced, and spiritual. May the Lord give him great success this year.

Rev. T. P. Haynes was born in Kentucky, became a preacher in Tennessee, and came from that conference to Oregon in 1874. Was presiding elder of Rosebury for the past two years. He is talkative and rather humorous on the conference floor, of a cheerful temperament, and is a good strong preacher. His family is heavy for district work in the Northwest the present financial depression.

Rev. J. B. Parnall was born and raised in England, became a preacher in the Bible Christian Church, and on coming to America he united with the M. E. Church, South, uniting after a while with the Missouri Conference, where he labored for five or six years, after which he came at the earnest call of the church to Montana four years ago, serving the Stevensville charge, one of the leading appointments in the Conference, the entire time. Thinking that a residence nearer the sea coast would be conducive to his health, and furnish him greater strength and vitality for the Master's work, he transferred to the Columbia Conference. He is one of the best preachers, deeply pious, consecrated, zealous, systematic and successful in building up the Church. He leaves hosts of friends in Montana who greatly regret his departure. We bespeak kindly treatment for him and his excellent wife, and we know they will have it.

Rev. M. O. Ligon is a native of South Carolina and graduated at Wofford college under the presidency of J. H. Carlisle, who he regards as one of the greatest men in the world. He is of good Methodist stock, traveled some before leaving the South; he came to Oregon two years ago, was stationed at Corvallis, where he is doing fine work. He is a young man of fine spirit, is deservedly popular, and will be heard from in the future, if life and health are spared.

Rev. C. G. Harmon is a young man from South Carolina, and has been stationed the past year at Albany where he married in April. He has built a nice parsonage, is deservedly popular, and there was an urgent plea for his return. Brother H. increased his popularity in the conference by the excellent entertainment he provided for members and visitors.

Rev. P. A. Moses is a Virginian by birth and education, a graduate of Randolph and Macon college, under the presidency of Dr. William A. Smith, with the second honor in his class. He was president of Whitman college, Ark., for four years, and left that to come here. He is seventy-four years old, has had many ups and downs, yet he is young in spirit, active, full of energy, zealous for the success of the Church of which he is an honored and useful minister.

Rev, J. L. Futrell came from the Indian Mission Conference, where he had some experience in newspaper work as one of the proprietors of "Our Brother in Red," the organ of that Conference. He has a pleasing address, is enthusiastic for the success of our Methodism in the Pacific Northwest, and will do his part towards its achievement.

Rev. J. M. Parker came to us from the Protestant Methodist Church a year ago. He is a zealous worker, remarkably successful in paying off old church or parsonage debts, and enthusiastic in the advocacy of a higher life for Methodist people.

Rev. J. W. Shreve is a Virginian by birth and raising. We first met him at the East Columbia Conference two years ago. He spent part of the following year in the "Old Dominion," and when he returned, he transferred to the Columbia Conference two years ago. He is a man of good sense, faithful and true to the Church, an earnest worker and familiar with the hardships of a western cavalier.

Rev. J. F. Wallace, though a young man, is an old timer on the coast, was engaged in secular business until recently, entered the Conference one year ago and served the Linkville circuit, which is 50 miles in extent. He is tall, strongly built, sunny faced, a great rustler, and succeeded in building a parsonage, doing the work with his own hands. He traveled 350 miles, bringing his noble young wife with him, in his own conveyance, to get to Conference. He will succeed.

Rev. J. M. Turner who was admitted on trial, had served as a supply for two years and had proven faithful and efficient in his work.

Rev. J. W. May, also admitted on trial, is a native Oregonian, a good man, without reproach, loyal to the Church, and with pluck sufficient to go to school and secure a fair education, even after he was married.

Rev. H. F. Dennis is a local preacher of good report. He has served the church in various relations as exhorter and local preacher for 40 years. He has raised a large family of children, one of whom is the wife of Rev. F. Adkins, of the East Columbia Conference. He has traveled as a supply on various charges, just

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E. J. Stanley, - Local Editor

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Montana Conference Directory.

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Deer Lodge and Anaconda, W. M. Britt.
Townsend, - - - E. L. Lee
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Bozeman, - - - S. B. Tabor.
Belgrade, - - B. E. H. Warren.
Willow Creek and White Hall, W. T. Goulder.
Upper Bitter Root, - T. W. Flowers.
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Great Falls, - - To be Supplied.
Editor of MONTANA METHODIST, E. J. Stanley.

Entered at the Pittsburg P. O. as 2d class matter.

taking for his services what the people were disposed to give. His faithful wife was recently called from his side to her home on high, and he is rejoicing at the prospect of a meeting again when the warfare is finished.

Rev. B. R. Baxter is a local preacher in this Conference He was licensed to preach in Missouri in 1844, and entered the traveling connection at once. Was ordained deacon by Bishop Paine in '46, elder by Bishop Andrew in '48, and transferred that fall to Indian Mission Conference, then back to Missouri in '52. In '63 he left Missouri, and went to Nebraska City. Made one or two trips to Denver, and in '65 went with a freight train—ox teams—to Virginia City, then to Helena, Montana, arriving about the 1st of January, '66. For two years he preached, and superintended a Sunday-school in Helena, living on a ranch on Ten Mile Creek. In '68 he moved his family to Oregon, traveling by way of the old Mullan road, which the party had to clear of logs and fallen trees. He settled in the Williamette valley. He has been in the regular work only about five years since that time, serving as college agent, station preacher and presiding elder. The demands of a large family, and the limited support furnished by the Church compelled a location, since which time he has been preaching here and there, as time and strength permitted, "on his own hook." He says he is still for the M. E. Church, South, first, last and all the time. His heart and sympathy are still with the ministry, but he is resigned to the lot that has fallen to him. The gospel that he once preached with such acceptability and power sustains and cheers him in his advancing years. His hair and beard are silvered, his voice slightly tremulous, but his form is still erect; his features strong and placid, and his eyes fixed upon the mark and prize above.

We had crossed his path so many times in Missouri and Montana, and had heard so many kind words spoken of him and his ministry during the days when men's souls were tried, that we felt it a great privilege to look into his face, shake his hand, hear from his own lips the accounts of his labors, and receive his blessing. May the Master deal gently with this venerable man of God in his old age.

——o——

It was surely a great joy to us to meet such noble laymen as J. A. McGhee, F. S. Doughton, George Burkhart, S. J. Wilhoit, Michael Dean, William Sedgerwood, A. Cauthorn, Woods, Bryan, Montanya, Cundiff, Householder, Jenks, and others too numerous to mention. Most of them came here when this was a wilderness and have helped to make it rejoice and blossom as the rose. They have stood by the preachers and have been and are still, pillars in the church of God. It was an inspiration to hear them sing and pray and talk and shout the praise of God, as not a few of them did at the love feast on Sunday morning. With such interest in and devotion to the work of the church as one witnessed among the laymen (the good women—the "elect ladies"—of whom there are not a few, included) there can be no doubt about the future of our church in the Northwest.

——o——

Notes From the Field.

Dear METHODIST:

I must keep the promise I made, to write frequently for your columns this year. Deer Lodge, the place I call my home now, is a delightful little city—with or without the capital. From here I attended my first quarterly meeting at Townsend the first week in September. Bro. Lee had just returned from the Flathead country, his former charge, and had hardly gotten started with his work. He had rented a house in town and was prepared to move in soon. The occasion, all taken together, was pleasant and profitable to us all.

The Conference ordered the disposal of the old "Duck Creek" church or its conversion into a house for the preacher. If it can be moved into town and cut up into rooms, it will make a fair parsonage and save the the P. C. $150 rent. We now hope this very thing is being done. Several friends of the church offered to help in work. I think it can be accomplished with $200 cash.

Bro. Britt moves off well at Deer Lodge—had a pleasant Q. conference session with him and his excellent people in midweek.

The sale of the Anaconda church property had been effected by this board of trustees during the quarter for $4,000. The Conference Board of Church Extension, was given the distribution of this fund for church and parsonage building in the conference.

Bro. Wagenner met me at the train in his new buggy at Stevensville, and for the first time I began to feel the honor of being presiding elder. His people saw he was a big man and that he must have something to eat, and they agreed to give him $900 as P. C. for the year. He will certainly keep up appearances on that and the appropriation made. He distributed the P. E. quite liberally around the work, delivering me Monday evening, at Hamilton to Bro. Flowers who drove me behind his excellent preacher's nag up to Grantsdale, where on Monday night we held his quarterly conference with hopeful outlook and returned via. "ye editor's" home (in your absence) to join in the closing scenes of a fishing-day, at Bro. Flower's home. Bro. McAlister of the M. E. church, the fisherman of that section, had come up with Bro. Wagenner and Father Wagenner, and before Brother Flowers and I got there had caught very many fishes — a bucket full of these, together with a sack of apples, a paper of plumbs, a jar of strawberries and some rolls of butter made my family more glad than usual to see me come home.

Willow Creek is one of the oldest places in the conference, and it was the good old style way in which they met and received the new P. E.

"Father Stateler" was present at every service and added much to the interest and profit of the occasion—much to my own enjoyment of it.

Good congregations, rapt attention and hearty responses to all the exercies were features most enjoyable of the meeting.

We tried to give a point to the meeting along the line of enlarging the parsonage which, as it now stands, is too small for any kind of a family.

J. W. Kemper, of Butte, who seemed determined to have a hand in every good enterprise in the land, had handed me $25.00 to help them build and this added to what was in hand, and others that we received amounted to about $220.00 in cash, and quite an amount of work.

The building committee which had been appointed by the Q. Conference Saturday evening met by appointment Monday at 9 a. m. and determined to build a double room house, a story and one-half high, which being joined to the present building will make a good six-room house for the preacher there.

This gives us a home for each of our preachers on the field, a statement that could not be made in many of our conferences.

At Butte we were met by brother Alton, our new pastor there, who had arrived on Saturday and had preached Sunday to a large and delighted audience. Bro. Alton is 24 years old, six feet high, weighs 200 lbs.; is dark complected, no beard, and a single man. (Ye Montana maidens take notice.)

The Q. Conference at Butte was held Monday evening, and was a pleasant session, well attended.

The people seemed to be in fine spirits, and are looking for great development in our work there during the year.

We need a large and commodious church house, this year at that place.

On Tuesday, Ruth Lee and I hurried home (bringing Bro. Alton down with us) to be present, and bring presents, to Eugenia, who that day was celebrating her sixth birthbay.

I mention here the very serious sickness of my relative. Bro. Wm. Hensley an old resident of this country, known to many of your readers.

With his pastor an a few more invited friends we administered the Holy Communion to him yesterday at four 4 p. m. My own and only brother who came to us for his health seems greatly improved.

My work calls me to Retgrade & Bozeman to-morrow and will write of those points later on.

I now expect to give to Boulder the 23 of Oct. the time announced for Great Falls, and go to that place later when I can tell them definitely about a supply for them.

Bro. Britt beg meeting here Oct. 16, with Bro. Alton helping him. I hope all of the brethren may soon do likewise.

Plan for great things, work and pray for them and then expect them. Begin at once and help each other and the Lord will help you all, and save men through—this is—your mission, and commission.

J. E SQUIRES, P. E.

——o——

Dear METHODIST:— I have been in Tennessee ten days, and think I have seen enough during that time to give material for a letter. Without loss or accident we made our trip from Deer Lodge Montana, to Murfreesboro, Tennessee, in four days, a distance of 2,036 miles by the railroad tables. The letter written from Deer Lodge announcing the time of our departure, was twenty-four hours late, so we took the family by surprise—anticipating their expectations a few days. It was a happy day for us all. Six years have elapsed since seeing home. We found the home folks all very well, and we were also as well as usual, with the exception of our baby girl, somewhat indisposed from stale fruit on the train. The pastor of our church in Murfreesboro, Rev. A. P. McFerrin, was in the midst of a revival meeting when we arrived. He had his brother, Rev. J. P. McFerrin of Macon, Ga., assisting him. These men are nephews of the well known Dr. J. G. McFerrin, and have something of the same kind of metal—neither so original, nevertheless, gifted, able ministers and so recog-

nized by their respective conferences. I enjoyed the meeting three nights and two days before its close. The prayer and praise service at 8 o'clock a. m. was largely attended and very enjoyable, and at night, the church with a capacity of about 1,000, was comfortably filled. A number of conversions and accessions rewarded the labors.

Last Saturday I attended a quarterly meeting on Stone River Circuit, a work of four appointments, lying out six to ten miles from the city. This Conference was held at Bethel—a well known church, made historic by such men as Fountain E. Pitts, A. L. P. Green, J. B. McFerrin, Thos. L. Moody and others of less fame.

The Pastor, Rev. Fain, and Presiding Elder, Rev. T. L. Moody, Jr., were met at 11 a. m. Saturday, by nine stewards and one local preacher for official work, and a good congregation, all for preaching at this hour. It was my happy privilege to preach for the P. E. After service we had dinner on the ground and after dinner the business of the Conference. I was greatly interested in seeing end hearing an "Eastern" man preside over such a body. My decision was that he knew his business. No complications arose under the head of Miscellaneous Business, which he could not pilot through to safe landing. There was one very intricate matter under this head too. In the report of the pastor I learned that there were 431 members, 4 Sunday-schools, 150 scholars. Assessment for P. C. $700; for P. E. $87.50; for Foreign Missions near $200; Home Missions $42; Church Extension, $42.50, etc. It was thought an easy matter to bring up the amount yet due for Ministerial Support, and for all the annual Conference collections except for Foreign Missions. These assessments seemed to me very large in proportion to Ministerial Support. Just see this Circuit, for P. C. $700; for Foreign Missions about $200, half what the whole Montana Conference was assessed last year by the General Board.

Bishop Fitzgerald came up from Atlanta, Ga., last week and preached Sunday, at 11 a. m., what to me was new, the "Matriculation Sermon" of of Soule Female College, of this city. He was just out from an attack of illness, and though very feeble, gave us a good discourse on Psalm 119:100. "I understand more than the ancients, because I keep thy precepts." The burden of sermon was to magnify the moral element in education, and the Bible as the source of true wisdom.

Sunday eveing at 7:30 the writer stood before the largest congregation we had met since two years ago in the same pulpit. It was with some trepidation that I should be called upon to preach the concluding sermon of such a high day in Methodist circles in this church ranking with the Nashville churches next to McKendree.

I found God just as good to me as elsewhere, and that I could preach with the same liberty that I did with Bro. Warren on Shield's River, Oak County, Montana, the day we organized the first church in that region.

I have received a very hearty welcome by five or six of the preachers of this, the Tenn. Conference. Bro. Moody, presiding elder of Murfreesboro Dist., informs me that such has been the draw on Tenn. for the work West, that men for the better class of charges are greatly needed. Our friend, Dr. J. A. Orman, P. E. of Nashville District, was up from Nashville a few days since. It was pleasant to meet him. He is a good friend of the West. I hope by the next time I write you I may have my appointment, among the other good men of the Tenn. Conference.

I shall be busy three weeks of the time filling engagements with Presiding Elder Moody, and assisting in revival work. Allow me through the dear MONTANA METHODIST to wave back words of love for my brethren at the front, whose fellowship I am now willing to forget. The Lord bless them and their families and flocks. May I also add, that the tie shall ne'er be broken, between the dear brethren of the laity whose faithfulness and kindness I remember with refreshing gratitude. The Lord be with us till we meet again. Mrs. Couey joins me in these last words. Murfreesboro, Tenn.,

Yours Truly,
A. C. COUEY.

——o——

Deer Lodge Notes.

We begin the year hopefully and with most pleasant surroundings. Bro. Tabor, my predecessor, who was also my successor, did good work in Deer Lodge. Much advance on all lines has been made since I left here two years ago.

As an instance and proof of the unselfishness of Methodist preachers, I want to mention Bro. Tabor's generosity in regard to the parsonage here. Our old parsonage was small and far from the church. Bro. Tabor bought a house and lot joining the church and well suited for a parsonage for $1,000. The price of property advanced so that the house and lot were easily worth $1,500, but when the Church sold the old parsonage and wanted to purchase a better one, Bro. T. sold them his place for the same that he gave for it, thus virtually giving the Church $500.

I was over at Helena last week to see about publishing the minutes of the last Annual Conference. After consulting with several of the brethren, Bro. Warren and I concluded that the benefit of having them published was not worth the cost. So the minutes will not be published this year.

Our ladies gave a dinner in the Court House Yard here on Labor Day, Sept. 5. They cleared $128, which was devoted to paying church

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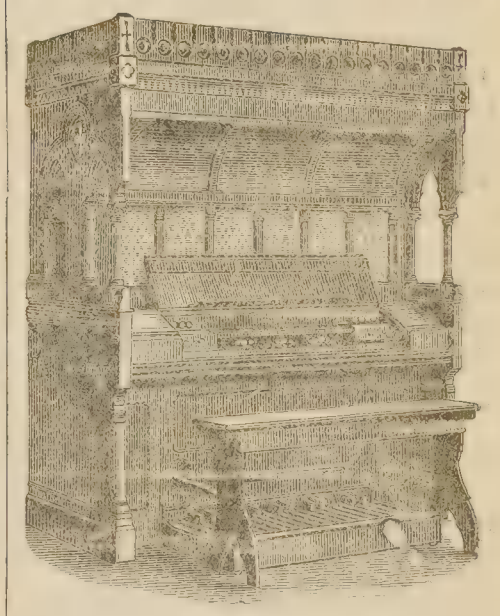

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debts. There was no church entertainment in the case.The ladies earned the money.

Our church property in Anaconda has been sold for $4,000. The mortgage of $600, held by the Board of Church Extension,has been paid.The remainder, after some small debts have been paid, the trustees propose to turn over to the Conference Board of Church Extension, who I suppose, will be the proper persons to control it. Very truly, yours in haste,

W. M. BRITT.

Deer Lodge, Mont., Sept. 19, 1892.

East Columbia Conference, Spokane District, First Round.

Rockford Ct., La Shau, S. H., Oct. 15, 16.

Genesee, Oct. 22, 23.

Leland Ct., Leland, Oct. 29, 30.

Palouse Ct., Palouse City, Nov. 5, 6.

Oakesdale Ct., Rosalia, Nov. 12, 13.

Camas Prairie Ct., Nov. 19, 20.

Lewiston Ct., Upper Tammany, Nov. 26, 27.

Big Bend and Davenport Ct.,Pleasant Valley, Dec. 3, 4.

Potlatch Ct., Bethel, Dec. 10, 11.

Spokane Station, Dec. 17, 18.

The District Stewards' meeting will be held at Palouse City, at 2 o'clock p. m., Nov. 5 h. We hope that at least a majority of the District Stewards will be present.

REG. B. SWIFT, P. E.

Spokane, Wash.

Rev. P. M. Bell writes: "We are now on a new charge and have been well received by the people. We are much encouraged with the prospects for the year. I am now satisfied the Bishop knew better than I did what was best for us. We are reconciled and submissive. * * *

Please change my address from Heppner, Ore., to Island City,Ore."

From Spokane.

Oct. 8, '62.

Dear METHODIST:—We receive the METHODIST and read it with pleasure and profit; we only wish it came weekly.

We enjoyed a short visit from the editor, Rev. C. J. Stanley, on his way to Conference, and regret that his stay with us is "always limited."

Our Presiding Elder, Rev. Swift, is with us and expects to preach for us next Sunday. Our Pastor, Rev W. H. Hodges preached, in the power of the Spirit, his farewell sermon Sunday, from John 1:29. A good collection was taken up and a general hand-shaking followed, as he and his wife left last Tuesday for their former home in South Carolina. Bro. Hodges will long be remembered here among his people and "May the blessings of God go with them, and great success attend them whereever they go."

We have no minister now, but are keeping up all our other services until we are supplied. Our Church door is open for some one to enter in, and we feel much good to be done. The work in the West requires much toil, care and consecration, and self sacrifice; but we, as a Church, are willing to hold out our hands to help, strengthen and encourage who ever is sent to us, and may our earnest prayers help, and efforts be felt, our Christian lives "lived," and we know we will be supplied and our prayers answered. The precious promises, "All things work together for good to them that love God," and "Lo, I am with you alway, even unto the end," are two that we should all have for our daily guide and Comforter

Mrs. P. M. Daniels, accompanied by her daughter, Kittie, and eldest son Leroy, left Tuesday for Chicago, when they will meet Mr. P. M. Daniels. Leroy will be greatly missed in our Church and Sunday-school, as he contemplates remaining for several months.

Our Sunday-school is doing good work under the faithful and efficient Superintendency of Mr. Fred Daniels. Mr. Daniels lives 8 miles in the country and is always in time, very prompt, and ready. Would that we had more like him. We have an average attendance of about 40, with earnest Christian workers for teachers and officers.

They have also organized a Mission School, with 38 pulpils and Geo. E Dyer as Superintendent.

The Epworth League met last Wednesday night and elected the following officers for the ensuing year: C. W. Dyer, Pres.; Mrs. E. L. Davies, Vice Pres.; Mrs. May Dyer, Second Vice Pres.; Mr. T. A. Frans, Sec.; Mr. W. H. Krider, for Literary Work." It is hoped the League will meet with great success the coming year.

Miss Duffy, one of our members, is visiting friends in San Francisco. With "good cheer" to the METHODIST I remain,

AN OBSERVER.

Bishop Galloway's Address.

(Concluded.)

But while, as to its spirit and doctrines, the Church is reverent and orthodox, I pray we may be delivered from a mere hereditary Methodism, living on traditions, sitting among the tombs, and out of sympathy with the great movements of thought and life so characteristic of this electric age. (Applause.) Ecclesiastically, Methodism in the South is conservatively progressive. (Laughter.) We honor the methods of our fathers, but make no fetich of ecclesiastical polity. While cautious of change, what is needful to adapt our great machinery to the imperial demand of the times, we adopt, recognizing the fact that

The world advances, and in time outgrows
The laws that in our father's days were best.

We have introduced lay delegation—giving laymen equal representation in the General Conference. The pastoral term has been extended to four years. And in many other respects there has been response to the exigencies of the age, but without in the least disturbing the constitutional principles of Itinerancy and General Superintendency. On the temperance question Southern Methodism occupies a foremost position, insisting upon total abstinence for the individual and absolute legal prohibition by the state. Our own 5,000 preachers, with scarcely an exception, are total abstainers, and our General Conference has spoken with tremendous emphasis in favor of the legal suppression of the infamous traffic. (Applause.) For the integrity and purity of our national Sabbath, which is becoming an ominous question, we earnestly contend, believing that on the authority of the word of God, and the sanctity of the day of God, the perpetuity of the Church and the prosperity of the nation mainly depends. There is a general movement among all Christian denominations in America to get into closer fraternal fellowship and co-operation. Divisions are deprecated, and a more perfect unification of the followers of Christ everywhere desired and demanded. I believe we have a wider vision and a loftier conception of the divine mission of the Church Universal. The days of interdenominational strife have well-nigh passed away. Ephraim and Judah have ceased their vexing. The ecclesiastical warrior has been disarmed and dismissed the service. (Laughter.) The polemic has become a pastor and the proselyter either a pitiful anachronism or a mournful memory. (Laughter.) Weightier matters now press upon the conscience of the Church, and a warmer love constrains her energies and accelerates her imperial conquests. Differences are recognized and respected, but not, as in other years, allowed to obstruct the larger movements of the Holy Spirit. As respects the members of the great Methodist family, one in doctrine and only slightly variant in polity, there is a growing spirit of brotherly love—a sincere desire for a more positive Christian Unity. Negotiations are now pending between the several branches of African Episcopal Methodism, that promise at an early day, not only unity, but union. And the two largest members of our household, I am persuaded, have entered into a better understanding, a higher appreciation, and a heartier sympathy. Leaving the question of organic union to the leadings of Providence and the logic of event—not to be hastened or retarded, not to be courted or rejected—there is sincere response in the South to the unanimously adopted resolution in the Ecumenical Conference at Washington in favor of Methodist Federation. (Hear, hear.) We ought to avoid the haste and waste of rival Methodist altars—the race to reach a village and preempt the ground, a sort of ecclesiastical "squatter sovereignty"—(laughter)—or, which is worse, to undermine and disintegrate the Methodism already planted. And this spirit of Federation grows. Despite some adverse surface indications, I believe the masses of our people, under the blessings of the Lord and Life of this Church, will bury "the hatchet of ecclesiastical strife," and by the royal law of love prohibit in future its manufacture or sale. (Laughter.) And now, Mr. President, I have too long trespassed upon your great kindness, but my reception has been so cordial, and your courtesies so hearty and brotherly, that I haves been encouraged thus to effectively offend. (Laughter.) Our hope is that these fraternal deputations shall be continued, not as mere formalities, but as expressive of the kinship and Methodistic unity which shall bind us closer together with the growing years. Be assured that our door will open at your coming, and that you will find homes in our hearts and honors at our hands. And thus may we help each other to keep in line with

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Until this world shall be redeemed by the Son of man. I pray the divinest blessings upon your deliberation and that the work here done will forever be—

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Adversity is no evidence of the divine displeasure. Job lost all, but his hold on God and his personal integrity.

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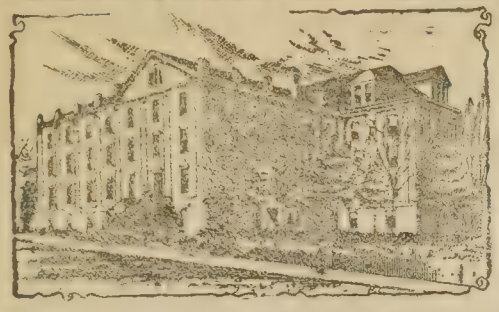

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REV. E. J. STANLEY, Editor and Business Manager.

The paper has an able corps of contributors scattered throughout **Montana, Idaho, Washington and Oregon,** and will contain occasional letters from **California, Colorado, New Mexico, Kansas, Missouri, Kentucky,** and other States, east, west and south.

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THE

Montana Methodist.

Vol. 5. NOVEMBER 15, 1892. No. 103.

EDITORIAL.

LITILE THINGS.

Do not neglect the little things,the little courtesies, the ordinary duties in the routine of every day life,while vainly waiting to perform some great and notable deed. Life is made up of littles. The ocean is an aggregation of little drops of water, and the and, of tiny pebbles. The tallest trees come from small acorns and the great rivers are formed by the myriads of little streamlets that start on sunny heights, trickle down the mountain sides and course their way for countless leagues through dark and dismal canyons, where they are lashed into fury and seldom see the light of the sun.

The greatest results often follow efforts that were regarded as commonplace at the time. After all, it is difficult to decide which are the small things, the little duties—indeed, we believe there are none such—in a consecrated life. Even those members of the body, says the apostle, which seem to be most feeble,are necessary, and those members which we think to be less honorable, upon these we bestow more abundant honor. "We are the body of Christ and members in particular." With a complete consecration to God, and possessed by the Holy Spirit, every word we utter, every step we take, every thought, desire, emotion, every twinkle of the eye or expression of the countenance, is fraught with eternal interests. Nothing is trifling, nothing little or common-place. How truthfully the Master says, "He that is faithful in that which is least"—appears to us to be of the least importance--"shall be counted faithful in that which is greatest." It will be observed that the men whom we are wont to regard as greatest in this world are those who are faithful in "little things"—who give careful attention to details, and vice versa.

Do not complain of monotony. Take a lesson from the old mill-wheel. Viewed from one standpoint there is nothing half so dull or prosy. Round and round, over and over, it goes. The same old movement. No diversion. No change, day in and day out, week after week, year after year. It makes you tired to look at it even for an hour. But go inside and see the powerful and complicated machinery in motion,the vast quantities of golden grain that it is grinding, the thousands of robust men and women and happy-faced rollicking children that are fed by the breadstuffs it produces, and it loses all its monotony. So with every one that is in the line of duty.Somebody is being sustained, comforted and encouraged by your effort. We look at the things that are seen—the earthly side of the picture. The veil is upon our minds. But there is another side, a brighter and better. Erelong the veil shall be taken away, and we shall see as we are seen and know as we are known. Some of the most beautiful characters that we have ever known were people of humble circumstances and surroundings, possibly bowed with infirmities, with age and feebleness extreme. But though poor and feeble in body, they were rich in faith, in peace, in joy and hope and love. Their faces are photographed indelibly in our mind. The memory of their cheerful words, their pleasant smiles, their hearty handshakes and earnest God-bless yous and their noble deeds, their patience and forbearance,linger about us as a sweet aroma and afford an inspiration. They never tried to be great—in the common sense of that term—they never even professed to be "perfect," and in a large measure were unconscious of the influence they were exerting, the work they were doing. But they were as near perfect as any people we ever knew.

The man who made the rope with which the great apostle was let down in a basket over the Damascus wall never dreamed of the use that would be made of his work. But he was honest and faithful in his line of things, made a good rope which stood the test and in the hands of men (none of whose names are given us, but who were true and faithful to duty), and under the blessing of God, saved a life and furnished an apostle to go far hence unto the Gentiles and preach the Gospel to many nations.

Then take courage brother, cheer up sister. God is no respecter of persons, and the present is no exception to the rule in His way of working and blessing.

We, of this generation, are in the midst of crises where fidelity to duty may be as far-reaching in its influence for good, as when the keeper of Jethro's flocks answered God's call from the bush that burned with fire; when Jesse's son was anointed king of Israel; when a few poor but faithful men who had "toiled all the night and taken nothing," left their fishing nets and went forth to be 'fishers of men;" or when the toiling tent-maker was sent forth to be the great apostle to the Gentiles. The "one pound" when diligently and faithfully used will grow to "ten pounds" and bring a meetness for the "ten cities," or if "buried in a napkin" will carry with it the curse of the King and the loss of all, the same in 1892, as when the Lord uttered that wonderful parable. Then, why stand idle? Go into the vineyard and labor, and whatsoever thy hands find to do, do it with thy might. Be content with thy lot, for in due season ye shall reap if ye faint not.

—o—

HOMELY HINTS.

Have you prayed for your preacher and his work this week, brother? If not, do so at once, and you will be surprised at your increase of interest in and love for both preacher and work. Pray for him and you will hear him gladly. He will be a blessing to you, and you a blessing to him.

TAKE THE METHODIST!

How much have you paid for pastoral support this year? If for the remainder of the Conference year you pay no more than you have paid in the months that are already gone, will your pastor be able to live? Pay all you can, and pay it early.

Has a minister of the M.E.Church, South, in Montana, ever preached a political sermon, or made a political speech? We think not. Can as much be said of some of the ministers of some other churches? "By their fruits ye shall know them.

Don't forget the MONTANA METHODIST. It is a CAPITAL paper.

"Too many churches at Stevensville," we were told the other day. Well,the Southern Methodist Church had the first Protestant organization and built the first Protestant Church there, and is to day the strongest church in the valley. Our skirts are clean. Altar against altar we did not set up.

—o—

Faith, though weak, is still faith—a glimmering taper, if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.

Here and There.

Let us be careful not to exercise undue haste in abandoning interests that have been secured by sacrifice and toil in localities simply because the outlook is not the most promising at the present time. This country is yet in the infancy of its development. We know not what changes a day may bring forth. It is impossible to tell where the great centers will be. It was just this hasty action that cost our people in Denver, Colorado, a church building and a position of influence, which it has required a quarter of a century of hard labor, and the expenditure of many thousands of dollars to regain. We are personally known to instances not a few where we were almost ready to abandon all hope, but where by holding on our cause to-day is strong and prosperous.

In a single issue of a paper devoted especially to the advocacy of the doctrines of entire sanctification there were more than a dozen captions, references to the opposition of the church papers to the holiness movement. A close inspection of the columns of half a dozen of the leading church papers at hand, revealed not a paragraph or a line that indicated the least animosity, or even opposition of the character mentioned. While we should magnify the grace of God, it is well not to enlarge upon the errors and oppositions of brethren beloved. Let us be careful that the doctrine of perfect love be not brought into disfavor by the exhibition of an unlovable spirit upon the part of those who discuss it.

The dedication of the World's Fair at Chicago, on the 21st ult., was a grand affair. The governors of many states, together with many prominent men of this nation, the representatives of nearly, or quite, 50 other nations that are to take part in the great Exposition,were present.Bishop Fowler, a Methodist bishop, and Cardinal Gibbons, a Catholic, offered prayer. While Henry Watterson and Chauncey M. Depew were the principal orators.

There were 200,000 people under one roof, and 5,500 persons in the choir. It is said that prices paid for accommodations were on the same gigantic scale: $22 a day for a hack to the fair ground; $5 a day for an ordinary room at the hotel, and $50

were charged and paid for the use of a window over looking the procession for three hours.

Deep and wide spread sympathy has been felt for President Harrison, in the death of Mrs. Harrison, which occurred at the White House on Tuesday morning, the 25th of October. The protracted illness and death of this good lady has doubtless done much toward softening the temper of leading political opponents during the recent campaign.

Our former official relation to the Anaconda church property prompts us to say that, personally, we were opposed to the sale, both as to the time and the proposed disbursement of the proceeds thereof. We do not doubt the legality of the proceeding. But we make no claim to infallibility in judgment, shall bow in submission to the powers that be, and try to pray that all may be over-ruled for the glory of God and the advancement of His cause.

Arrangements are being made for holding the first inter-national Epworth League Convention in Cleveland, Ohio, some time in July, 1893. It will likely be the largest and most important meeting ever held in the interest of the young people of Methodism throughout the world, and will give the movement a mighty and world-wide impetus.

"Our Dumb Animals" is the title of a nice little paper published at Boston, Mass., devoted to the prevention of cruelty to animals. It ought to have a wide circulation. It is doing a fine work, and there is much that needs to be done along this line.

We have had a delightful autumn in Montana. While the yield of grain, fruit and vegetables was not so large as in former years, yet the quality is fine. We have seen apples here that are scarcely excelled anywhere, either in size or quality, surpassing the average of what we saw at the exposition at Portland. Several potatoes were brought in from our own garden that weighed from four to seven pounds each.

Notes from the Field.

—Rev. Tom. W. Alton, our new pastor at Butte, writes that everything is moving off nicely there. Our brother understands the situation and is equal to it. He has made a fine impression, we learn, and we wish him the fullest measure of success in that busy bustling metropolis.

—Rev. S. B. Tabor writes: "Our work in Bozeman is moving off very nicely. Congregations are steadily increasing. The Sunday-school also is having a steady growth. I have visited 30 families to date; have been received very kindly by the people that I have visited. There is a wide and inviting field in Bozeman, and I am very hopeful of a good year's work." We rejoice at this encouraging note from our brother. He is one of our most valued and effective men, and we predict for him a successful year in that important and inviting field for our church.

—Rev. W. T. Goulder writes from Willow Creek: "We start off well in our new work. I tkink both preacher and people are pleased. We can speak for the preacher, and the people show their appreciation."

The people have determined to improve the parsonage at Willow Creek by the addition of two or three new rooms, which will make it one of coziest preacher's homes in the Conference. Necessity seems to be the mother of invention, to some extent, in the matter of parsonage building. When the preacher who is married, or who is about to be, becomes possessed with the idea that he must have a house to live in he is sure to inspire others with the same belief, and when both preacher and people are of the same opinion the ways and means are sure to be provided.

—At this writing, Rev. W. O. Waggener is engaged in a promising protracted meeting at Fair Play school-house (near Woodside). Congregations are increasing, and there have been several conversions and one reclamation. The pastor has set his mark at two hundred conversions this year, is pressing unto it and confidently expecting to reach it. There was one addition to the church at the last regular service at Corvallis. The attendance is increasing and the interests of the work looking up at every point on the charge.

—By some oversight we notice that in the list of appointments of the Montana Conference, East Helena and the name of R. H. Shaeffer were omitted, while the name of L. Bramble appears as station preacher at Helena. It should read: "Helena Station, R. H. Shaeffer; East Helena, L. Bramble."

—Rev. J. E. Squires, who is here and there and everywhere nowadays, since his wife's health, we are happy to say, is so much improved, recently visited Corvallis and Stevensville. He is full of plans for the enlargement of the work, and reports the outlook encouraging.

—The presiding elder met with a cordial reception at Wallace, where he had a fine hearing and a delightful time. Prof. ———, late of Iowa and principal of the public school, has been appointed superintendent of the Sunday-school which is rapidily growing in interest and in numbers. We do trust that the right man will be found for this important place, and that right early.

—From Private sources we learn that Bro. Britt is moving along nicely at Deer Lodge, that congregations are improving and the outlook is promising.

—Rev. J. R. Waggener is rendering efficient service on the Stevensville charge by his sermons, songs and fervent supplications.

—Miss Maggie Evans, the Corresponding Secretary of the Woman's Parsonage and Home Mission Society for the Montana Conference says, "The society is requested to observe the Friday before Thanksgiving as a day of fasting and prayer, the subject—that Christ may reign in our land.

—Rev. A. C. Couey requests that his paper be sent to McMinnville, Tenn. He says: "We had a grand, religious, spiritual Annual Conference at Tulip Street Church, Nashville, Tenn. The *sum totum* of money raised for Misssions, Church Extension, Education, etc., during the session approximated ten thousand dollars. There were some unexpected changes made in the conference appointments. I have been assigned to a very nice station in Murfreesboro District. We are all well.

Good Cheer for the "Methodist."

—Mrs. S. R. Campbell, who is a niece of Rev. Daniel A. Leeper, of blessed memory in the Missouri Conference, and who has been one of the faithful members of our church in Montana for more than twenty-one years, writes that she "cannot do without the 'Methodist.'" They have a school-house and a Sunday School in the new community where they live, in Rosse's Hole. We appreciate the pressing invitation to visit and preach for the people there. We remember well a trip to that region many years ago when every member of our little party was equipped with needle, gun and a well filled cartridge belt. We literally "camped on the trail" with the dry hard ground for a bed and the starry canopy for a covering, not knowing the moment when we would be met by hostile Indians. The country was new and wild. How delightful it would be to go now upon a different mission with the "weapons that are not carnal" and spend among the brave and prosperous settlers about Sula.

—Mrs. S. A. Riley, of Boulder, Montana, writes: I do not want to do without the precious "Montana Methodist."

—Mattie E. Keith, Slater, Mo.: "I am glad to see the work and paper so prosperous in Montana. I pray for the work there every day. I am a lifetime subscriber to the 'Montana Methodist.' Enclosed find $1 for it."

—Mrs. Austin, an old Virginian, now living Bozeman, sends two dollars and adds: "The 'Methodist' is a welcome visitor in our family, and I am always pleased to receive it."

—Mrs. Mary Farris, Maryville, Mo.: "Find one dollar for the 'Methdist.' I can't get along without it. I love the western work. It seems like home to me. I get so much news from my friends through the paper. We have a new preacher, and like him very much.

—Our Church Extension Secretary declares that the "Methodist" gives him more trouble than and other paper he takes—when he gets it he can't do anything else until he reads it through. Advertisements and all. Another brother, a farmer, declares that he has to quit work when the "Methodist" comes, until he reads everything in it.

Moral: If correspondents and business men want to be sure of having their articles and advertisements read (by several thousand people) publish them in the "Methodist."

—Rev. A. J. Notestine writes from Kickapoo, Kansas: "I am pleased with your paper. May God bless you in your work. I am on Kickapoo circuit this year. Am just beginning a meeting here. Brother Corner is to help me. We are expecting this to be one of the best years in the history of the Western Conference.

—Rev. Henry Stanley writes from Circleville, Kansas: "The 'Montana Methodist' is one of the best little papers in all the land. Its visits are looked forward to with much interest. Our people are having a pretty hard time of it. Crops were very short—not more than one-third the usual crop, on an average—caused by the cold, wet spring followed by the dry and hot summer. It continues dry and hot—has not rained for over a month. The winter wheat is dying for want of rain. The dry hot winds came up from the south and blew for several days and destroyed much of the wheat that was just coming up."

Poor Kansas! Between the floods, drouths, cold and hot winds, grasshoppers, chinchbugs and cyclones, she has a hard time. Why do not our friends come to Montana, where we have good land, good water, good crops, pure air and plenty of it, and where a cyclone was never known?

—A friend in Mo. writes: Through the kindness of Brother H. B. Bell, of Stevensville, we have been receiving the "Montana Methodist" for one year. We like the paper very much and want it all the time. Enclosed find one dollar.

—Bro. William Beall, a ranchman in moderate circumstances, sends us five dollars for the missionary debt and five dollars for the "Montana Methodist" which is to be sent to his friends. How many will follow the example of these two brethren. It would not only help us out financially, but would do much to increase the interest in our western work and help to strengthen and extend it. We have on our list many substantial names that were secured by some friend first sending the paper gratis for a while. Please don't neglect this. Send us several names with the money, right away, before you forget it.

Married.

Mr. William D. Logan and Mrs. Ella Vaughn of Grantsdale, were united in marriage by Rev. E. J. Stanley at his residence near Corvallis, Montana, October 18th, 1892.

The happy couple showed their good taste by subscribing for the MONTANA METHODIST.

We wish them a happy and prosperous voyage together over the sea of life and a safe landing "on the evergreen shore."

At the church in Rosalia, September 15th, by Rev. W. S. Hornbuckle, Rev. F. F. St Clair, of the East Columbia Conference, and Miss Anna Priest, of Lincoln County, Wash.

The bride is the daughter of Bro. William Priest, and is highly esteemed for her many excellent qualities. The groom is well known to the readers of the METHODIST by the many stirring articles he has contributed to its columns in the past. Success to the happy couple all through life. H.

[The above notice came just after our departure on our trip to Washington and Oregon. Hence the delay in its appearance.—Editor]

——o——

About Our Paper.

For some time past there has been a strong desire upon the part of not a few persons to have the METHODIST printed nearer home. This desire arises from the present delay in bringing out the paper, and also on account of inacuracies in the print that it is almost impossible to prevent when the editor cannot read his own proof. We are not indifferent to these things. We appreciate the situation, and have gone to the trouble of interviewing, either in person or by letter, publishers in Spokane, Stevensville, Missoula, Helena, Bozeman, Kansas City and Nashville (Tenn.), to try and find out the best terms for getting our paper printed in a creditable manner and at a price within our reach. The result was made known to our Board of Publication during the Conference at Bozeman, where the matter was fully convassed. As a result, the Board recommended the continuation of the paper under the present arrangement, authorizing its change to a weekly, at the discretion of the business manager.

Almost unanimously, the Conference, after full discussion, adopted this report. Negotiations were at once begun looking to the carrying out of the plan of changing to a weekly. But during our absence from the state the matter was again discussed by the brethren, and a strong pressure brought to bear to have the paper published at Bozeman. But another canvass by those present, with facts and figures before them, convinced even our progressive presiding elder that the plan recommended by the Conference is the best. We think that our paper published under the present auspices, is better than a periodical with a big debt hanging over it and far better than no paper. A weekly paper is in general demand, and will be more easily sustained than a semi-monthly published under almost any circumstances. This will prevent the delay of much of the "copy" in the office before sending to the printer, and will add much to its freshness.

So if arrrangements now on foot do not miscarry, by the first of December we hope to change the "Montana Methodist" from a semi-monthly to a weekly paper, with the present size, and the price remaining as it is, one dollar a year. Let every lover of our cause in the Northwest feel congratulated over this arrangement. Our paper is already in favor with the people at home and abroad. This should increase its acceptability and its usefulness as an agent in diffusing a knowledge of our holy religion, of what we are doing to advance it, and also in strengthening our cause throughout this great Northwest. The new plan will devolve much extra work upon the editor, with no extra pay save the hope of increased usefulness. Our friends must help us out. There will be more space for reports and the preachers will need to write oftener; more room and greater need for subscribers, and all hands, preachers and laymen, young and old, will please assist in sending them in. Let there be a forward movement all along the line.

E. J. Stanley,
Business Manager.

——o——

CORRESPONDENCE.

Fron St. Joseph, Mo.

The time has again come for renewal of my subscription to the dear "Montana Methodist." I really think my love for the little paper, (little in one sense only) is stronger than for all the other church papers; for oh, what a struggle our dear church has had, and where can we find greater heroes than our handful of Christian men who have offered unto God the sacrifice of life-long, patient endurance? Through love-divine they will at last obtain white robes and conquering palms.

I find great comfort in the thought that God has patience with me—that I can pray to Him with faith for light in darkness, strength in piteous weakness; and I desire that I may be enabled to climb the ladder of duty and be like Him who is the Rock of Salvation. May God in mercy give showers, copious showers of the Holy Spirit to all my brethren in Montana, and may our church become famous for Holy Ghost religion.

In Christian Love,
MRS. M. R. COX.

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From Coquille, Oregon.

Editor of "The Montana Methodist:"—After more than six weeks of varied experiences, spent in travel, sight-seeing, resting and recreating, we have at last reached a stopping place, where we expect, for the present at least, to "give our wanderings o'er," and settle down to a more regular and satisfactory mode of life. We reached this place on the 14th inst. The day before, we travelled on the stage from Roseburg on the Southern Pacific R. R., to Myrtle Point on the Coquille River, 64 miles, between the hours of 6 a. m. and 10:30 p. m. For fully two-thirds of the distance the road had been graded out of the mountain side, sometimes reaching an elevation of 300 feet above the roaring river that dashed among the rocks immediately underneath. Not infrequently there were but three inches, if as much, between the outside wheel of the stage and the brink of the precipice, and what with rain, mud, rocks and chunk holes, and the consequent swaying, pitching and jolting of the vehicle, as the four-hourse team, urged by its driver, endeavored to tug it along over that unspeakable road, it was almost enough to make the stoutest heart quail. We had not proceeded far on our journey before Mrs. Parnall, on the inside of the stage, became distressingly "sea-sick," and finally had to take a seat on the outside with the driver in the rain. For about 14 hours she sat in that most trying and dangerous situation, but in her case it was simply the lesser of two necessary evils, and was consequently borne with patience and fortitude; and it is with profound gratitude to God that we record the fact of no serious sickness having befallen her as the result of this terrible experience, only a general shaking up, straining of the muscles, fatigue, etc. For my own part, wrapped in my fur coat, and lap-robe, and in the company with three jolly "travelling men," I had a comparatively good time, except as I would sympatheti cally place myself in the painful position of the suffering one on the outside.

And here we would gently remind our good friends in Montana that they need not flatter themselves in the hope that we shall return to see them again soon, greatly as we should enjoy it. We are certainly "here to stay," possibly until the new railroad now in course of construction, from Marshfield to Roseburg, is ready to take us out. So Mrs. P. sorrowfully says, at least till the winter rains are over, as the wagon road becomes quite impassable to vehicles during that time.

But enough along that line, lest I create in the minds of some the wrong impression that we are suffering from the "blues." On the contrary, I rejoice to say, we are happy in our surroundings, and happy in the love of God. Our health is steadily improving. We believe we are acting along the line of the Divine Will concerning us, hence we feel contented.

I have three appointments on my charge — Coquille, Riverton and Bandon—all on the Coquille River, connected by daily steamboat communications. The latter is a watering place immediately on the coast, which is only twelve miles distant "as the crow flies," from our place of residence at Coquille.

The parsonage at this place, which was correctly reported to be worth $80, and which stands on the same lot with the church, we shall not occupy, but have rented instead a neat little four-roomed cottage, quite new, for $5 per month. We hope to secure a suitable location for a good parsonage.

The church is a fairly comfortable, commodious building, with a seating capacity of at least 200. As a denomination we take the lead of any other in town.

I preached on Sunday morning to about 50 people. In the afternoon I took charge of the Sunday-school, a suitable superintendent having not yet been secured. There were 74 persons present, chiefly young people. This is to me a very hopeful feature of the work. At night Bro. Reagan, my predecessor in charge, preached to nearly a houseful, and received from the citizens a good "caneing," at the close of the service. The earnest, faithful, self-denying labors of our brother during the two years of his pastorate here have well merited such a token of the appreciation of the people as he has thus received.

I must close now for the present, only adding parenthetically, that it does not rain quite all the time here, this being the third clear, sunny day we have enjoyed since our arrival. Greetings to our many friends in your far off mountain land.

Fraternally,
J. B. PARNALL.

Coquille, Ore., Oct. 19, 1892.

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FROM ISLAND CITY, OR.

Dear Bro. Stanley:—We are at last settled on our work. The members, and public generally, have given us a most cordial welcome; our congregations are good and we are much encouraged. The brethren very willingly came to our help, and we have the parsonage furnished very comfortably. It is rather a novel experience to one who has so long been considered a "confirmed bachelor" to have to purchase the things necessary to begin house keeping with, but the ordeal is past and we survived. Yesterday quite a number of the good ladies and some of the Sunday-school scholars surprised us with a liberal donation of canned and green fruit, vegetables, cloth, table linen &c., it was a complete surprise and brought cheer to our home. Praise God for these bright spots along the high-way of our lives. Mrs. Bell adapts herself to the itinerant life as if she were trained to it. She is cheerful and happy in her work and encourages me greatly. The good Bishop knew what was best for us and to-day the clouds are dispersed and the bright light of the presence of God is manifest unto us. May the Lord bless you in your labors for the upbuilding of the Kingdom of God.

P. M. Bell.

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A Day of Fasting and Prayer.

The Friday before Thanksgiving Day has been chosen as a day for fasting and prayer by the Parsonage and Home Mission Society, and all the members are requested to keep it in true humility before God. All who desire greater consecration and more

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E. J. STANLEY, - Local Editor.

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Editor of MONTANA METHODIST, E. J. Stanley.

earnest work for Christ are asked to unite with us in prayer on the day appointed.

The greater the cause for thankfulness for the material blessings bestowed upon our country, the deeper should be our penitence for failures in duty to God and our fellow-men. The subject of prayer for the day is—"that Christ may reign in our land." A special prayer should be made that God will use our society as an instrument in His hands for hastening the coming of His kingdom—that we, the women of the Methodist Church, South, may be awakened by the Holy Spirit to a fuller realization of our responsibility for the spiritual poverty of a land so rich in this world's goods. Let us not, like Cain, bring as a thank-offering the first fruits of the earth, while the blood of our dying brother rests upon our souls, but trusting in the blood of the Lamb, humbly make our confessions before Almighty God, and renew our vows of consecration to His service in the the salvation of souls. We most earnestly desire that all the Auxiliaries shall on that day hold special meetings for prayer.

Mrs. E. E. Wiley, President.
Lucinda B. Helm, General Secretary
Parsonage and Home Mission Society.

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He that wills a thing succeeds in it; but the most difficult thing in the world is to will.—J. DE MIESTRE.

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The only thing that walks back from the tomb with the mourners and refuses to be buried is character.

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Let us never fail to speak a kind word to all, whether rich or poor; it may find a lodgement in some wanderer's heart, and be the means of leading them back to the Saviour.

——o——

A man must become wise at his own expense.—MONTAIGNE.

Wispering in Church.

Little Charley Nash came softly tip-toeing into the pleasant sitting room, where his mamma was lying on the couch suffering from one of her bad headaches, that he might make no noise to disturb her.

"May I go with Fred Gray and Willie Jones to their church this evening, mamma?" he asked.

His mother knew it would be a long evening for her little boy at home, and as she could not go to church with him as was her custom, she told him he might go, adding, "Be sure and be a good boy, and come home as soon as church is out." He told her he would, gave her a good-by kiss, and then joined the other boys who were waiting for him at the gate. They hurried along, for the bell was ringing, and when they reached the church, they took a side pew in the back part of the house alone by themselves, where for a time, they kept as still as mice.

When the minister arose to pray, Charley bowed his head, and listened to what he said; and when the congregation arose to sing, he joined with them, for it was a hymn he had often sung with his mother. He tried to remember the text, so he could tell her when he got home, and then he listened to the sermon. So finally, as Charley began to get tired, he moved a little nearer the other boys, who had begun to whisper, and Charley joined with them, all unconscious of the people who would turn around occasionally to see from whence the sound came.

At the close of the service, the boys caught up their caps and started for the door. The vestibule being crowded, Charley fell back partially behind the door, to make room for the older people to pass out; as he did so, he heard a lady remark, "Who were those boys in the side pews near us, who whispered so?"

The other lady made some reply too low for him to hear, and the one who had first spoken, said, "They disturbed me so that I could not enjoy the sermon. Their mothers could not have trained them rightly at home, or they would never have whispered like that in church." And then they passed on out the door.

The hot blood mounted to Charley's temples for very shame, to think that he, who had, as he hoped, given his heart to the Saviour, and had been taught by a pious mother how wrong it was to whisper in God's house, should be so led away as to bring reproach upon her good name.

As he started for the street his first impulse was to run and tell these ladies that his mamma had taught him better. But it was so dark that he could not see which way they went, and he walked home with the other boys, in silence.

He entered the sitting room, which he had left only a few hours before with such a happy heart, and dropped down on a low seat, away from the light, and fell to thinking. He tried to lay all the blame on the other boys, thinking he would never have whispered if they had not begun it, but he could not quiet his conscience in that way, for his mother had taught him that each one must answer for his own evil deeds.

Finally, as his mother had retired and his sister Maggie was too busy reading her Sunday School book to talk to him, he took his little bed lamp and went up-stairs to his own room, a very unhappy boy. He took his little "Daily Thought" and found his Bible verse for that evening. It was from Psalm 51:2, 3, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me." Then he knelt down and asked the dear Lord to wash away and cleanse him from the sins of that evening, and keep him from forgetting the right way, and after he had finished his prayer, he got into bed and soon fell asleep.

The next morning he drew his mother away to where they could talk by themselves, and told her of his conduct at the church the previous evening and of the conversation of the two ladies. She was deeply pained to learn that her own little boy had committed such an offense in God's house, and she told him that she had often been very much disturbed by the frivolity and whisperings of young people near her, and that she hoped he would never again be guilty of such a sin. She saw that he was deeply penitent and had asked the Saviour to forgive him, so she only gave him a few words of counsel, then kissed him good-by, and he started for school with a lighter heart, but with a firm resolve that he would never again whisper in church.—*E. M. M. in Advocate and Guardian.*

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He Reached Their Hearts.

Twelve years ago Rev. Oscar Michelson landed on the Island of onga, in the New Hebrides, alone among cannibals. At first he had many perilous adventures, and again and again fled into hiding to save his life. Once a savage, now one of his best teachers, leveled a rifle to kill him, but was stopped by a look. He persevered amid many threatenings and dangers. His house became known as "The Sunday House," and Christian hymns were often heard mingling with heathen songs. From heart to heart, from home to home, the Gospel won its way, until now thirty Christian teachers are laboring in as many different villages. Mr. Michelson's field now includes, he writes, four whole islands. The people speak three languages. At one meeting three hundred rose for prayer. Ten years ago they proposed to eat him. Now he lives in perfect safety. —Michigan Christian Advocate.

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You can't give a cup of cold water in His name, without being refreshed yourself.

Faith and Chloride of Lime.

There are many persons who put faith in the place of works, and some who would put works in the grace of faith, the results of the transfer always being disastrous.

There are cases when persons live in such a way that they make themselves sick, and pray to be healed; when if they had taken proper care of themselves they would not have been ill, and if they had ceased to do the things that made them ill they would soon have got well of themselves.

John Haberton tells of a preacher who visited a sick man, whose house was filled with poisonous gases from a neglected drain. Talking of faith the preacher said to him: "You don't need to use more *faith*, but you *do* need to use some chloride of lime on that drain, if you want to get well."

We have great faith in prayer, but prayer does not clean out drains, or dissipate poisonous gases. The Lord taught His ancient people to pray, and he also taught them to be careful about their food, to keep clean, to take baths, to tear down unhealthy houses, to wear suitable clothing, and deny ungodliness and worldliness, to rest from their labors at the appointed times, to behave themselves in their homes, and to treat their wives and children as they should; and he would not accept prayer as the substitute for any of these things; indeed, He would not allow men to come into His presence or approach His altar, until they had attended to these necessary things; and it is probable many people who now appear in worshiping assemblies would, under the Jewish law, have been entirely shut out from the public worship of God, as unclean, and would have been sent home, to take a bath, wash their clothes, govern their passions, and clean up generally, before they would be allowed to enter the congregation of the Lord, or engage in public worship among his people.

By all means pray for health, wealth, and every good thing; but don't neglect to watch as well as pray, and to work as well as wait; and be sure the Lord would have you do what He commands, if you expect Him to do what you request.

The Christian.

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What a Rich Man Said.

I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life—cannot bring back my youth—cannot purchase exemption from sickness and pain—cannot procure me power to keep afar off the hour of death—and then, what will it avail when, in a few short years at most, I lie down in the grave and leave it forever? Young man, you have no cause to envy me.—St. Louis Advocate.

Persecution in Persia.

Now and then we are rudely awakened from the dream that the day of universal religious liberty is at hand. Converts to Christianity are persecuted wherever the flag of a Protestant nation does not float over them.

Rev. Dr. Shedd, of Oroomiah, Persia, writes as follows:

"The most stirring event we have had lately is the arrest of Mirza Abraham, a convert from Islam. He was arrested for preaching and confessing Christ. Brought before the authorities, he was terribly beaten, and every indignity heaped upon him. He confessed his Savior in the midst of all, repeated verses from the Scriptures as they tormented him, told them that they could kill him and shoot him from the cannon's mouth; but they could not take from him his hope in Christ. For three weeks he was in prison here, rejoicing in the Lord and testifying to his fellow-prisoners of the Salvation of Christ. He is now in prison at Tabriz, and we know not whether he will be sent to the Shah, or put to death, or released. It is feared that the Mollahs, who are supported by Russia, have so much greater influence that toleration has little chance. The Shah himself cannot stand before the demands of the Mollahs, and British prestige has greatly suffered in the last few months. Let there be fervent prayer for Persia, that God may overrule this persecution and prepare the way for the kingdom of Christ."

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The Wife of Columbus.

Notwithstanding the world-wide celebrity of the great discoverer of America, very little is generally known about his wife. The Chicago Tribune gives the following information respecting her:

"Columbus was married in 1470, or thereabouts, to a Miss Palestrello, of Lisbon, whose father had distinguished himself as a navigator. A part of Miss Palestrello's marriage dower was a great collection of valuable charts, journals and important memoranda. From childhood she had displayed wonderful enthusiasm on the subject, partaking to a marked degree of a speculative and adventuresome idea and schemes in the line of geographical discovery for which Lisbon was then headquarters. She possessed a fine education, was widely known as a brainy, brilliant woman, who was constantly urging her husband on in the path which finally brought him to the wonderful goal with which we are so familiar.

"While a girl, Miss Palestrello made a number of hazardous voyages with her father in unfamiliar waters, and, later, made many geographical drawings, several of which were used with great profit by Columbus when he had won her for his wife, and set out upon his more important wanderings on the great deep. There is probably no picture of this brave, talented woman extant; but certainly it would seem a gracious and most fitting thing that her memory receive some tribute on the forthcoming occasion."

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Let the preachers get the children now, and in the next generation the church will have the masses.

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The higher you push others up the scale of honor the higher you elevate yourself. "In honor preferring one another."

Historical Famines.

Excepting the seven year's famine in Egypt, mentioned in the Old Testament, the first great famine recorded in history occurred in Italy, B. C. 436. The following is a record of historical famine. During some of these famines, people would throw themselves into rivers to escape the torture of hunger and thirst. Many ate grass, herbs and the bark of trees.

B. C. 436	Great Famine in Italy.
A. D. 42	Another famine in Egypt.
" 262	Another famine in Rome.
" 272	Famine in the British Islands.
" 306 to " 310	Thousands perished in Scotland and Britain.
" 450	Great famine in Southern Europe.
" 739, " 823, " 954	Famine in England and Scotland, crops failed and thousands met a miserable death from starvation.
" 1016, " 1193, " 1195	Famine throughout Europe, crops failed and terrible suffering prevailed, people ate cats and dogs.
" 1251 to " 1846	Various famines occurred in Europe. The failure of the potato crop in Ireland caused great suffering.

"European calamities of this kind, however, dwindle into insignificance when compared with the colossal dimensions of famines in the crowded countries of Asia.

A. D. 1837	800,000 starved in Northwest India.
" 1860	Another famine carries away 500,000.
" 1865, " 1866	Famine in Bengal and Orrissa, 1,000,000 supposed to have perished.
" 1868, " 1869	Great famine in Raj pootana, 1,500,000 on death roll.
" 1877	500,000 died in Bombay and Madras.
" 1877 to " 1878	Complete crop failure in China, Most terrible suffering, and 9,500,000 died for want of food.

Where the gospel of Christ goes, with all the arts and sciences and inventions which follow in its train, famine becomes almost impossible. There is the spirit of kindness and brotherly love, which causes people to help each other in time of need; and then there is the wide inter-communication which comes through peace and amity, and provides that the plenty of one land shall make up for the scarcity in another. Then great systems of railway and steamship communication, which are only found where the gospel of Christ has prevailed, afford the means for bringing bread from all quarters to any point where there is need. Hence it will be seen there is abundant reason for the conclusion that famines, like pestilences, have their origin and spend their force in lands destitute of the Gospel of Christ. That gospel, believed and practiced, is a safeguard against war, famine and pestilence, all of which run riot where the gospel is disregarded or unknown.

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HEINE'S DEATH-BED.

Henry Heine, one of the most skeptical and cynical writers of the age, had passed through terrible torments caused by a disease of the spinal marrow. One day, as a friend was calling upon him, he said, "If I could only walk on crutches, do you know where I would go?"

"No."

"Straight to the church."

"You jest."

"No, no; straight to the church."

His illness continued, and this is the narrative of another of his friends, who visited him some years later, in 1849:

"I found Heine in Paris, but in what a state! He was lying upon a mattress spread upon the floor. The poor man was almost wholly blind, and his body was a prey to the most poignant anguish; his withered arms stretched lifeless by his side; his disease incurable. His back, burned in spots by the surgeons, was one sore. He seemed the very picture of pain; and yet his fair and noble visage had a strange aspect of peace and submission. He talked of his sufferings as if they were those of another. For a long time I could not understand so much peace and resignation, in the midst of such an experience, especially in the case of one who had declared himself an atheist.

"He was not long in giving an explanation. A smile upon his lips, he described to me yet further the dreadful sufferings he endured, and after having said he should never get better, he proceeded, in that steady and powerful voice which still remained despite his utter weakness:

"'My friend, believe me, it is Henry Heine who tells you so, and after having reconsidered and maturely weighed what has been written on this subject by men of all sorts, believe me I have reached a conclusion that there is a God who judges our conduct, the soul is immortal, and that after this life there is another, when the good will be rewarded and the wicked punished. Yes, this is what Henry Heine says, who has so often denied the Holy Ghost. If ever you have doubted these grand truths, and learn by my example that nothing but simple faith in God's mercy can sustain, without repining, atrocious pains. Without that faith, convinced as I am that my bodily state is desperate, I should long since have put an end to my days.'

"Profoundly moved I seized his hand. He went on: 'There are fools who, after having passed their lives in skepticism and mistake, and denied God in their words and acts, have not courage to own that they are wholly deceived. As for me, I feel compelled to declare that it is a cursed falsehood which long made me blind. Only, at present I see clearly; and any man who knows me must confess that it was not because my faculties have become weak, for never was my mind more clear and strong than it is at this moment.—From a French Newspaper.

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Don't Worry or Hurry.

Don't worry because the millennium is delayed in coming. Pray for it, and look for it, and hope for it, and work for it, but don't get sour and disappointed because the chariot wheels turn a little slower sometimes than you want them to. Remember that you are only a private in God's army, and let him do all the planning and leading. It is God's war, and he does not expect us to lie awake at night and fret because the battle has not gone just as it should according to our thinking. Many people give their children a turn toward Satan by trying too hard to hurry them into becoming religious.

Bad Company.

An exchange tells this story, the point of which is well taken and easily comprehended:—

"A young lady of sixteen, who had been piously brought up, was invited to a party at which certain persons of undisguised infidel sentiment were expected to be present. Her father objected to her going.

"I know, papa," she said "that they speak against the Bible and against Jesus; but you may be quite sure that they will do me no harm. I can't help that; but I shall not allow them to affect me in the least."

"My child," said her father, inventing an excuse for the sudden request, "my work can't be interrupted; I have need of a coal. Will you be kind enough to fetch me one?"

"Do you want a live coal, papa?"

"No; one that is dead—burned out."

The coal was brought; the young lady had carried it in her hand.

"Didn't it burn you my child?" asked the father.

Why, no, papa. How could it? It is dead."

"Of course it couldn't; but look at your hand, Florence."

"O, papa, how black my fingers are! I must go and wash them."

"Wait a moment, Flossie. Here is a lesson for you while you are washing them: 'Companionship with the wicked and worldly may not necessarily burn you and destroy you, but it will certainly soil you.' Remember all your lifetime what the apostle says: "Evil communications corrupt good manners."—Selected.

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It May Be Your Own Cows.

A gentleman who was riding in the country saw a drove of cows in a field of young cabbages. They had broken a fence, and were rapidly destroying the tender plants. Driving back to tell the man who owned the field, the gentlemen was surprised to hear the man say, "Well, those cows belong to neighbor Parks, and he's able to stand it. I'll make him pay roundly for the damage they will do."

"But it may be your own cows," suggested the gentleman.

"O, no; they ain't. He'll smart for this."

The cows were allowed to stay in the field. They ruined the cabbage crop, and were injured themselves, by overeating; and the man found to his great chagrin that they were his own cows.

When parents keep wines and liquors in their houses because it is fashionable, or rent stores for saloons, or try by any sharp practice to get the better of their neighbors, their own children often learn to drink or gamble, and sorrow and suffering is induced. They may find it was their own cows that destroyed the garden.—Selected.

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Only two roads lead to eternity — one terminates in heaven and the other in hell. On which road are you traveling?

Five Things.

If you, your lips
Would save from slips,
Five things observe with care,
Of whom you speak,
To whom you speak,
And how and when and where.

If you, your ears
Would save from jeers,
These things keep meekly hid:
MYSELF and I
And MINE and MY,
And what I "do" or "did"

SEL.

Home Piety.

It is in the home that character is not only most severely tested, but also comes to its best fruitage. The sacred relationships of the family, in their varied obligations, demand services that, for their fulfillment, call into exercise the noblest expression of self-sacrifice; a discipline of love, that when controlled and guided by spiritual life and purpose, develops the choicest fruits and influence of Christian character. Home piety reveals these qualities in the mightiest force through which the spirit of God works in making the family the saving unit of society. Is not this our great need? Homes redeemed and filled with spiritual light and blessing. The world will not be saved until the family life is purified in its springs of action. The churches cannot do the work for which they are set unless the Christian home lends its aid. The ideal, the meaning of the home must be lifted up. It is not alone a place for the shelter and physical care of loved ones. Above all other duties in the Christian family is that of spiritual training in all the ways of character building. By example, by precept, by education, piety, as expressing the need and life of God in the soul, should be the very atmosphere of the home.—*Illustrated Christian Weekly.*

The Fox and the Ducks.

A FABLE.

A fox had made his den in a forest near a river, close by the haunts of some wild ducks, upon which he thought he should make many an excellent meal.

At first he was in the habit of pursuing them whenever he saw them out of the water; but he soon found that this mode of warfare would not do any good, for though the ducks were awkward runners, yet when they made use of their wings they soon got out of reach of the fox, and plunging into the river, placed themselves at safe distance from the enemy.

"This won't do," said the fox; "I must try some other means if I am ever to capture any of my feathered neighbors." So one morning he addressed himself to an old duck, who was swimming at a little distance from the shore.

"Good morning, Mrs. Duck," said he; "how charmingly you swim! It is quite a pleasure to watch you. You glide and turn and float with so much more elegance than the swans, with their long awkward throats. I give you my hearty thanks for the treat you are giving me."

The old duck arched her neck, she dived, and rose again, she fluttered, she puffed out her feathers, and performed all her swimming feats.

"Ah!" said the fox, "how do you manage that?—to disappear and come up again! It is truly wonderful. How do you perform that extraordinary act of diving? If I were only as clever as you, I could by it save my life if the hounds should come upon me near the river."

Again and again the old duck dived, and each time the fox called out:

',Charming! delightful! most graceful!"

Then he drew nearer to the edge of the water.

"Do come closer," he said, "that I may take note of each movement accurately. If you would dive from the bank, for instance, I could then copy your evolutions, and after a few attempts I might be able to do it myself, though of course very awkwardly."

So the foolish duck placed herself on the bank.

"Now," said she, preparing to make a plunge, and expecting the fox to do the same.

But Reynard, instead of making a plunge into the river, sprang at the foolish duck, and caught her before she reached the water.

Poor duck! she had not even time to repent her folly in listening to the flattery of the fox.

"Ah!" said the fox, meditatively, as he was dining upon the ill-fated bird, "it is a pity when people believe all the fine things that are said to them!"—*Selected.*

As You Will.

A man's life is largely what he makes it, virtuous or vicious; his death is largely what he makes it, that of the righteous or of the unrighteous; his eternity is largely what he makes it, that of uninterrupted bliss or of unmitigated woe. In other words, a man is, to a great extent, the architect of his own character, and his character determines his landing place in eternity. The poet may sing:

"There is a Divinity that shapes our end,"

but, on the ground of man's free agency, it is also to be maintained that there is a Humanity that shapes our end. "Workers together with God" expresses the highest distinction ever conferred on man. The thought is, God and man harmoniously co-operating in the building up of character, or in shaping individual lives and human life in the mass after the perfect pattern of Divine holiness and righteousness. For each man there is a particular line of duty indicated to him by the times in which he lives and the circumstances in which he is placed; or, as it has been familiarly and tersely put, "God has his plan for every man," and it is every man's business to discover God's plan for him, and to work up to it, or shape his life after it.—*Ex.*

Scissor Points.

If we do not see the golden thread through all the Bible marking out Christ, we read the Scripture without the key.—*R. Cecil.*

There is one very mean thing about human nature; namely, its disposition to jump on a man when he is down. Ever and anon the community must have a scapegoat, or some one upon whom others can put their wrongdoing. People unload the blame from their own shoulders and put it upon some one who is unfortunate."—*Talmage.*

God takes a thousand times more pains with us than the author with his picture, by many colors of circumstance, to bring man into the form which is the highest and noblest in his sight, if only we received his gifts and myrrh in the right spirit.—*John Tauler.*

THE holy Rutherford was once summoned to answer to the next Parliament on a charge of high treason. The summons found him on his death-bed. On hearing of it, he calmly remarked that he had another summons before a superior judge and judicatory, and sent the message: "I behoove to answer my first summons; and ere your day arrives, I will be where few kings and great folks come."—*Sel.*

ASSASSINATION THE SALOONS' METHOD.—Joseph B. Rucker, editor of the Somerset, Ky., *Reporter*, who was brutally assassinated the 19th of September, died a martyr to the cause of opposition to the rum traffic. He had been denouncing the whisky gang and their methods in his paper. A year ago he was clubbed for the same act, and both the mayor and chief of police commended the act. He died with his face to the country's monster foe, and the cause for which he died still lives. He was a member of the Prohibition State Committee, and his name will ever stand high up on the roll of honored martyrs alongside of the immortal Haddock of Sioux City and the immortal Gambrell of Mississippi.

I have no faith in that woman who talks of grace and glory abroad and uses no soap at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home be as happy as home can be. Even then there will be room for those little deeds of love and faith which, in my Master's name, I seek of you. Serve God by doing common actions in a heavenly spirit, and then fill in the cracks and crevices of time with the holy service.—*Spurgeon.*

You can't discourage a man while he believes that God loves him.

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A loafer in the church is as worthless as he is anywhere else.

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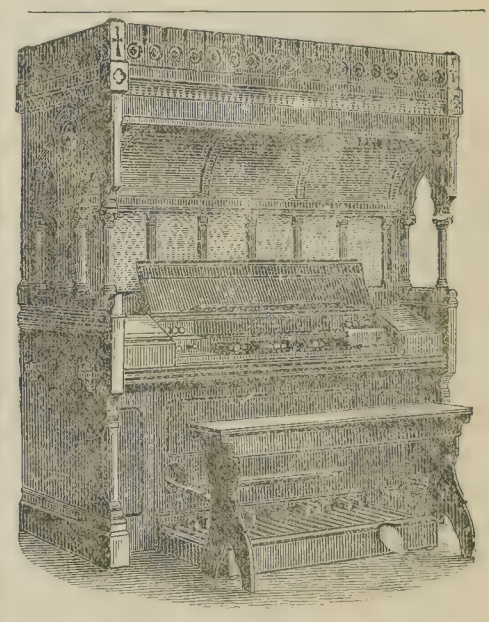

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THE

Montana Methodist.

Vol. 5. December 1, 1892. No 104.

Editorial.

The Sunday-Opening Question.

A great battle was waged and won, fairly and honestly, by the Christian and order-loving people of this land in regard to closing the World's Fair on Sunday. Congress was begged and importuned to give $2,-500,000 to aid the Fair. Finally, the amount was given on condition that the doors be closed on the Lord's day. But now the godless and gain-greedy element of the country—Chicago in particular—is displaying the most "pusillanimous pertinacity" (as the "Tennessee Methodist" characterizes it), that we have seen exhibited in modern times, to try to defeat that action. Having received promise of the money, a petition is being circulated and strongly backed, praying Congress to reconsider its action and remove the restriction. That such a petition should be sent up at all is bad enough, but the plea upon which it is based is the most absurd of all. Its sophistry appears so plainly upon its face that the most inconsiderate "Riding-hood" will scarcely need to be warned against the invitation to "come and kiss me, my dear." The plea made claims to be "in the interest of education and religion," "in the interest of the poor," "of social order, and as a counter-attraction to the saloon and brothel," and in the interest of the local management!"

Pleading for "education" and "religion," and the "poor," indeed! and at the same time seeking the overthrow of an institution which religion has established and perpetuated and which has done more for the education and uplifting of the poor than all the World's Fairs, especially such as that Chicago seems to want—that could be held in a thousand years. The Sabbath is the friend of the poor, and for the benefit of the working man. "In the interest of social order!" and yet it would be the introduction of social *dis*-order. As a "counter attraction to the saloon!" and yet any one knows that the saloon would exult in the overthrow of the Sabbath, as the destruction of one of its mightiest foes. With the Sabbath out of the way, and the moral sentiment that it fosters, the saloon would have full sway and rule until ruin would be complete.

It is said to be in the "interest of the local management." Yes, this is the truest statement of all. The local management, we are told, has utterly disregarded the Lord's day in the erection of the buildings. The "poor" laboring man has been asked to work like a slave seven days in the week, and whiskey has been furnished to him by the cart-load and the barrel, causing many serious accidents. The opening of the Fair on Sunday would deprive countless thousands of laboring men, those in charge of the grounds, besides ticket agents, conductors, brakemen switchmen, and others, of the rest of the Sabbath and introduce moral pandemonium that would disgrace us as a professedly Christian nation in the eyes of an assembled world. The "local management" seeks the shekels rather than to protect the poor. If Congress were to permit Sunday opening and require free admission to the "poor," what a storm of indignation would be raised by these would-be religionists and philanthropists?

No. All this claim is embodied, in substance, in the words of Satan to the Son of God, when he took him up into an exceeding high mountain and showed him all the kingdoms of the world, saying, "All these will I give unto thee if thou wilt fall down and worship me." Once in the hands of these Sabbath-hating, lucre-loving legions we shall see what they will do with the saloon, and how much—rather how little—they care for education, religion and the poor.

We are sad to know that our two senators and one congressman from Montana, voted against the Sunday-closing clause, and that a number of our Montana editors also oppose it. But let not the Christian and liberty-loving people of our land be discouraged nor relax their efforts, even if the entire ground has to be gone over again. The fight is on; let it be to a finish on this question. Let petitions go up from every heath and hamlet, from every village and valley, from every plain and prairie, every city, canyon, or cottage-home, from every congregation or convention that convenes in the next few months, to our senators and congressmen entering our solemn protest against this insult to the Christian sentiment of this country. Let them know that we are not heathens and that we do not propose to be dominated by pagan ideas and customs. It would be infinitely better for our nation that there be no World's Fair at all than that our Christian Sabbath should be sacrificed to mammon and trampled under foot in the face of nations that we are striving to direct by precept and example to a more excellent way.

—o—

HERE AND THERE.

We have completed arrangements for the publication of the "Montana Methodist," weekly, the contract to take effect the first of December. The subscription price remains the same, one dollar a year in advance. We think we are safe in saying the "Methodist" is now the only weekly paper in the church, published at one dollar a year. Our publishers tell us, "We shall endeavor to give you one of the best weekly papers published anywhere in the West." Let our friends go to work. Let old subscribers see that arrears are paid up, and try to send us new names.

By the new arrangement our subscribers get more than double the number of papers the same size for the same price as formerly. But there is quite an addition in the bills that we have to meet every three months. This will necessitate increased activity and promptness upon the part of our patrons Let us not be disappointed. Let there be a long and a strong pull, and a pull altogether. Commence now.

The town of Hamilton, which is located in the upper Bitter Root valley, about six miles south, and a mile or two west, of Corvallis, is growing rapidly. The mammoth saw-mill in operation gives employment to hundreds of men and turns out almost a train load of lumber per day. The Bitter Root Development Company is doing a large business in the way of general merchandise, and the place affords quite a market for the produce of the valley.

A company has been formed, known as the Butte, Anaconda and Pacific Railway Co. for the avowed purpose of building a railroad from Butte to Anaconda and Phillipsburg, thence into the Bitter Root valley, and thence northward through Missoula to the Flathead country where it will intersect the Great Northern which is supposed to be at the back of the enterprise, and where the Anaconda Company owns extensive coal fields. Work is already being rapidly pushed between Butte and Anaconda, and if the plain, positive statements of Mr. Daley and the "Anaconda Standard," the one a leading business man, the other a leading newspaper of Montana, can be relied upon at all, the road will be extended with all possible speed into Bitter Root valley. When it comes it will work a great revolution in prices of real estate and in the material development of one of the finest portions of the great Northwest. Would that the Church of God could keep apace with the material growth of the country that it might educate and control these incoming multitudes for Christ and His Kingdom. Let every Christian be awake, at his post and have on the whole armor of God.

At the time of this writing (18th of November), there has been no snow at Corvallis to lay on the ground. The yards and meadows are green, and the ground is not frozen.

The editor and family greatly enjoyed a visit from Miss Della Herndon, of Virginia City. Miss H. is one of the most accomplished of Montana's fair maidens. She was born and raised in Virginia City, graduated at the Montana College, Deer Lodge, is a zealous Christian and a successful teacher in her native town.

W. H. Leedy, of Lon Lou, recently paid the "Methodist" office a pleasant visit and renewed his subscription. He is a successful farmer, a genial, wide-awake gentleman and greatly desirous of seeing the Church strongly established in his community.

Mrs. R. W. Noble, of Whitehall, sister of the editor's wife, her daughter Gracie, and the baby boy, Edward, recently made a visit of three weeks to our home. To return the compliment, Mrs. S. and the wee ones accompanied them on their return to their old homestead at Whitehall, where nearly a month was spent in pleasant reunions. We know how to sympathize with Brothers Britt and Tabor, who have been left to keep house alone while their wives were visiting "the old folks at home." A Benedict "baching" is a spectacle pitiful to behold. But our days of bondage, for the time, are ended. Silence no longer remains supreme. The rush and rattle of toy wagons and sleds and countless

playthings, together with the ring of lusty voices, tells of the safe return of the absent ones, and that life at the homestead is restored to its normal state.

J. W. Winslett, one of the old pioneers of Stevensville, and one of the old substantial members of the church there, has been very sick for several weeks. His life was despaired of for a season. When we visited him he expressed his resignation to the Master's will. He was better at last accounts.

Mr. G. Scott Anderson, with wife and family, of Wallace, Idaho, have been visiting Bro. Waggener, at Stevensville. Mr. A. bought the ranch owned by Rev. T. W. Flowers, near Stevensville. Brother Flowers expects to remove to Grantsdale.

Rev. E. M. Ellis, editor of the "Light of the Valley," and Sunday-School agent of the Presbyterian church for Montana, has lately removed from Stevensville to Helena.

The "Pacific Methodist Advocate" says: "Rev. R. F. Beasley, a supernumerary member of the Pacific Conference, has opened an office as stenographer and typewriter, at 334½ Montgomery street. He reports that Sister Beasley is still at Linden, and is much improved in health. Sister Beasley has long suffered from pulmonary troubles.

Tidings From the Field

Rev. H. B. Terry writes from Oakesdale Circuit, Wash.: We live in the parsonage at Rosalia. Our work appears promising. Have raised already $75 for our parsonage. Hope to get it out of debt and furnished.

KICKAPOO, KAN.

Rev. A. J. Notestine: Have just closed a meeting at this place; 12 conversions, 15 accessions, the church well at work. Am pleased with my charge. Began a meeting at Cummings yesterday. Pray for us.

—Rev. R. H. Shaeffer writes from Helena: We are all well as usual, and moving along as well as can be expected, I suppose. Our great need here and now, as I see it, is a new and nice church. I wish you great success in the paper.

—A private note from J. W. Kemper, Butte, says: We like our new preacher, Brother Alton, exceedingly well. He wants to begin a meeting here soon. I think he will *take*, and I pray for success.

—Rev. W. O. Waggener is pressing the battle with all earnestness on Stevensville charge. Though recently called to Helena to attend a special meeting of the Board of Church Extension, and also to Wallace, Idaho, where he preached on Sunday and renewed acquaintance with his hosts of friends there, yet he is now engaged in a protracted meeting at Olford's school house, where congregations are good and the prospects are fine for a splendid meeting. Already there has been one conversion.

—We have learned that Brother Bramble was engaged in a special revival meeting at East Helena, but have received no particulars. Doubtless our brother is industriously engaged in some department of the work, and is earnestly sowing the good seed of the Kingdom. May he reap a bountiful harvest this year.

—We are sorry to learn of Sister Goulder's poor health, and trust that it will be of short duration, that our brother may make full proof of his ministry on that large and important charge.

—Brother Stateler recently filled an appointment for the pastor, Rev. W. T. Goulder, at Whitehall, where he was welcomed most cordially by his old friends We rejoice that our venerable brother is still able to go in and out among the people. Hosts of admiring friends are anxiously inquiring when he is going to visit Corvallis and Stevensville again. He will be accorded the freedom of the valley whenever he comes, together with a carriage and driver ready to do his bidding.

—We welcome Brother Palmer to the Northwest, and wish him great success at Heppner where he has entered upon his work with a determination to succeed.

—Glad are we to learn of the cordial reception given to and the favorable impression made by Brother Craig at Spokane. We trust there may be no occasion for another change very soon. Spokane is a growing city and there is a great work to do.

—A short time ago a card from Rev. J. B. Parnall brought the news that the town of Coquille, Ore., was in the midst of a genuine small-pox scare. A patient had been brought in and a real case of small-pox developed, and many opportunities afforded for the spread of the disease. A strict quarantine was instituted, and every precaution observed. Later, our brother writes that they have been wonderfully preserved from the pestilence, and he has nothing worse than a genuine case of the old fashioned fever and shaking ague (which is almost as bad as the small-pox), and is hopeful of a speedy recovery. We rejoice that our friends have been so wonderfully preserved. Well may they say, "Under the shadow of His wings do we rejoice."

QUEEN CITY, MO.

Montana Methodist: — Enclosed find one dollar to pay on my subscription. I want the paper to continue to come. I have received a copy of every issue since I subscribed for it at Gallatin. I love the "Montana Methodist." I hope and pray that it may continue to prosper, and that souls may be saved through its instrumentality.

Respectfully,

JOHN PATTERSON.

FROM HEPPNER, OREGON.

For the "Montana Methodist."

As it is customary for Methodist preachers to introduce themselves, I take this opportunity of becoming acquainted with the brethren of the Northwest. Being a late transfer from the Pacific to the East Columbia Conference, and not having visited any other charges, I have knowledge of none but my own. Here we have a good house of worship, with small membership, and an increasing congregation, large Sunday-school, good prayer-meeting, Epworth League, etc. Our district conference meets here in the spring. Can you not attend Mr. Editor?

Yours in the Gospel,

EDWIN PALMER.

FROM SPOKANE.

Dear Methodist:—We are anxious for our friends to know that Brother Craig, our new pastor, has arrived. Bishop Duncan found him in the Oregon Conference. He is a Westener of long standing; crossed the plains in '52 He followed the slow tread of the ox. Buried his father and mother near the end of the long journey. He preached thirteen years in California and Arizona, has been successful in building up the church wherever he has gone. We hope and pray that Brother Craig will be so filled with the Holy Spirit that the message he bears will reach the hearts of the people, many souls be brought to Christ and baptismal showers of blessings in the church. And then we won't need a transfer.

Sister Craig is a lady of superior qualities, principally raised and educated in Oregon, and is like a sun-shiny day in an Oregon winter.

The church is being fitted up, and the parsonage is in good shape.

Brother Craig preached to us last Sunday on "Hospitality." It made an impression so deep that we surprised them last Tuesday evening by a goodly number of members calling on them in their new quarters, each one presenting them with some of the necessaries of life. We were kindly received. Their rooms being small so we repaired to Brother Krieder's who lives next door. Sister Krieder served refreshments. The evening was spent very pleasantly.

Sister Della Dyer, our faithful organist, is very sick with fever; her many friends are feeling anxious about her.

AN OBSERVER.

FROM EFFINGHAM, KANSAS.

Dear Brother Stanley:—I take great pleasure in sending you the renewal of my subscription for the "Montana Methodist." We read its columns, it has become a fixture in our home that we could not well do without. I only wish that its subscription list would grow so large that it would grow to a weekly, and we could hear from the West oftener. I am still here on the shores of the wonderful "Little Grass hopper," or the Effingham Circuit, as it is now called, doing my second year's service, and working hard to try and do something for the Master's cause, which is indeed languishing in these ends of the earth. Still in the midst of our discouragements we are hopeful that better days may come by and by. May God bless you, brother Stanley, and the "Methodist," and make it a wonderful power for good in the world.

Yours in the Blood of Christ,

J. T. SMITH.

LELAND CIRCUIT.

Dear Bro. Stanley:—I thought I would write a few lines to the "Methodist" soon after I arrived here, but sickness in our own family and the community prevented. So, after these things were adjusted I then decided to wait until after the quarterly meeting which was fixed for Oct. 29 and 30, and it has come and gone. A grand time. The P. E. was reasonably well physically and strong in the "grace which God supplies," preaching to the delight of all.

We arrived here soon after conference and found the good people waiting our arrival, and they gave us a cordial welcome, such as is given to a minister of the gospel. They have comfortably domiciled us in a neat, good house, which they rented until they can build, which will be this conference year, I trust.

Then they went to work and furnished the house, so we are comfortable and are ready to open fire on the enemy's camp.

To show you, Mr. Editor that this good people appreciate this unworthy scribe and know he cannot live on air alone, they assessed for him $450, and furnished him a house.

With all of these things, and some spiritually minded people to help us, we think we will be able to bring up a good report at Pendleton next year.

We hope to be able also, under God, to add many to the church roll and to Christ.

Mr. Editor, you will be welcome at our little town, and in our pulpit any time you come, and our people will be glad to see you. COME!

Yours in Christ,

W. S. HORNBUCKLE, P. C.

Field Notes.

BY J. E. SQUIRES, P. E.

Dear Methodist:—You remember that I left off in my last article with Butte and her new preacher. Well, we have had the pleasure in Deer Lodge of hearing him preach in revival meetings, and have been greatly edified, as the community has been deeply stirred, and several have been converted and added to the church. Meetings still going on.

I found Brother Warren and family well, at Bellgrade, after some severe sickness of one of his little boys since conference.

The threshing machine seemed to

"have the field" pretty well; but we had service Saturday night, Sunday at three appointed hours, and held the quarterly conference Monday morning.

Two had been added to the church and some other symptoms of progress were manifest. I was especially pleased at the good, new parsonage at Belgrade.

Bozeman was damp and cold as we went in Monday evening, and Tuesday morning was covered with snow; the quarterly conference was postponed by the mutual consent of P. E. and P. C. Bro. Tabor, who was batching during the absence of his wife in Mo., visiting. His quarterly conference was held the second Sunday in Nov., at which time he means to protract.

A trip to Wallace, Idaho, was a new experience, but a most delightful one. I found a good solid town with much vitality; had good congregation Sunday and Sunday night, (in spite of disagreeable weather,) and a good collection.

I made my home at Bro. Penny's —"Carter House," and there met several of the military officers in charge of that section of country, some of whom attended our services Sunday.

We only need a good wide-awake man for Wallace to make it an excellent point in the near future. No other church there besides ours, but the Episcopal.

On my return I went up to Stevensville, with my brother Robert, who is seeking health in this mountain country. Brother and Sister Collet, formerly of Helena, have a good home at Florence, and made it pleasant for us. Bro. Waggener, with his "abounding hospitality received us, and did much to enlarge the occasion by "showing us around."

Bros. Stanley and Flowers were busy gathering in their field products --the most remarkable potatoes and beets, etc., that I ever saw anywhere.

Bro. Clark met me at the depot at Boulder, and offered to carry my "grip," but I insisted that I was younger than he. But if a man must judge from the work he does among his people, and the spirit he keeps them up to, then he is about the youngest man in the conference. Saturday night service good; Sunday, better and best. Several shouting and happy at "love feast," four forward after the morning sermon, three united with the church. About 70 at S. S.; full house at night. Room was full of men and women Monday morning at quarterly conference. Matters well in hand. Sunday's collection more than the claim for P. E. —the second charge that had come up with that claim. Assessment for P. C. increased, and steps taken for systematic collection of the same--envelope system.

The pastor at East Helena had asked me at Conference to give him a week in revival meetings when I came to his first quarterly conference and I came prepared to stay, and in spite of "the world and the flesh and the devil," we have a good prospect for revival—several have started in the Divine life.

While I preached at Helena last night (after preaching and sacrament in the morning,) Bro. Scoffer went down to help Bro. Bramble in meeting, and will be with him this week. We hold the Helena conference at 10 a. m., this day, after a most delightful Sunday's worship.

Upon the whole I feel like the district is doing well in the opening of the conference year.

There are three new parsonage enterprises on foot, made possible by the grant by the Church Extension Board of the conference, of some funds at its command,—these preachers' homes will stop a great leakage, of precious Missionary money. There are now three revivals in progress in the district, and several other of the brethren begin soon. May the Lord of the harvest help us to reap?

The following list of appointments have been arranged for the second round of the district:

Willow Creek and Whitehall, Dec. 11.
Bitter Root, Dec. 18.
Deer Lodge, Dec. 25.
Butte, Jan. 1.
Boulder, Jan. 8.
Belgrade, Jan. 15.
East Helena, Jan. 22.
Wallace, Jan. 29.
Helena, Feb. 5.
Bozeman, Feb. 12.

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CORRESPONDENCE.

From Oakland, Oregon.

The two August numbers of "The Montana Methodist" have just been received. They are very readable, and, as usual, welcome visitors in our home, although about a month late, owing to the fact that they still come to Albany instead of Oakland.

By courtesy, you have kindly sent the paper for several months past. Thank you! From this time please count me a subscriber. Enclosed you will find amount of subrcription. I trust you will succeed in securing sufficient patronage to justify you in making it a weekly. A good church paper is one of the most potent factors in promoting the cause of a pure Christianity. It not only imparts needed information, but is an inspiration to those who toil for the uplifting of the world to Christ. To us in this western field, there is, beyond question, an "open door" for our church, "but there are many adversaries." We need all the help we can get. Everything that tends to stimulate and encourage, to strengthen and establish should be utilized to its fullest extent. A first-class religious journal should never be employed as a substitute for pastoral work, much less, a poor one, but it is the next thing to it. Each succeeds best with the help of the other.

We greatly admire the zeal and energy, the pluck and enterprise of your conference. You provoke us to good works. Brother Waggener's "Character Sketches" were enjoyable. His alliteration was unique.

We sympathize with you in your loss (by transfer) of three good men from your conference, but glad Bro. Parnall comes to us. We will welcome him, and pray that this genial climate may restore his health. Bro. Price goes back to Arkansas. As our wives have the same father and mother, we feel an especial interest in them. We trust that the health of Sister Price and Olin may be given back to them, and that Bro. Price's return to school may demonstrate the wisdom of his course, and redown to the glory of God in his enhanced usefulness.

Brother Shaffer takes his place. You were fortunate in securing him for that important center. We were associated together in the Southwest Mo. Conference for a number of years. He is an able preacher, and a good man. I trust he and family will like the western work, and have a pleasant and successful year.

We were sorry to see that Brother Stateler had to go on the superannuated roll. He has served well his generation. One of his old parishioners, Sister Carter, of Albany, Oregon, often spoke of him during my pastorate there last year. She still revers his memory, and delights to dwell upon the visits he made as pastor to their home in Montana many years ago.

Our conference convenes in a few days in Albany. We have had some success. Have built a few churches and parsonages, and some souls have been saved through the "foolishness of preaching." Alas! the number is far too small. The Lord grant us more seals to our ministry another year!

We have a number of good men in this conference, one of whom, W. B. Smith, transfers from us to the Pacific Conference. He is a faithful servant of Christ, and we regret to give him up.

We need a number of men to transfer to us, men who both know and love the doctrines and usages of our church, and who are not afraid to "endure hardness." May the Lord of the harvest send—thrust out—more laborers into his harvest!

Yours Fraternally,
H. S. SHANGLE.

Oakland, Oregon, Sept. 24, 1892.

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Kind Words.

BY MRS. ANNA ST. CLAIR.

"Kind words are little sunbeams. They sparkle as they fall."

We all know how the little sunbeams dance and sparkle, making everything seem brighter and more cheerful, and how dull and gloomy we feel when the clouds obscure the sun. Have you never seen the sunbeams glancing, dancing, sparkling through the thick, leafy woods, making the shadow that would otherwise seem almost gloomy, bright and pleasant.

It seems to me we could not find a more fitting type of kindly words. Only God can measure the good they do. For by speaking kind words we not only make our own lives more bright and pleasant, but all lives with which we come in contact.

How often in our own lives we have felt the need of kindly words. When, with body all worn, spirit drooping and all seemed dark and dreary, when we were almost ready to give up, some one spoke the sympathizing word, and our hearts leaped to life again, and we felt strengthened anew for the battle. Did we not bless the one who gave the boon?

But it is in the home where I think most of all we need the kindly spoken words. O! how many homes have been blasted and broken because of unkind words spoken by one of the loved ones in that home.

The home is a minature world. We find in it the different temperaments, likes and dislikes, and we need to guard well the lips that no unkind words should ever pass them. God help us all to daily utter the prayer of David. "Set a watch, O Lord, before my mouth, keep the door of my lips."

Can we not be more forebearing to those whom we think in the wrong and leave not behind us the sting of bitter, fault-finding words? We know that the "wounds of a friend" are sometimes to be given, but are we sure that love alone prompts the words every time we wound?

When those unkind, harshly-spoken words were uttered by that loved one, did we, who received them, believe it was love that prompted them, that it was only their interest in us that made them speak like that?

We sometimes censure ourselves very bitterly for the thoughtless, unkind words to that one who has passed from us forever. Can we not learn from past experience to be more thoughtful and tender to those whom we still have with us, and give them of our best, making their short stay with us bright and pleasant?

If we do not give of our best, are we not burying our talent, and how can we answer Him at his coming when he hath given us the tongue of the learned so that we should know how to speak a word in season? Solomon tells us that a word fitly spoken is like apples of gold in pictures of silver.

Could anything be more costly or precious?

Oh! if we could only remember that we will be held responsible for every word spoken, whether it be good or whether it be bad, would we not watch our words more carefully and try to realize more fully what James meant when he said: "If any man offend not in word, the same is a perfect man."

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You can't stumble and fall by the way-side, if you hold fast to the hand of God.

As heaven sends her dews to earth, those on earth should render their dues to heaven.

The Montana Methodist.

E. J. STANLEY, - Local Editor.

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Montana Conference Directory.

HELENA DISTRICT.

Helena District, - J. E. Squires.
Helena Station, - - L. Bramble.
Boulder and Alhambra, R. S. Clark.
Stevensville and Corvallis, W. O. Waggener, E. J. Stanley.
Butte, - - - To be Supplied.
Deer Lodge and Anaconda, W. M. Britt.
Townsend, - - - E. L. Lee.
Wallace. - - To be Supplied.
Bozeman, - - - S. B. Tabor.
Belgrade, - - E. E. H. Warren.
Willow Creek and White Hall, W. T. Goulder.
Upper Bitter Root, - T. W. Flowers.
Deersville, - - To be Supplied.
Great Falls, - - To be Supplied.
Editor of Montana Methodist, E. J. Stanley.

Entered at the Pittsburg P. O. as 2d class matter.

Editorial Correspondence.

From Palouse to Pendleton.

From Palouse City we had a delightful ride across the country in a wagon to the home of Brother J. S. Randolph where we spent a day and night most delightfully. It was here that we got to see a "header" in operation. It is drawn by six horses, and goes in front of them. The driver occupies a platform in the rear of the team, and guides the machine by means of a lever. He can also raise and lower the sickle at will. The sickle is about twelve feet long and is so gauged as to clip the heads of the grain. The grain is elevated and dumped into a large wagon-bed made on purpose, which is driven alongside of the machine. When it is full it is driven away to the stack, and another takes its place. One man does the loading, three teams are required to do the hauling, with about two men on the stack. It is customary to cut and stack the grain for about one dollar and a quarter per acre. It is amazing to see the steep hillsides that are climbed by these headers. They usually cut twenty or twenty-five acres in a day.

We also saw a threshing machine in action. The grain is furnished to the machine by means of an immense hay fork operated by horse power, and two men feed the machine with pitch forks, though the cylinder is ten or twelve feet distant from where the grain is forked in. The grain is sacked for market as it comes from the spout. Two men sow the sacks as fast as they are filled. The engine burns straw for fuel, which is quite economical. It saves wood, which is very scarce in some parts here, and helps the farmer to dispose of his straw. We were treated to some very delicious pears and peaches that grew in this vicinity.

We took the Union Pacific train at Garfield about noon, and ran down to Dayton, arriving there about five-thirty P. M. This is a beautiful town located on the Touchet (pronounced Tusha) river in the midst of a rich agricultural and fruit growing country. It is the county seat of Columbia county, numbers about 2000 population, and contains many intelligent, well-disposed and well-to-do people. We have a beautiful and commodious church edifice, centrally located, and by it a nice little parsonage with four or five rooms, built under the superintendency of the present pastor, Rev. J. H. Shelton. We were delighted to see our cause so well domiciled in the center of such a population, and in the heart of such a rich country, and to know that our Missouri preacher is so popular with the people. While here we were the guest of the pastor and wife, Prof. Payne, Brother Hanger and family, and we visited the homes of a number of our people where the "Methodist" finds a cordial welcome. We would gladly have tarried a week in this delightful spot, but were compelled to hasten on, passing the lovely town of Walla Walla, (Many Waters) with its 5000 population, and homes embowered in shade and fruit trees. Here we left Brother Howard and his two daughters returning home from Conference, and hastened on to Weston, 25 miles below and were soon comfortably domiciled in the home of Brother Thomas Price, who lives in a brick house a short distance from the depot. After our host spoke of having entertained our dear Bishop Marvin in his home we were soon well acquainted and strangely thrilled at the thought of crossing the path and seeing the foot-prints of that sainted man who did so much to establish our Methodism in this Northwest.

Weston is one of the oldest towns of eastern Oregon. We have a good substantial church and ought to have a much better parsonage than the present one. It was a great pleasure to us to be in the home of Brother Adkins and his excellent wife, also to share the hospitality of Brother and Sister Michael and their family. They were nursing a very sick boy.

What experiences can be told by those who have been in the front of the battle, and by those noble women who have "tarried by the stuff"—a very important, yea, essential factor in the success of the campaign—during the last twenty years or more. Brother Adkins took us out calling, and we drove across the prairie to Athena, a town of several hundred inhabitants. We made some pleasant acquaintances, and secured quite a number of subscribers for the "Methodist." The country is more broken than at Walla Walla, but the soil is rich and wonderfully productive. Wheat, wheat, wheat! We never saw such piles and piles of wheat before as those at the railroad stations all through this country. The depots and warehouses were full, and it was stacked up ten or twenty feet high on the platforms outside. Buyers were only offering from fifty-two to fifty-five cents a bushel, and farmers were holding for better prices.

Weston numbers about 800 inhabitants. Several annual conferences have been held there. The cashier of the bank, Theo. Davis, is the superintendent of our Sunday school. Brother Adkins is in favor with the people, and we trust that Brother Fancher will win all their hearts.

After tarrying twenty-four hours we boarded the six o'clock evening train and, in company with Brother Michael, ran down to Pendleton, 22 miles farther, where we had an appointment to preach at half past seven o'clock.

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Departed.

James Walter, son of Joseph and Mary Simpson, departed this life near Corvallis, Montana, the 8th of October, 1892; age, 1 year, 8 months and 14 days. The following lines were written in memory of little Walter by his great grandmother, Mrs. Boroughs, who is 73 years of age.

Little Walter, how we miss thee,
Though so transient was thy stay,
Lent us by the Lord of Glory
For to cheer the darksome way.

How we miss thy gentle prattle
And thy more than angels' smile,
As thy artless ways so winsome,
Did the weary hours beguile!

But O thou precious darling
Lent us only for a day!
Soon we heard the angels calling
"Blessed brother come away."

The little hands were folded,
And the pulseless heart at rest;
For the spirit of our darling
Was among the sainted blest.

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Missoula County Sunday School Convention.

The Missoula County Sunday School Convention (interdenominational) was held in Corvallis, commencing November 15th, at 7:30 P. M. Owing to the temporary absence of the president, A. D. Raleigh, E. M. Ellis called the convention to order, and it was opened with the usual devotional exercises, reading the scriptures, singing and prayer.

Rev. W. S. Bell, president of the State Sunday school convention, was present and gave a general account of the Sunday school work, as represented in the state and county conventions, after which F. J. Salsman discussed the relation of the Sunday school to the church. It was decided that wherever at all practicable the Sunday school should be controlled by the church, and its officers chosen by the church, or at least by the adult members of the school.

On the second day, at 9 A. M., Dr. Raleigh was in the chair and conducted the devotional exercises. E. J. Stanley welcomed the convention in a short speech which was fittingly responded to by the president. The following officers were elected for the ensuing year:

President, Rev. A. D. Raleigh; Vice-President, S. J. Salsman; Secretary, Rev. F. L. Cook; Assistant Secretary, Rev. W. O. Waggener; Treasurer, Rev. J. H. Hope; Executive Committee, Rev. A. D. Raleigh; (ex-officio), Rev. F. L. Cook (ex-officio), Mr. Ferd. Kennett, Rev. O. C. Clark, Mrs. Horning, Rev. W. O. Waggener, Mrs. G. E. Ireland.

The following subjects were discussed at the morning and evening sessions: "How to manage the troublesome scholar," by J. J. McAllister; "How to manage the absent scholar," by W. S. Bell; "How to aid the scholars to Christian decision," by F. J. Salsman; "How to teach a lesson," by J. H. Hope; "Getting and holding attention," by G. E. Ireland; "How to review," by A. D. Raleigh; "The responsibility of the rising generation in the closing years of the century," by W. S Bell. The same subject with reference to temperance, by G. E. Ireland; with reference to the Sabbath, by F. L. Cook; with reference to social purity, by E. J. Stanley. At the conclusion of the discussion on the last topic, Revs. E. M. Ellis, J. J. McAllister and A. D. Raleigh made some stirring remarks.

W. S. Bell answered the questions in the question box.

The report of the Secretary showed about 28 Sunday schools with about 600 scholars in the county.

The convention passed resolutions protesting against the opening of the World's Fair on Sunday, and petitioned our delegates to Congress to use their influence against Sunday opening.

Thanks were returned to the people for their hospitality, and to E. M. Ellis for the part he had taken in making this and previous conventions in Missoula county a success. Deep regret was expressed at his removal from the county. Rev. F. L. Cook conducted the singing, for which he is most admirably fitted, in a manner delightful to all. The presidency of Dr. Raleigh was highly satisfactory. There was a good attendance of visitors from adjacent communities. The congregations were large and attentive. At the last session the large church was crowded, and the discussions and services made a profound impression. The utmost harmony and good feeling prevailed, and the convention was looked upon as a decided success. It will meet in Missoula next year.

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M. E. Church District Conference.

Our brethren of the M. E. Church (North) are falling into line with us in the matter of holding district conferences, having recently closed a very interesting and profitable session at Bozeman. From the "Advocate" we gather the following notes concerning it:

Elder Mills then read an interesting and appropriate address on Methodism—the condition of the church 150 years ago; the rise of Methodism and the results of this

great religious movement of the 18th century. He showed from the testimony of eminent and unprejudiced witnesses that vital godliness was so low that it was scarcely discernable. Sermons were merely moral essays, while even immorality was fearfully prevalent among the priests of the Church of England, who were, of course, shamefully neglectful of their work. The contrast between the time when Wesley was the worst-hated man in all England, and the respect his old age received, together with the tributes now universal to his genius and worth, was drawn, followed by an account of the influence of Methodism upon all other Christian denominations, and her prominence as a leader in missionary movements, and in all the moral reforms of our age. The secret is real vital religion, resulting in an intelligent and sustained enthusiasm for the salvation of souls, and the spread of scriptural holiness over all lands.

A paper on "How to Promote Church Loyalty," was read by Rev. Geo. Comfort. It is to be promoted by a conception of the place of the church in the purpose of God; by a knowledge of the thrilling history of our own denomination; by having plenty to do; by love for Christ. Sectarianism and prosylitism are to be condemned. A spirited discussion followed, participated in by the laity present.

The Methodist District Conference, at its meeting in Bozeman this week, discussed the question of how to deal with members who thresh on Sunday. We have a suspicion that the best thing to do with a church member who will thresh on Sunday, is to induce him to attend a revival in the hope of converting him.—The New Issue.

——o——

Teach Your Boy to be Useful.

"I can not dig; I am ashamed to beg." The man who uttered these sentiments is not alone in this world. A false plan of rearing children results in a very large crop of young men who are in the very same trouble. We can not hope for any good to come of such.

"I can not dig," not because he is crippled, not because he is an invalid, not because there is not work to be found, not because he could not make a living that way, but because he has a notion that to do so is a disgrace. He can waste his Lord's money with less sense of shame than he could go into the field and dig for a living.

The false sentiment which we succeed so well in distilling into the minds of the young does them far more harm than the most abject poverty could possibly do them.

Those whose training has been such that they "can not dig" are always too proud to beg; so what can they do? This class of men keep up the ranks of gamblers, sharpers, defaulters, office-seekers, etc.

Teach your boys some trade. Teach him to dig and you will save him from many a temptation to be dishonest.—*Selected.*

The Little Graves.

A young husband and wife were walking, one summer evening, through a country churchyard, and they were attracted by two little graves, side by side, on which were laid wreathes and crosses of fresh flowers. The date of the little ones' death was seen by the headstone, some years back. The names were those of two children, only two and three years old, and underneath were the words, "Thy will be done."

"How dreadfully sad! said the young husband.

"If our baby were to die I could never say that," said the young wife, pointing to the text.

"Let us hope you will not be tried," said the young husband.

But when they got home that night they found the baby ailing, and, before very long, a little grave—such a little grave—had to be dug for it, too. For a time the poor mother's heart rebelled terribly. She mourned as one who had no hope, and on the tomb stone of her little one she had inscribed the words, "If I am bereaved of my children, I am bereaved." Later on, through years of trial and suffering, God led her to a better mind, and, when a woman, old in sorrow and in years, she visited the grave where husband and child were now both lying, she resolved to have that murmuring inscription altered and instead of it was written, "Where the treasure is, the heart is also;" and beneath again, the text that once she thought she could not say, "Thy will be done.'

——o——

Outdone by a Boy.

A lad in Boston, rather small for his years, works in an offiice as errand boy for four gentleman who do business there. One day the gentlemen were chaffing him a little about his being so small, and said to him:

"You never will amount to much; you never will do much business; you are too small."

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"And what is that?" said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know, and urged him to tell them what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow.

There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

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Persistence.

In a recent interview, Mr. Edison, speaking of his efforts to make the phonograph reproduce aspirated sound, said:

"From eighteen to twenty hours a day for the last seven months, I have worked on this single word 'specia, specia, specia,' but the instrument responded, 'pecia, pecia, pecia.' It was enough to drive one mad! But I held firm, and I have succeeded."

"But I held firm,"—there is a fullness of power, a mine of latent strength in the words; and the secret of Edison's marvelous success may lie therein concealed.

There is little in the world that aspires to permanence that is achieved without dogged, tireless, stubborn persistence. You may have genius, young man, but without persistence it is no more genius than—to use Emerson's figure—a bushel of acorns is a forest of oaks. Longfellow said, "Genius is infinite painstaking," and there is little that will not yield to persistent painstaking. The great log yields to the tiny insinuating wedge, the rock to the oft-returning drop of water. Stick to your every day work, through Monday and Tuesday and Wednesday. Keep at it, and difficulties will split assunder, and obstacles yield even as the rock to the rain drop. "Seest thou a man diligent in his business? He shall stand before kings."—*Selected.*

The good begun by thee shall onward flow.—WILCOX.

——o——

The Man With One Talent.

The fate of the indolent servant has a double horror. It is loss and suffering. The talent is taken from the slack hands and coward heart that would not use it, and given to the man who has shown he could and would. Gifts unemployed for Christ are stripped off a soul yonder. How much will go from many a richly endowed spirit, that has flashed with unconsecrated genius and force! We do not need to wait for eternity to see that true possession which in use increases powers, and that the disuse, which is equivalent to not possessing, robs them. The blacksmith's arm, the scout's eye, the craftman's delicate finger, the students intellect, the sensualist's passions, all illustrate the law on its one side; and the dying out of faculties and tastes, and even of institutions and conscience, by reason of simple disuse, are meloncholy instances of it on the other. But the solemn words of this condemnation seem to point to a far more awful energy in its working in the future, when everything that has not been consecrated by employment for Jesus shall be taken away, and the soul, stripped of its garb, shall "be found naked." How far that process of divesting may go on faculties, without touching the life, who can tell? Enough, to see with awe that a spirit may be cut, as it were to the quick, and still exist.—*Dr. McClaren.*

——o——

To-morrow is the fool's seed time.

Let us never fail to speak a kind word to all, whether rich or poor; it may find a lodgement in some wanderer's heart, and be the means of leading them back to the Saviour.

——o——

No good cause ever started with a majority.—Lever.

The Unbearable.

George McDonald makes a very true remark when he says "Things are unbearable, just until we have them to bear; their possibility comes with them." This we have all experienced more or less, but we have not learned from our experience. We are often as much daunted now as ever we were, when we meet with trials which are really no greater than those through which they have gone already. How many things have been gone through, and even well been come out of, concerning which we declared that they would be our death; we sometimes on looking back on them wonder how we ever went through them—we don't know how we did--but we did. The fact is imagination conjures up a multitude of terrors of its own; w die, as it is said, "a thousand deaths in fearing one." Anticipation is often worse than reality. As no man knows what he can do until he tries, so no man knows what he can bear until he is tried. Until the time of actual trial comes, we do not experience the grace which belongs to it; if we felt the grace, we should face the trial. "I can never cross that boiling river," says the traveler when he sees it from a distance foaming on its rushing way; but when he comes up to it; he finds the foam and the rush are made by the great stepping-stones which have been put across the stream. "I can never climb that mountain," says the traveler, as he sees it looking almost perpendicular at a distance; but when he comes close to it, he finds there is here a stone and here a little hole, which give him foothold. And here is a tuft of grass, and here a bit of heather by which he can pull himself up, and so the impossible becomes the possible, as soon as it has to be done.—*Selected.*

——o——

An Arrow That Hit.

The system the humorous papers have of scattering jokelets through their advertising pages is supposed to be of much advantage to the advertiser, but it occasionally has an opposite effect. Mr. George Batten directs my attention to one of these mediums in which a startling example of the *mal-apropos* in advertising occurs, and enquires whether the advertiser, in all justice, could not demand another insertion. In fine type appears this little announcement:

Read these little three lines.
Buy Blank's Extra Dry Imperial Champagne if you want a fine and delicious drnik.

Directly above it in overshadowing type was this

One of the men of whom the devil eels the surest is the moderate drinker who thinks he is safe.—Ram's Horn.

Heretofore advertisers have been quite content to order an advertisement "next to pure reading matter," but if this sort of thing keeps up they will soon want to be editing the paper itself.—Selected.

Mother's Song.

Hear! I warn thee, son of mine,
Look not on the gleaming wine!
Shun the bright, convivial bowl,
It hath woe for flesh and soul.
Flee, I charge thee son of mine,
Come not near the mocking wine!

By thy childhood's golden years,
By thy mother's hopes and fears;
By the sacred Sabbath chime,
By the hopes of heaven sublime,
Let me warn thee, son of mine,
Look not on the deadly wine!

By the sacred place of prayer,
By the God who waits thee there;
By the sire whose early tomb
Opened in his manhood's bloom
Hear me plead, O son of mine,
Look not on the deadly wine!

By the years that wait thee still,
Fraught with good, or charged with ill;
Ever as thy course shall bend
To a low or lofty end,
Hear once more, O son of mine,
Ever turn thy back on wine!

—*Primitive Methodist.*

——o——

Sunday Newspapers.

The following is taken from an address by Rev. Prof. Merrick Johnson, D. D., as published in the Christian Statesman:

WHAT IS THE SUNDAY NEWSPAPER?

Let us be honest. The Sunday newspaper is not the Sunday religious or semi-religious paper; it is not the Sunday moral reform or semi-moral reform paper; it is the Sunday newspaper. Just that and that only. It is not the newspaper in partnership with Sunday to promote mutual interests and to share the profits. The profits all go to the newspaper, and Sunday stands all the losses. The Sunday paper is simply the daily newspaper thrust into Sunday; published seven days in the week instead of six; unchanged as to its essential character. It is enlarged, indeed, but neither revised nor reformed, and certainly not sanctified or glorified.

When the newspaper first appeared on Sunday it changed its clothes a little. But the wolf soon got tired of trying to look like a sheep, and now the wolf enters Sunday, a stark wolf, scarcely downing a bit of the woolly fleece he put on when he was keeping up appearances. And you can see no difference between the Sunday and the Saturday paper, save as to magnitude. It is a great mosaic; a huge conglomerate of all sorts of material pertaining to the world, the flesh, and the devil. It is a vast blanket of information, some of it—a great deal of it—hot inherently unwholesome; but all of it secular, worldly, of the earth, earthly; and some of it—very often a great deal of it—vicious, pernicious and unclean. Is is just such a dish as we have served to us every other day of the week except as to size, and it is seasoned and garnished and tricked out with every possible device to tempt the appetite and to gorge the social, literary, and sensational stomach. It is a sheet like unto the sheet of the apostolic vision; like it in this, that it is a "great sheet" and "full of all manner of four-footed beasts and creeping things" but unlike it in this, that it was never "dropped down from heaven," and of its contents it never could be said, "What God has cleansed." This is the Sunday newspaper.

WHY IS IT HERE?

Some say, "Because the people want it." But let that doctrine be be pressed—push it far enough; let it once be understood that what the people want they must have, and we have begun to play sad havoc with our morals. The people out in Utah want polygamy; they would vote it to-day by a rousing majority, but the government does not intend to let them have it. Down South they wanted slavery, and alas! the government was disposed to foster it and compromise with it; but in the thunder of our civil war God said, "Let my people go." The anarchists of Haymarket Square, Chicago, wanted a larger liberty, but American justice took anarchy by the throat and hanged it by the neck until it was dead, and buried it out of sight, and there is no prospect of immediate resurrection. Clearly, what the people want, it is not always best that the people should have.'

Thirty or forty years ago, there was no desire for the Sunday newspaper: Prier to our civil war there was scarcely a Sunday newspaper published in the country. The war led to the indulgence. And now that this appetite has been created by the Sunday newspaper through having taken advantage of a great national exegency, it turns about and says, "The people want it, and therefore it must be published."

NOT ABSOLUTELY NECESSARY.

Again it is pleaded as a reason why the Sunday paper is here, that it is a necessity of our time. It is claimed that the marvelous activity in every department of thought and effort, the press and rush of this busy age, the conditions of society, and the facilities of intercommunication, make the Sunday newspaper an indispensable adjunct and factor in our modern civilization.

But the Philadelphia *Ledger*, the most widely circulated, and probably the most pecuniarily profitable paper in the second largest city in the Union, is not published on Sunday. It may be replied to this that the *Ledger* is only a local paper, confined chiefly to Philadelphia, and though it has an immense subscription list the paper is made up mostly of "Wants," and therefore is not to be taken as an illustration. Well, there is Toronto, a city of no mean repute; it has no Sunday newspaper. "Yes," says New York or Chicago, "but Toronto is rural, a slow-coach, country town—hardly in touch with the times. No Sunday paper, may do for Toronto, but it will not do for a city astir with modern enterprise and vast populations." Well, there is London. London is big enough, is it not? London is enterprising enough, is it not? It is five or six or seven times as large as Chicago; two or three times as large as New York. London could swallow Chicago, and only bulge a little on one side to show where it had stowed Chicago away. London's commerce sucks every thing into it. London wealth determines prices the world over. London culture sets the standard of pronunciation for all English-speaking people. Surely, London is big enough. Yet London has no Sunday newspaper. Do you not see that the plea of necessity is simply an absurdity? No! the Sunday newspaper is here for the money there is in it, and there are men, decent and respectable men—I grieve to say it, some professedly Christian men—that are trampling on the Sabbath and despising God's law and weakening the bulwark of our free institutions because of the dollars that are found on the road.

WHAT IS THE SUNDAY NEWSPAPER DOING.

In the first place, it is keeping an army of workmen from the rest to which they are entitled; a day they need, and ought to have, in the interests of health, of good citizenship and of morals. To urge, in reply, that the work on the Sunday paper is done on Saturday is puerile. Why? Because it does not meet the issue. It is child's play, like turning the hands on a clock. *Seven day,s work takes seven days to do it in.* That disposes of half the meat in this old chestnut. The other half is adjustment.

——o——

Want Them Wide Open.

The *Interior*, our Presbyterian contemporary in Chicago, has shown enterprise and good judgment, too, in spiking the main battery of the friends of the Sunday opening of the Exposition. It sent a reporter to interview the saloon keepers and to verify the statement that the saloon keepers favored closed gates. Here is the result: In a personal interview with each proprietor, or bar-keeper, not one in three favor closing the Fair on Sunday. The great majority was overwhelmingly in favor of a wide open Fair, and a wide open bar, and a wide open hereafter. Among this number were the shrewd leaders of this iniquitous host. The McGarigles, the Varnells, men whose deft hands at cards have been no less deft in controling municipal politics. The list also includes The House of David, The Jonah, The Vestibule, 134 Clark," and others of those wily traps of Satan which many a parent and many a wife knows too well as the gilded stalking pits where son or husband has been ruined. The few who were "with the church" in this matter were the small fry, of the hotel bar keepers From interviews with the former, it was evident that their opinions had been formed by newspaper statements that a closed Sunday would benefit the saloon. It took *The Interior* man about ten seconds to convince them that an open Sunday would attract a host of excursionists, and would therefore benefit the soloons.—*Young Men's Era.*

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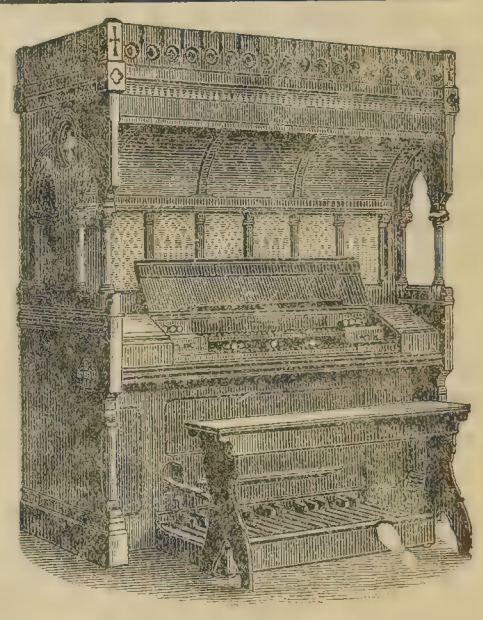

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THE

Montana Methodist.

Vol. 5 DECEMBER 9, 1892. No. 105.

Editorial.

SOCIAL PURITY.

No more important question is before the public to-day than that of Social Purity (unless it should be that of individual purity, for the two are closely allied). Impurity in the individual soon finds expression in the social relations. We are social creatures, and dependent upon each other in a large measure, for that which constitutes our life. "No man liveth unto himself." And as the habits and customs that are observed by us in the social circle have much to do with the formation of character, in regulating the home life, as well as individual life, it is important that we look well to the standard we recognize here.

In the first place we fear that the standard by which society is governed in a large measure to-day, is one-sided, and hence unjust; and we cannot hope to do much toward removing these evils which are corrupting our homes and ruining our young people, until there is a change. Take, for instance, the saloon. As society is now constituted in many places, the man may visit it, spend his earnings there, take a social glass, or even drink to excess, and now and then enjoy the luxury of an old-fashioned spree, go home drunk and covered with the filth and slime of the gutter, and yet society condones the offense, calls it an idiosyncrasy, and still welcomes him to its fellowship. What if the wife, the mother, the sweetheart, or the lady friend should adopt the same course and indulge in the same sweet luxury (?). What a furore there would be! What a crusade and a cry would be raised against an institution that was cursing our daughters, wives and mothers!

Again, we have known of a young man, or possibly a husband and father, to depart from the path of virtue. And although the fact was commonly known, ere long the erring one, without penitence or apology, was smiled upon, admitted into happy homes and treated as though he were an angel. What if it had been his sister, or any member of the female sex who had stepped aside? How different the result! A life time of correct conduct could not cancel the crime! We know that the law in part regulates this. People go from one extreme to another. Woman, in her true position, is accorded the highest place on earth—is "but little lower than the angels"—in man's estimation. Falling from this high plane, the condemnation is great, and the holy mount difficult, if at all possible, to regain.

But be that as it may, we can never preserve that high standard of purity sought after in social life until we make the crime of transgression as great for one party as for the other. If we would ostracise the female denizen of the house of shame, let us frown with equal disdain upon the culprit who sought or wrought her ruin, or seeks to perpetuate it.

Let these principles be instilled into the minds of the children around the hearthstone, in the Sunday-school, from the pulpit, and let purity of heart and life be sought after by the lover of the pure, the true and the good.

—o—

HERE AND THERE.

The communication from "The Land of Flowers" brings with it an aroma that pervades the atmosphere of the country from whence it came, and doubtless it will prove refreshing to many of our readers throughout the Northwest. We trust that our fair correspondent will favor us with such letters frequently.

Rev. F. F. St. Clair writes with his accustomed earnestness and boldness. He strikes home on some points touched. He will be missed greatly in East Columbia, and it is earnestly hoped that his absence will be only for a season.

Some choice matter in the way of selections had to lie over this week. But our readers will enjoy the interesting correspondence.

Will not each preacher and Sunday-school worker who reads the "Methodist," especially those anywhere between the Missouri River and the Pacific Ocean, send us a few items on a postal card, concerning the progress of the work in his field. Tell us just what you would if we were to meet you on the street, and ask you in person how you are getting along. There is surely something that is encouraging. It will take but a minute and cost but a cent to tell it, and perhaps it will be worth hours of time and dollars in money to the cause of Christ, in the faith and courage it will kindle in the hearts of fellow comrades in other parts of the field where the battle is raging, and who are just longing for such a message as you can send. "Watchman, what of the night!" Several thousand people await your response. Let us have it by next mail. Brother, sister, we mean YOU. Now, then, don't disappoint us.

Our good Brother King, editor of the Montana Christian Advocate, makes pleasant mention of a number of religious papers of Montana and their editors, including this paper and its editor, (only he got our initials "E. M." instead of "E. J.") and remarks that The Advocate, his paper, is the only one not a monthly, his being a semi-monthly. We would respectfully inform our brother that the "Montana Methodist" has been issued twice every month since the last of July, 1888, and is now issued weekly.

WANTED.—One thousand bran new subscribers to the "Weekly Montana Methodist." If every person who takes the paper will get his or her neighbor to subscribe, we shall soon have the required number. It costs only one dollar a year, not quite two cents a week.

The most potent factor in the affairs of life are often the most noiseless in their operation. There was less furore and excitement in connection with the last election than any other within our memory, and yet it marked the greatest revolution in the political world that the country has witnessed for several decades.

There are many things to be learned from the recent election. It shows that the American people still have wills of their own. If one party, or administration, does not please them they will try another. Let our public officers make a note of this fact, and let our people take courage, and continue to agitate and keep before the public measures that are true and right, with the assurance that they will win in the end.

A long stride has been made toward the banishment of sectionalism from our politics. The effort to break the "solid South" was followed by sundering the "solid North;" and the fear of the "Force Bill" once removed, we predict the same result will follow in the South-land. We hail with joy the day when the "bloody-shirt" shall be buried forever, and when it may be said of all portions of our common country, North, South, East and West, "how good and how pleasant for brethren to dwell together in unity."

The meeting of the National W. C. T. U. Convention in Denver, Colorado, was a grand affair. There were 380 delegates present, representing 42 States, 5 Territories, and the District of Columbia, 48 in all. The convention was held in Trinity M. E. Church, and was welcomed by the Governor of the State, the Mayor of Denver, the pastor of the church, a representative of the press, and various other local organizations, all of whom uttered many words of encouragement to the heroines of the white ribbon. The meetings were large and enthusiastic.

The indefatigable, the irrepressible, the heroic and noble spirited Miss Willard, the great central magnet (humanly speaking) of the movement, was present, having crossed the ocean from England, whither she had gone to rest for a season. One of the welcomers characterized her as "the only woman who has succeeded in hiving women and putting them to work." Her address, as President of the Union, is equal in length and number of subjects discussed, to the message usually sent to Congress by the President of our Nation. A mere *resume* of it occupied nearly six pages of the Union Signal.

While we may not endorse all that is said and done by our noble sisters, yet we admire their faith and heroism and doubt not they are doing a grand work in educating the public sentiment of our nation and of the world upon the greatness of the sin of the liquor traffic and of many other evils that curse our race.

Brother Lambuth writes us that light is breaking, and there is now every prospect that the debt, the burdensome missionary debt, that has well nigh crushed more than one missionary, and has kept the light of God's work from hundreds who sit in darkness, will be removed by the 31st of March, 1893. A brother was skeptical as to Virginia endorsing the plan; but here comes a telegram from Bishop Hendrix at Lynchburg, Va., announcing that at a parlor meeting $2,500 was readily subscribed. Surely the Lord is in the movement.

This prompts us to remind our friends who subscribed to this cause at our last conference, to help pay our share of the debt, that the time for payment will be here ere we are aware of it. Let each one be ready, and if possible, send the amount before hand to our conference treasurer, A. G. Clarke, Helena, Mont., to be forwarded to T. B. Holt, treasurer of the Parent Board, at Nashville. Be sure to state for what purpose the money is given, so that it may be kept separate from the regular collections. Thus far $15 have been reported on this account from our conference. W. M. Britt, $10; and William Beall, $5. Who will be the next? The Montana Conference was the first to promise its share of the amount; let us be the first to report every dollar paid into the treasury.

It was a pleasure to meet with Rev. W. S. Bell at the Sunday-school convention. He is the superintendent of the work of the Congregational church in the State of Montana, and a plain, earnest, broad minded, practical Christian man. In his sketch of the Sunday-school work of the State, he took occasion to say that the state convention held at Bozeman was one of the best and most (if not the most) successful that had yet been held. He took pleasure in ascribing the success largely to the earnestness and activity of Rev. A. C. Couey, of the M. E. Church, South, now in Tennessee, and whose departure from the State he much regretted. Our brother in his far-away home will be glad to know that he is so kindly remembered by those not connected directly with our own church.

At the late S. S. convention Rev. A. D. Raleigh, the president, stated before the large audience assembled that in a recent conversation between Senator Sanders of Montana, and himself upon the question of the liquor traffic, the Senator stated that while he did not endorse the organization of a third party, yet he believed the only way to manage it was by prohibition. We doubt not that there are many others in high positions who are of the same opinion. One of these days they will have the courage of their convictions and there will be another "land-slide," one that will well nigh dry up this ocean of iniquity that is engulfing annually so many thousands of the fair sons of our land. May the Lord hasten the day.

Thanksgiving services were held at the Presbyterian church in Corvallis, where Rev. L. L. Wood, of the Baptist church, preached a very appropriate sermon suggested by the passage of Scripture in Eph. 4th chapter and 6th verse. Some of the thoughts were: That gratitude, thankfulness, is the normal condition of the soul that is in harmony with its Creator, and is necessary to the highest degree of usefulness. It is not the mere gratification of our desires and appetites, not the grunt of satisfaction given by the swine, but of an infinitely higher type. Thankfulness comes of trial. It inspires charity for others. True gratitude is inspired by, and inspires love to, God. The soul that is not grateful cannot love others. There was more true love and gratitude among the Puritan fathers, with their blue laws, whipping posts, etc., notwithstanding their narrowness in many things, than under the lavender kid and in the sickly sentimentalism of modern times. There was much in the Greek worship of old that was refined and beautiful and pleasing, but there was no true love to God in it, no love to man, and it went to naught. Let us be truly grateful in the midst of our festivities and may these thoughts increase our joys and strengthen and equip us for the duties of the coming year.

The people of Corvallis were favored with two Thanksgiving dinners, and suppers, or rather with the privilege of eating dinner and supper, and paying for it, at two places. One by the ladies of the Presbyterian, and the other by those of the Disciple church. They were both fairly well patronized, and the day spent pleasautly by a goodly number of our citizens. This is to some extent, an innovation upon the old custom, we believe, which was to have the feast and family reunions under the old roof-tree at home. But that was before the day of the increase of church sociables and catch-penny contrivances!

The W. C. T. U. Convention at Denver was fairly flooded with congratulatory telegrams from prominent personages throughout the land. One from the District of Columbia simply referred to a passage in the first chapter of Joshua, beginning thus: "There shall not be any man able to stand before thee all the days of thy life." Ordinarily these words would attract no special attention, but to those accustomed to stress so loudly the "vassalage" and "degradation" inflicted upon the fair sex by the liege lords of creation, and who are "groaning and travailing together in pain" waiting for the redemption that is to come, they must have a meaning and utter a prophecy that is exhilarating and inspiring to contemplate.

The great strike at Homestead has been declared off and is ended at last. The strike at one time involved nearly 10,000 men, and the loss in wages, it is said, will reach nearly $2,000,000. The Companies have lost probably twice this amount, while another half million has been required to pay the troops and cost of suits, etc. At least 35 deaths were caused directly or indirectly, by the strike. Everybody will rejoice that it has ended. May there be no occasion for another like it.

The meetings of the monetary conference at Brussels is noted with much interest. If some understanding could be reached between the different leading nations concerning the relation of gold and silver as money it would hasten the solution of the question as to a circulating medium.

While we rejoice that there is good sense, grace and womanly modesty and true refinement among the noble women of Montana sufficient to prevent one of them from consenting to pose as a model for a silver statue to grace the Montana exhibit at the World's Fair at Chicago, we sincerely regret that a theater actress has been chosen as the model, and will thus get a deal of gratis advertising. Surely "the children of this world are wise in their generation."

One of our secular contemporaries, just the other day, ridiculed the fact that a man somewhat prominent as a politician was fined for uttering profane language. Why so? If a man can be fined for a profane an indecent act, or the publication of an impure book before the world because of its corrupting influence upon the helpless and innocent, why is it a crime to restrain him from uttering profane and blasphemous language in the presence of pure women and helpless children? The effect is equally corrupting. The crime is all the greater if the perpetrator happens to be "prominent," and the credit all the more to those who enforce the law, which is simply public sentiment in statuary form. Much of this agitation about prohibition, rigid laws, etc., and this pleading for "personal liberty," is simply a plea for public license.

HOMELY HINTS.

Do you want a revival in your church, brother layman? Then, pray earnestly, work faithfully, trust God fully, live righteously and refrain from criticisms of your pastor's methods until after the meeting. Let the whole church follow the above common sense advice and the revival will have come, and come to stay.

Fault-finding, and captious criticisms are so easy. Christian charity and holy helpfulness are so hard for the average Christian. Lord, give us the latter, and remove far from us, and forever from us, the former.

Infidelity never dried a tear, or furnished balm for a wounded heart. Christianity has comforted its millions. Infidelity pulls down, Christianity builds *up* and *upward*. The one damns. The other saves. "Oh, Lord, save thy people!"

Would you feel the thrill of joy that comes from the consciousness of duty done, and service rendered, go and help somebody to find Jesus, and you will get just that blessing.

Subscribe for the METHODIST. There is a blessing in the act, and in the paper. Try it and you will find it to be true.

The Fox and the Ducks.

A FABLE.

A fox had made his den in a forest near a river, close by the haunts of some wild ducks, upon which he thought he should make many an excellent meal.

At first he was in the habit of pursuing them whenever he saw them out of the water; but he soon found that this mode of warfare would not do any good, for though the ducks were awkward runners, yet when they made use of their wings they soon got out of reach of the fox, and plunging into the river, placed themselves at safe distance from the enemy.

"This won't do," said the fox; "I must try some other means if I am ever to capture any of my feathered neighbors." So one morning he addressed himself to an old duck, who was swimming at a little distance from the shore.

"Good morning, Mrs. Duck," said he; "how charmingly you swim! It is quite a pleasure to watch you. You glide and turn and float with so much more elegance than the swans, with their long awkward throats. I give you my hearty thanks for the treat you are giving me."

The old duck arched her neck, she dived, and rose again, she fluttered, she puffed out her feathers, and performed all her swimming feats.

"Ah!" said the fox, "how do you manage that?—to disappear and come up again! It is truly wonderful. How do you perform that extraordinary act of diving? If I were only as clever as you, I could by it save my life if the hounds should come upon me near the river."

Again and again the old duck dived, and each time the fox called out:

',Charming! delightful! most graceful!"

Then he drew nearer to the edge of the water.

"Do come closer," he said, "that I may take note of each movement accurately. If you would dive from the bank, for instance, I could then copy your evolutions, and after a few attempts I might be able to do it myself, though of course very awkwardly."

So the foolish duck placed herself on the bank.

"Now," said she, preparing to make a plunge, and expecting the fox to do the same.

But Reynard, instead of making a plunge into the river, sprang at the foolish duck, and caught her before she reached the water.

Poor duck! she had not even time to repent her folly in listening to the flattery of the fox.

"Ah!" said the fox, meditatively, as he was dining upon the ill-fated bird, "it is a pity when people believe all the fine things that are said to them!"—*Selected.*

As heaven sends her dews to earth, those on earth should render their dues to heaven.

—There is nothing more cowardly than being afraid of the truth.

Sunday School.

DECEMBER 18, 1892.

Review of Fourth Quarter.

FROM HURLBUT'S NOTES.

HOME READINGS.

MONDAY, (December 12), Saul's conversion, Acts 9:1–9; TUESDAY, Dorcas raised to life, Acts 9:26-43; WEDNESDAY, Peter's vision, Acts 10: 9–20; THURSDAY, Peter at Cesarea, Acts 10:34–43; FRIDAY, Peter delivered from prison, Acts 12:1–11; SATURDAY, Paul's first missionary sermon, Acts 13:26–39; SUNDAY, Work among the Gentiles, Acts 14: 8–22.

LESSON HINTS.

I. The study of the PLACES in this quarter is suggestive. The lessons begin and end in Jerusalem, but they embrace a wide circuit of localities. Call attention to them on the map, and as each is pointed out, let the facts connected with it in the quarter's lessons be stated.

1. JERUSALEM. From this place Saul started on his errand as a persecutor. Here Peter was set free from Herod, and here the apostolic council met to give liberty to the Gentile disciples. It is the "capital of Bible history."

2. JOPPA. Here Dorcas was raised to life and Peter beheld his vision of "the great sheet let down from heaven."

3. CESAREA. This place is notable as the spot where Cornelius, the centurion, the first Gentile Christian, received the Gospel from the lips of Peter and the Spirit from on high.

4. DAMASCUS. Near this city Saul of Tarsus saw the Saviour, and was convicted; and in this city he was converted and baptized.

5. ANTIOCH, the northern capital of Syria, was the first city where Jews and Gentiles were mingled in fellowship, and whence the first missionaries went forth to preach to the heathen.

6. On the ISLAND OF CYPRUS Paul and Barnabas began their missionary work, overcame the opposition of the sorcerer Elymas, and won to Christ the governor Sergius Paulus.

7. At ANTIOCH IN PISIDIA, PAUL preached his first missionary sermon on record.

8. At LYSTRA Paul was first worshiped and then stoned.

II. The important PERSONS of the lessons may also be briefly noticed.

1. PAUL is the central figure in these lessons; converted to Christ, preaching in Antioch, and going forth as a missionary to Asia Minor.

2. ANANIAS, of Damascus, a humble disciple, was the human helper in the conversion of Saul.

3. DORCAS was the godly woman of Joppa, active in good works, raised to life by the apostle Peter.

4. PETER was the leader of the apostles, who restored to strength Eneas, raised to life Dor-cas, and preached the Gospel to the first Gentile believer.

5. CORNELIUS, the Roman captain, was an earnest seeker after God, and the first Gentile to receive the Spirit and be recognized as a member of the Christian Church.

6. BARNABAS was a generous, liberal-minded disciple, who aided to broaden the apostolic Church, and to bear the Gospel to the Gentiles.

7. James, the brother of the Lord Jesus, was a zealous Jew, but at the same time a believer in Jesus, and willing to open the door of faith to the Gentiles.

III. In each quarter may be found a CENTRAL THOUGHT which will link together all the lessons of the series. In the fourth quarter the central topic is THE POWER OF THE GOSPEL.

LESSON I.

SAUL OF TARSUS CONVERTED.—Topic, SIN-FORGIVING POWER. The greatest triumph of the Gospel was in the salvation of "the chief of sinners." If Saul of Tarsus could be saved, then there is hope for any man.

LESSON II.

DORCAS RAISED TO LIFE.—Topic, LIFE-GIVING POWER. The power that called Dorcas out of the sleep of death can awaken souls from the death of sin into righteousness.

LESSON III.

PETER'S VISION.—Topic, PRAYER-ANSWERING POWER. The prayer of the Gentile seeker after God and the prayer of the apostles seeking light, were both answered in the direction of the Holy Spirit.

LESSON IV.

PETER AT CESAREA.—Topic, SPIRIT-BRINGING POWER. In the centurion's house at Cesarea was enacted once more the miracle of Pentecost, and the Spirit fell upon the gathered assembly, where Jews and Gentiles were of one accord in one place.

LESSON V.

THE GOSPEL PREACHED AT ANTIOCH.—Topic, HEART-UNITING POWER. The love of Christ enabled Jews and Gentiles at Antioch to overlap the walls of prejudice, and bound in generous love the church at Antioch and that in Jerusalem.

LESSON VI.

PETER DELIVERED FROM PRISON.—Topic, FREEDOM-GIVING POWER. Peter sleeping in prison was free from the fear of man, and Peter passing through the iron gate was free from the power of enemies.

LESSON VII.

THE FIRST CHRISTIAN MISSIONARIES.—Topic, SOUL-SEEKING POWER. The impulse which actuated Paul and Barnabas, the first missionaries, was the love for souls. They sought for men, Jews and Gentiles alike, that they might bring them to Christ.

LESSON VIII.

PAUL'S FIRST MISSIONARY SERMON.—Topic, GOSPEL-PROCLAIMING POWER. In Paul's first sermon we find the unfolding of the New Testament, though as continued in the Old Testament. Christ is presented the central figure of the whole Bible, and salvation its theme.

LESSON IX.

THE APOSTLES TURNING TO THE GENTILES.—Topic, SOUL COVNERTING POWER. While Jews reject and fight against the Gospel Gentiles accept it and are converted.

LESSON X.

WORK AMONG THE GENTILES.—Topic, LIGHT-GIVING POWER. The darkened heathen at Lystra were ready to see in Paul and Barnabas divine beings in the likeness of men; but through the Gospel their eyes were opened, and they were led to see God in the face of Jesus Christ

LESSON XI.

THE APOSTOLIC COUNCIL.—Topic, WORLD-CONQUERING POWER. At last the Gospel rides over every barrier, and is now recognized as the inheritance of the whole world.

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Pictures From Life.

BY TIMOTHY HAY.

I.

A BRIGHT-EYED BOY.

A weary looking woman who smiles fondly as the boy says: "Mother, a few years more, then you won't have to work so hard. When I'm a man I'll take care of you and Nellie."

Hopeful Edward! May thy summer of manhood be as rich with ripened grain as thy springtime is beautiful with the blossoms of promise!

II.

"Come, Ned, don't be mean. All the other clerks visit here and I know you don't want to appear odd and countrified. Come in just this once"—and the homesick boy, who had but one week before left the loving presence of mother and sister, entered for the first time the gilded den of the monster which was to tempt him to destruction. A glass is pressed into his hand, he hesitates a moment, then raises the cup. Devils shout in triumph and pitying angels bow their heads and weep at the sight.

III.

Two years later. A blear-eyed, harassed looking youth is summoned to the presence of his employer. "Edward, I no longer need your services; you must look elsewhere."

Alas! for the poor widow in the cottage on the distant prairie, who loves and trusts her boy as only a mother can, and, alas! for the wretched slave who seeks forgetfulness under the lowering wing of the vulture already feasting upon his life.

IV.

Another year has passed. The work of destruction has been rapid as sure. A man starts up from the wretched bed in the garret where he lies. "Mother, did you call? Yes, mother, I'm coming." But these visions of home and mother soon give place to terrible monsters which spring upon him and dart their fiery tongues into his very brain. Vile serpents writhe and crawl about him, and without a friend to breathe a prayer for the parting soul, his sun goes down at noon and sets in the blackness of despair.

V.

A grave in the paupers' field, overgrown with briers and weeds. Two women find the place just as the twilight closes round. One, with grief too great for utterance, bows her white head to the soil above that neglected grave and moans, "My son! my son! would God I could have died for thee!"

The other looks up into the eyes of the holy stars coming out in the heavens, and prays with one hand raised to the skies and the other resting upon the grave of him whose voice had once mingled with her own as they lisped their prayer at the mother's knee: "O, God! the blood of our murdered brothers calls to Thee for vengeance, from the ground." How long shall this giant —Rum—lure Thy wandering children to the region where light never enters?"

—o—

He Sitteth upon the Flood.

"The Lord sitteth upon the flood: yea, the Lord sitteth king forever." (Psalm 29:10.) Whenever you have a flood of troubles remember that you will not have to bear them alone. They are all ministers of good, or God would not have permitted them to come. Though the storm may rage, find comfort in the thought that God is still on the throne, and that all things happen either by his direction or permission. While God reigns nothing that is not for their good can come to any of his children. No matter about the pitching of the waves, the sea cannot harm the disciples while their Master is in the ship. Learn to have confidence in God, and find out how to lie down and sleep in sweet peace, no matter whether you see his hand or not. If angels are ever sad it must be when they see God's children groaning and worrying about things they can't help. Believe in the goodness, presence and protection of God in spite all things. The only dark moments the Christian can have are those when he forgets that God is good.—*Ram's Horn.*

What Liquor Papers are Saying.

WHO ARE CRIMINALS?—The *National Temperance Advocate* says: "Let the liquor seller be branded by law as a criminal, and any party, or any candidate, presuming publicly to support and defend him, be relentlessly consigned to political oblivion." Before branding the liquor seller as a criminal the "Advocate" will, of course, have the grace to release him from the payment of heavy taxes on goods he manufactures and sells, and furthur from the senseless excise fee levied upon him for license to sell goods previously taxed. And at the same time the political economists of the "Advocate" will provide other sources of revenue for the Government, National, State and Municipal, to replace the very considerable amount now received from this source.—Sel.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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Married.

Mr. John D. Byrd and Miss Anna B. Burch, near Darby, Nov. 24, 1892, Rev. T. W. Flowers officiating.

Also: Mr. J. D. Miser and Miss Cora J. Wilkerson, near Darby in Upper Bitter Root Valley, Montana, November 27th, 1892, by Rev. T. W. Flowers.

The preacher traveled nearly forty miles through the cold wind and snow to render the above efficient service; but was doubtless amply compensated for his labor by the feast of fat things furnished at two splendid wedding dinners, and by the consciousness of having made happy the hearts of two young couples. The man who is able and would not pay a preacher liberally for such service ought not to have a wife. Judging from the smile on Bro. Flowers' face upon his return, he must have been both well *feed* and well *fed*.

FIELD NOTES.

—Rev. T. C. Adkins writes from Pendleton, Ore.: The work here is moving along slowly. Father Howard had a severe accident happen him some two weeks ago. He fell from a porch and fractured his hip. He is getting along very well.

—Rev. T. W. Flowers reports good congregations at Darby at his last appointment there. Bro. F. has rented a house in Grantsdale, and expects to move there without delay. He requests us to say that his post office address is changed from Stevensville to Grantsdale, Montana.

—The good news comes that Bro. Goulder is in the midst of a splendid meeting at Willow Creek, "the best that has been held there for years." Praise the Lord. May it become wide and deep, and abide.

—Rev. W. O. Waggener closed his meeting at Olford's school house on account of unfavorable weather, and is now laying siege to the enemy's camp at Victor. A good house at Corvallis last week.

—We are delighted to hear the good report of the work at Deer Lodge. The plan of Sunday School work in operation there is most excellent.

Let all of our preachers and Sunday School workers adopt it. Get the names of children and adults in homes isolated from the centers; furnish them with magazines and other literature; get them enlisted and great good will follow.

From Deer Lodge.

My Dear Bro. Stanley:—Enclosed please find six dollars ($6.00) for which credit the subscriptions of Mrs. M. B. Evans and myself to Oct. 1893.

We have just closed a very interesting meeting here. Several bright conversions, with an abiding presence of the Lord.

The meeting was discontinued on account of our pastor's poor health. He contracted a severe cold and was unable to carry on the work. At present, however, he is better, and we hope he will soon be entirely recovered.

The Woman's Parsonage and Home Mission Society is doing fair work here, more, however, of Home Mission than of Parsonage work.

Our committees are faithful to the sick, poor and needy, as well as the strangers. Through their influence the Sunday School has grown much stronger, and several have been added to the church membership.

We have established what we call an "Associate Membership of the Sunday School," to which belong all who are unable to attend the school, but who wish to keep up the study of our lessons. We find it profitable and interesting.

Again urging the women of our society to deep earnest work, and, asking the prayers of the whole church in our behalf, I remain Yours in the work,

Margaret H. Evans.

From Denver, Col.

Sister Morrison, wife of the late Rev. A. A. Morrison, D. D., while writing about some friends of ours, who had recently moved to Denver, and whom we had requested her to look after, adds the following which will be of interest to our readers:

I get a number of your paper from Bro. Duncan, or Needham, once in awhile. I have not had a paper through the post office for years—never did get it regularly, tho I paid for it I think, two years. I have always felt as great interest in your work up there as here, and always glad to hear what is going on. I have always had the St. Lonis and Nashville Advocates. I get some Montana news from them. Glad you are doing so well. Our work here is not as prosperous as I would like to see. But I feel hopeful. We are delighted with Bro. Duncan and Bro. Sherwood, they are both superior men and good preachers. We hope for a gracious revival. Our prayer is "Lord, send more laborers to this part of thy heritage." We need them in every department especially in our Sunday Schools. Love to you and yours, to Bro. Britt, and all the preachers I may know there.

[Sister Morrison is one of the pioneers and pillars of our church in Denver. We can never forget how we were refreshed in that delightful Christian home where we attended the first session of the Denver Conference, during the lifetime of the gifted Dr. Morrison, in 1874. We are surprised to learn that she is not getting the "Methodist," as the name is on the copy of the mailing list that was turned over to us when we took charge of the paper, and we never took it off. We shall see that it is replaced, and that from henceforth our sister will hear every week how the battle progresses in the Northwest. May choisest blessings rest upon this venerable mother in Israel and upon the cause that lies so near her heart.—Ed.]

Island City, Ore.

Dear Bro. Stanley:—What is the matter with our little "Methodist?" Are you "froze up," or "snowed under?" I have not received a copy since conference and I miss it greatly. It has a place side by side with our great "Nashville." We are now settled in our home, and are very comfortably fixed. It is wonderful how easily I adopted myself to housekeeping.

Our work moves along smoothly, but O, how closely we need to keep to our blessed Master. I pray that our whole church, and especially our Northwest conferences may be baptized with the Holy Spirit and receive such unction from on high that scores of souls may be saved. May the Lord help us as preachers to so declare the "whole counsel of God" that this result may be realized. Amen. May the "Methodist" be a powerful factor in the grand work. May the Lord bless and direct the faithful men who edit our papers and send them forth as messengers of truth and light, bringing cheer and encouragement to our many homes.

P. M. Bell.

CORRESPONDENCE.

Cheering News From Nashville.

Dear Brother Stanley:—Cheering news is coming to us from all along the line. Every conference so far has cordially accepted the amount distributed to it for the payment of the missionary debt. The S. W. Mo. Conference assuming $1,000. More than was asked. A telegram from Bishop Hendrix, a day or two ago, told of $2 500 pledged at a parlor meeting in Lynchburg, Va. To-day, a letter from Dr. John, now in attendance upon his own conference, brings us the good news that the "Old Texas" has pledged the whole amount asked for the debt, and also undertaken again the support of its missionary in China, Rev. J. L. Hendry.

Not only are the home conferences rallying to the work of paying the debt by March 31st, 1893, but from the mission fields are coming in gifts which represent hard work and self-denial. Mrs. Wainwright and Miss Strider, two of our missionary ladies in Japan, have sent $100 each to be paid on the missionary debt. One of these ladies made her money by teaching in a government school, under very trying circumstances; the other lost all she had in the burning of the girls' school at Hiroshima, last year. In the same mail with these rich gifts, came $11, one from each child in the Japan Mission. God bless the children.

I am profoundly convinced that God is in this movement. Let us bend all our energies to its advancement, and the debt will be paid by March 31st, 1893, and the Board of Missions be free to answer the thrilling appeals for help that are coming from every field.

I shall be glad to hear from you of the progress of the movement in your own conference. May God bless and guide you in all you are doing for His cause.

Cordially,
W. R. Lambuth.

From Pine City, Wash.

Dear Bro. Stanley:—I have purposed in my heart to write you long ere this, but procrastination, that thief on whom is laid a great deal of stealing in the world, has also been stealing my time. I know this is satisfactory to you, as you also are both a busy and a married man.

Since conference we have been "teaching the young idea," &c. Our general health is better somewhat; yet we still feel that it will be best for us to go to the "Sunny Southland," and, D. V., we leave December 19th, for Georgia.

Wife and I are both desirous of the success of the Church in the great "North-West," and have the utmost confidence in its future in this needy country.

We love the work here, and some of our dearest interests are centered here, and many things to draw us back, if God shall so lead.

We attended the first quarterly conference of this circuit, the 12th and 13th. Bro. Swift preached the best sermon we ever heard from him.

Being among the people, and having been a pastor awhile, we have learned somethings that we did not know a few years before.

Some people there are, who think our preachers should work by the day and preach to them also. It is a crying shame the way some of our "boys" are not supported. This field is largely kept up by money sent from the East, by people who are poorer than those here. The idea of a man who makes two to three thousand bushels of wheat, and more, only paying $5 or $10 for the support of the ministry.

The people in the Northwest are amply able to pay handsomely, even, for the Gospel. Think of a charge with about sixty members paying their pastor $145 for a whole year's work. Such penuriousness will never stand the close scrutiny of the great and awful Judgment Day.

A preacher of our conference, after preaching one evening, presented a claim to the congregation for collection. A lady present, a professed Christian, said he "had up a good feeling, but had killed it all by naming a collection." Does she think her professions of great sanctity will be worth anything with God?

If giving to the Gospel is not religious it is nothing. With too many it is merely an ethical matter. When it should be strictly æsthetical.

God help us all to awaken on this subject, and may the day soon come when the hoarded millions of Christianity shall be placed in channels where they can bring multiplied blessings to thousands who sit in the shadow of great darkness in divers' places.

There seems to be skeletons in so many homes, where they are least expected. Nothing but the Gospel of Jesus Christ can make the hearts in our homes the beautifully harmonize and ring with the melodies of Heaven's symphonies. "Let them first learn to show piety at home."

Parents sow and children reap. The piety of the children take its coloring from that of the father and mother. If they are spasmodic, worldly, frivolous in religious matters, the son and daughter will be likewise. "As is the mother, so are the daughters." This is not chance, but an absolute unalterable fact. So many mothers whom we meet are really skeptical in regard to God's Word. And how few of them are ever seen lovingly, poring over its well-thumbed pages? No wonder we have such weaklings in the Kingdom of God. The boy is father to the man. You can easily cast a horoscope of his future, without consulting the stars. More Anon. As ever.

Fred St. Clair.

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From the Land of Flowers.

MR. EDITOR:—I trust that a few lines, from the land of oranges, pineapples, and big persimmons, will not "clog the hungry edge of appetite with bare imagination of the feast."

Take your map and direct your eye to the land of flowers. Near the central part of the state you will notice two very fine lakes forming an isthmus about one and a half miles wide. These lakes are fringed with water-lilies, bordered with rich hammocks, extensive orange and lemon groves. Ltke Harris, the larger one of these lakes, covers an area of about ninty square miles, and abounds in various kinds of eatable fish. Formerly huge alligators were numerous and could often be seen stretched out upon the sunny shores, with jaws agope to catch the festive gnat or the obtrusive mosquito; but the Yankee enterprise has gobbled up the monster and left the gnats and mosquitoes in their glory. A few years ago Bishop Hendrix sailed upon the bosom of this beautiful lake, and is reported to have said that it reminded him of the Sea of Galilee, about which clusters so many hallowed Christian associations.

Lake Griffin is not as large as Lake Harris, but is a beautiful body of water surrounded by oranges groves.

Situated on the narrow neck of land that separates the two lakes, is the beautiful and enterprising town of Leesburg, with its fifteen hundred inhabitants and its numerous orange and lemon groves surrounding and penetrating it.

The people of Leesburg are quiet, moral, and intelligent. In regard to religion it is certainly a noted place. There are four very comfortable churches, of different denominations, the M. E. Church, South, being the strongest. It is a rare thing indeed to enter the house of worship at service time and not find the seats all occupied. Rev. J. F. Martial is our pastor, and he is very much loved by every one.

We also have a grand Sunday-school, which is doing a great work. Prof. Taylor, formerly of Mo., is our superintendent. We have a regular attendance of about 140 persons. It should be noted too, that these congregations are made up of the best elements of the town and community. There is hardly a business man that is not a member of some church and does not help to support the gospel. There is also a very interesting prayer-meeting, having a large attendance. And the Epworth League is firmly planted, we think. Besides these, are several other religious societies. Among them are, The Orange Blossom, Parsonage Aid, Home Missionary Society and Woman's Prayer-meeting. The Florida Conference College is established here and growing rapidly. The new building was finished just in time for this session to open in it. Besides the college, Leesburg has a good public school and a high school, either of which may be highly recommended. The Florida Christian Advocate is published here.

We have no saloons. Public opinion is too healthy to tolerate such a den of shame and death. [Thank the Lord for that.—Editor.]

I might say much of the soil, climate, and productiveness of this portion of the state, but those of your readers who have not visited our country, perhaps would not appreciate it, and I will not take much space for these subjects. Our autumns, winters, and springs cannot be surpassed, I think. Last winter there were but three or four frosts, and it is said that it was colder than is common. The summers are long and warm; though not so intensely hot as it is in some parts of the North; but much longer. Owing to the seabreeze, it is not extremely warm here, as is supposed by many who have never been here.

The soil is very sandy; indeed, it is almost sand without any soil; but if properly fertilized and cultivated it is productive.

There is, probably, no part of the world so healthful as this. I have been hear a year and have not known of a case of fever, nor any contagious diseases. The yellow fever is not dreaded so much here as by some people who are entirely free from it.

But Florida with all its beauties and advantages is not as desirable and homelike a place, according to my judgement, as the "Far North West." Many others think differently, however. Some come here and are delighted; others are disappointed and disgusted.

So, as there are many different countries and climates, there are also many different opinions.

I regret that I could not attend the conference held in Palouse City, Wash., this fall; but hope to be there before an other conference is held in that place. It is with much pleasure that I often think of the visit you made at our home there a year and a half ago, and am sorry that I was not there this fall.

Glad to see in your paper that Bro. Compton is still on that work.

Yours Truly,

Lillie Randolph.

Leesburg, Fla., Nov. 18, 1892.

——o——

Washington Letter.

How did it happen? has been generally discussed, and now it is "what will the Democrats do?" It happened because they had the most votes. That is an easy one, and time will make clear the answer to the other question. Will Cleveland clear out all the Republicans? Will he call an extra session? On the first point there is less anxiety among the Republican clerks than eight years ago, Cleveland's conservatism as to all positions now in the classified service being considered as a practical guaranty against sweeping dismissals Besides many of his appointees have continued to hold office through Harrison's administration.

EXTRA SESSION. Opinion is much divided as to the early assembling of the new Congress. On one side it is urged that the people having emphatically condemned the McKinley bil and put the Democrats in power they should at once repeal the robber tariff. On the other hand it is urged that it will take some time to get the new administration in running order, that it will be wise to make haste slowly and that a sudden and abrupt change will unnecessarily disturb the business situation. Mr. Cleveland is likely to keep his own counsel, and we may not know what he purposes to do until next March, but it is the more general opinion here that he will not call an extra session.

FREE FISH. The Government distributes, seeds, Congressional speeches, and fish to the people without money and without price. Just at this time the Fish Commission is draining Uncle Sam's carp ponds situated between the White House and the Washington monument and sorting out finger length yearlings for shipment. They are put by fifties in two gallon cans and many tens of thousands are thus distributed. Trout, shad and other of the less hardy varieties require aerated water and greater care, but the carp will endure a journey of several days without change of water and thrive thereafter in almost any pond or stream. The Potomac was stocked with them a few years since by a freshet which washed Pennsylvania Avenue from the Treasury to the Capitol and emptied the fish breeding ponds, and carp are now freely caught weighing fifteen to twenty pounds or more. Washingtonians have salt and fresh watar fish of all varieties in great abundance and do not seem to relish these importations from the Danube. But it is said that when properly cooked they are equal to the best. They may be less than that and yet well worth propagation. We can not long keep the trout, bass, pickeral and other timid and fastidious game fish. If their original haunts are not dried up by the destruction of forests, nor depopulated by the constant whipping of twenty times too many fishermen, they are apt to be thickened with saw dust, sewerage or residual chemicals. These carp live any where and illustrate the survival of the fittest. If you wish to stock your pond send to the U. S. Commission for a blank application, get the endorsement of a Congressman and in due time receive a consignment of the hardy prolific, vegetarian carp. CAPITAL.

——o——

—In proportion as we are faithful to our various trusts do we enjoy our religious life.

—The best purchase a man can make is the kindness and affection of his own family.

—There are people who think their neignbors' houses need painting because they do not wash their own windows.

—In the man whose childhood has known caresses, thore is always a fiber of memory which can be touched to gentle issues.

The Holy Spirit.

BY REV. A. E. KITTREDGE, D. D.

Talking is never going to convert souls, nothing but the power of the Spirit can do that. I believe in *prayer* meetings. When Jesus spoke His farewell words to His disciples He told them it was expedient that He should go away, that his personal presence was not to be compared to the presence of the Comforter. He told them also to tarry in Jerusalem till the power from on high should come upon them. What did they need? Peter felt quite ready to go out and preach. He knew enough, he had been years in company with the Lord, had seen Him, felt Him, ate with Him, what more did he need? Jesus said, "Wait for the Holy Spirit." There was nothing particularly striking in Peter's sermon on the day of Penecost. It was just the kind or sermon we would expect a plain, blunt fisherman to deliver. I believe that if Peter were a candidate for a pulpit to-day, and preached that sermon, he would never get a call. And yet through it there were three thousand souls converted. In every instance where Peter and Paul and Phillip preached, the Holy Spirit came with power, except once, and that was when Paul preached to a church that had never been told that there was a Holy Spirit, and on his praying the Holy Spirit came.

Take church history up to the third century, it is one long list of revivals. Then paganism, which was the ruling power, gave way to Christianity, but just as Christianity gained in worldly power it lost, in spiritual power till it ceased almost to have any. But bursting through this darkness came the dawn of Luther's reformation. True, it wast a doctrinal reformation, its creed was "justification through faith." At the beginning of this century there were two awful facts confronting this nation. First, dissipation was rampant; and second, infidelity and atheism were almost universal. There was hardly a public man in office who was not either an infidel or an atheist. In Yale College there was but one Christian out of two hundred and seventy-five students; in Bowdoin there were three, and in William and Mary College there was not one. The stream of that day was downward. If that state of affairs had kept on till now, where would we be? In this country, more than in any other, where the people are the rulers, where we have no standing army to force us, no throne to check us, the government cannot long stand on a corrupt foundation, and the moment its morals are gone it begins to go down. In the year 1803, Christians in England and America began to pray for an outpouring of the Spirit's power. The revival commenced in England, and coming over here the awful wave of social corruption was driven back before the tens of thousands of converts. It was this revival that gave birth to the boards of home and foreign missions, to the Bible societies and to the Sunday school. This country owes her existence to the revival of 1804. In 1857, '58 and '59 there was another great revival. Men's minds were so turned to religion that business was almost entirely suspended. The question on everyone's lips was "What must I do to be saved?" At twelve o'clock Wall street, where our busy financiers gather was one mass of people, stretching down Broadway almost as far as the eye could reach and all singing the grand old Doxology, "Praise God from whom all blessings flow." What was it? God's power!

All the shouting that Joshua and the children of Israel could do round the walls of Jericho, would never have pulled the walls down; but Joshua stood on God's own word and was successful. Let us take that promise, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii, 10), and plant ourselves firmly on it and a blessing will surely come.—*Young Men's Era.*

—o—

A Sociable Man.

Mr. Perry was an exceedingly polite and temperate man. One day he met an acquaintance who called out: "Hellow, Perry! I was just going to take a drink. Come in and take something."

"Thank you," said Perry, "I don't care for anything."

"But, persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry. "I am anxious to be sociable, but I can't drink with you."

"All right," growled the friend. "If you don't want to be sociable, I'll go without drinking."

The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a drug store.

"I am not feeling well to-day," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor oil. Will you join me?"

"What!" exclaimed the other, "in a dose of castor oil!"

"Yes; I'll pay for it."

"Ugh," cried the sociable man, with a very wry face, "I hate the the stuff."

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it."

"Indeed, my friend," said Perry, gravely, "your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't you think I have as much right to be offended with you as you have with me?"

The sociable man saw the point, and it would be money, health and morals saved if the lesson could be firmly implanted in the mind of every young man in the land.

Miss Willard on World's Fair Morals.

SABBATH CLOSING AND LIQUOR SELLING.

Americans must be on their guard. State legislatures, so far as they have acted at all, have ordered their State exhibits closed. Petitions to Congress against Sunday opening represent forty millions of our population. The act of Congress authorizing the Exposition requires that the laws of the State in which it is held shall be obeyed; the laws of Illinois forbid Sunday work. No International Fair conducted by English speaking people has ever opened its doors on Sunday. Out of forty-four States and five Territories, all but two have laws against Sunday toil, traffic and turmoil. At least fifty thousand employes would be necessary if the Fair were kept open.

Twenty-five thousand locomotive engineers have petitioned against Sunday opening, and numerous associations of laboring men have done the same. It is unfair to the better element of Chicago to pour in upon them hundreds of thousands of Sun day excursionists during the Exposition. The best exhibition we could make during the Exposition is the American Sabbath. It has universally been considered by our greatest statesmen from the beginning as one of the chief causes of the stability of the Republic.

This is a Christian country, and Christians are commanded to remember the Sabbath day to keep it holy. Whatever our personal views concerning the details of this plan, we must stand solidly as an association in the emergency that faces us. We must make a general attack on State legislatures to cover their State exhibits in case the Congress does not continue (after election) to stand by Sunday closing.

Chicago, Illinois, will be the National battle ground for the next year. Every possible attempt will be made to secure from our legislation the repeal of such laws as give us a measure of protection at the World's Fair from the uprising tide of strong drink, that it is determined to break down every barrier and flow in to take possession of the great Exposition. The same effort will be made in the municipality if dram shop politicians can summon the brain or the "boodle" to bring this about. The utmost power of the W. C. T. U. should be put forth to help the gallant division of the army in Illinois, and Chicago, which have from the first "fought with the beasts at Ephesus."—Christian Herald.

—o—

Every fact that science discovers turns out to be a key to unlock another gold room in the Bible.

The devil is afraid of the smile that is born in an honest heart.

—o—

Real happiness is cheap enough, yet, how dearly are we in the habit of paying for its conterfeit.—*Hosea Ballou.*

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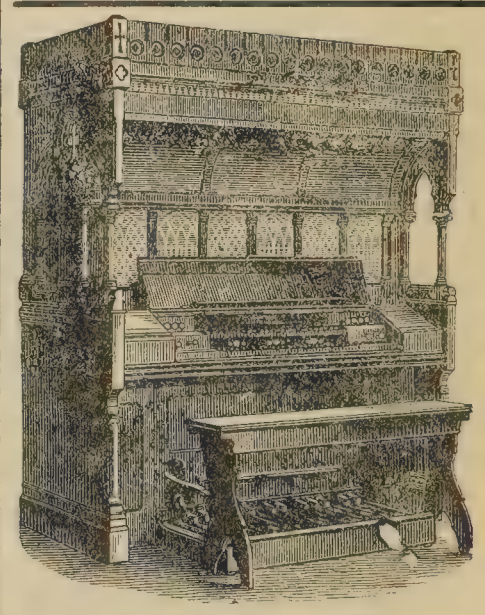

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REV. E. J. STANLEY, Editor and Business Manager.

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THE

Montana Methodist.

VOL. 5. DECEMBER 16, 1892 No. 106

OUR BROAD LAND.

Land of the prairies wide,
Washed by two oceans' tide,
Land of our birth;
Land where the mountains proud
Are often capped with cloud;
Of thee we sing aloud,
Fair clime of earth.

Land of the forest deep,
Where countless echoes sleep
Which man will wake;
Where cedar, oak and pine,
And many a wood of thine,
Fragrance and strength combine,
For us to take.

Land of the lakes and streams,
Where not the old triremes,
But steamers ply;
Lane of broad vale and mead,
Where flocks and herds now feed,
Supplying a need,
Glad'ning the eye.

Land of rich grass and grain,
Of cotton and of cane,
Of fruits and vines:
Of gold and silver bright,
Of wells of oil for light,
Of coal to cheer the night,
Of iron mines.

O glorious land of ours!
Not held by lordly towers,
Land of the free;
Land of the true and brave,
Whose shores free water lave,
God's grace for thee we crave,
We pray for thee.

—T. H. B,, in Youth's Companion.

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EDITORIAL.

A Great Crisis.

This is a great country. Its territory extends from ocean to ocean; from Mexico to British America, and then from the British possessions to the North Pole. Rich in resources, vast and varied in industries and productions, of agriculture and mineral and pastoral wealth, it can feed its sixty millions annually, three times a day, and send food for millions across the sea. Our coast line is the finest in the world, and our varied climate suited to all classes and conditions of men. Our lakes, rivers, railroads, telegraphs and telephones furnish convenient transportation and communication, unsurpassed and unsurpassable. With her strategic position in the midst of the nations, the character of her population and the laws governing her institutions, judging by the progress made in the past, there is every prospect that America will come to be the leading nation of the world. Her laws, institutions, customs and habits will go far towards influencing the thought and life of the peoples of the earth. Already she is supposed to be the wealthiest of the nations, and her history is the wonder of the world.

The coming Columbian Exposition will mark a wonderful stride in this direction. It will undoubtedly furnish the grandest display of art and æsthetics as applied to the forces of nature in ministering to the wants of humanity ever witnessed. What an occasion for America and Americans, yea, for the peoples of all nations and climes. Having heard of our prosperity, the inhabitants of far away lands will come to study and admire and imitate what they see good in us, and possibly, alas! much that is otherwise.

But this Exposition will mark a great crisis in our history and in the history of the world. We claim to be a Christian nation. Not that Christianity is established by law, or that we hope to have a state religion of any kind. But Christian customs and sentiments have been woven into the warp and woof of our institutions, and about nine-tenths of its people are, if not communicants, at least adherents to the Christian faith. If we are true to our principles, this will afford a wonderful occasion for the dissemination of those principles that lie at the foundation of our prosperity, and which we have hoped to see prevail throughout the world. But if we are not on the alert, the devil, who deceived our first parents and robbed them of their inheritance, will cheat us out of our victory by duping us into making a league with our enemies. Already he is mustering his hordes and making a mighty struggle for supremacy. A fierce onslaught is being made on our Christian Sabbath, and an effort also to let King Alcohol have full sway over the motley multitude seven days in the week, while the anti-Christ that we have been opposing with all our might for 1,893 years, is now most courteously invited to come and sit down and take counsel with us in a "parliament of religions!" What a spectacle to behold! papan priests presiding in this "parliament," and burning paper and invoking the favor of pagan deities upon Baptist, Methodist and Presbyterian "bishops and other clergy," amid the rumble of machinery, the rush of moving trains, and the revelings of open saloons—*all in full blast on the Lord's day!* The conduct of that great occasion will unavoidably type, in a large measure, the future life, both in our own beloved America and in other lands. Our missionaries have insisted on Sabbath observance and made uncompromising warfare upon strong drink and public vices in other countries. Will not the inhabitants of these lands laugh in our faces when they see the sins that we condemned in them, not only tolerated, but even magnified and endorsed by our highest tribunals, here in our own home, and find that the religion that we have preached to them has less influence with our people than theirs does with them?

Such will be the case if the Sabbath-hating and whiskey-drinking element is allowed to dominate the Exposition. The educating and elevating influence of the great occasion will be lost and it will degenerate into a scramble for shekels. Again we repeat that a great crisis is upon our country. Let every Christian lift up his pen and voice, and pray God to thwart the counsels and purposes of the adversaries and cause the right to triumph. There is no time to lose. What is done, must be done quickly.

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News and Notes.

Our dear friend, Rev. W. M. Prottsman, D. D., still wields a facile pen. A recent issue of the "Tennessee Methodist" contained a characteristic letter from the "old man eloquent," upon the "capital execution" of the presiding elders of the Southwest Missouri Conference in the "St. Louis Advocate," which for genuine wit and a general overflow of good nature, excels anything that we have read for many a day. Though the physical eyesight may be growing dim, the mental acumen remains clear and keen, and we trust that the spiritual vision will grow brighter and brighter unto the perfect day.

The "Tennessee Methodist" is one of the most wide-awake papers in our church. The aggressive editor, Rev. B. F. Haynes, who was a visitor at the Montana Conference at two different sessions several years ago, when he made many friends who remember him very kindly, is up with the times and discusses living issues in a lively way. He wields a vigorous pen. We read the "Tennessee" with interest. Long may it wave.

At a dinner recently given in his honor, President-elect Cleveland gave utterance to the following excellent sentiments:

"I should not, perhaps, introduce anything sombre on this occasion, but I know you will forgive me when I say that every feeling of jubilation and even my sense of gratitude is so tempered as to be almost entirely obscured by a realization, nearly painful, of the responsibility I have assumed in the sight of the American people. My love of country, my attachment to the principles of true democracy, my appreciation of the obligation I have entered into with the best and most confiding people in the world and a consciousness of my own weakness and imperfections, all conspire to fill my mind with sober and oppressing reflections.

"When I consider all we have to do as a party charged with the control of the government, I feel that our campaign, instead of being concluded, is but just begun. What shall our performance be of the contract we have made with our countrymen, and how well shall we justify the trust they have reposed in us? If we see nothing in our victory but a license to revel in partisan spoils we shall fail at every point. If we merely profess to enter upon our work, and if we make apparent endeavor to do it a cover for seeking partisan advantage, we shall invite contempt and disgrace.

"If we attempt to discharge our duty to the people without complete party harmony in patriotic action we shall demonstrate our incompetency. I thank God that far above all doubts and misgivings and away beyond all difficulties we may constantly see the lights of hope and safety.

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Be Not Deceived.

The arch-deceiver is on the alert, and our young people must be on their guard lest they be entrapped into a compromise of their religious principles. A sociable was announced and invitations sent to nearly all the young people in the country round about. As the impression was made that there would be no dancing, many of the church members consented to go. But on arriving at the place they found that there was not only dancing, and that it was not simply the chief amusement, but that it was the ONLY entertainment (beside the excellent supper at midnight) provided. The only alternative was to go into the dance-hall or go home. Such treatment, though possibly not so intended, is, to say the least of it, most discourteous to every professing Christian who is known to be opposed to that kind of

amusement. It is strange that people will act so. But we have known them actually turn a church sociable—gotten up for the benefit of a preacher—into a dance. Our young people, and older ones, too, for that matter, must have the courage to resent such indignities. While they should be kind and courteous to all, yet let the world know that they have rights, feelings and principles that must be respected. If a number of religious people were invited to spend a social evening in a Christian home, and after the guests had all arrived, the occasion were turned into a prayer-meeting or class-meeting, it would be considered the height of impoliteness, and so it would be. The same is true when an ordinary social gathering is turned into a dance. It is right to be sociable. It is natural for young people to seek social enjoyment. But let an effort be made to choose recretions that all—those who are religious and those who are not—can conscientiously engage in. Then all will be happier and better off in the end. But if people will do nothing but fiddle and dance and play at cards, then let Christians come out from among them and touch not the unclean thing. Let them seek amusements that will cultivate their heads and hearts, rather than their heels and fit them for the best and purest society of this world and of the one to come.

——

Jay Gould, the great railroad magnate and money-king, died at his home in New York, December 2, of pulmonary consumption. While the world at large will not mourn, yet the grief in that palace-home is just as great for father and friend as if it were only a humble cottage. Wealth and fame cannot ward off the blows of the fell destroyer. The deceased made his start in life as a common farmer boy. He was born at Roxbury, N. Y., May 27, 1836. He early developed a genius for business and money-making. At his death he controlled 3000 miles of rail road and his fortune is estimated at from $80,000,000. to $125,000,000. It is thought his death will make but little change in the money market, as the son, George, who possesses fine business qualities, will have charge of his father's affairs.

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A convention was recently held at New Orleans in the interest of the Nicaragua canal enterprise. The completion of this canal would shorten the water route from one side of the continent to the other 10,000 miles, would cheapen transportation, increase our commerce, and greatly benefit our country. We would rejoice to see it completed and controlled in some way by our great country. Let the work go forward.

——

Miss Frances E. Willard recently sailed for England in company with Lady Henry Somerset, where she will remain until next June. In the meantime she will write the life of her mother. It will be interesting, as is everything this gifted lady writes.

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Dr. S. A. Steel, the eloquent preacher and earnest pastor of McKendree M. E. Church, South, Nashville, Tenn., is being assisted in revival services by Rev. H. C. Morrison, of Ky. Prof. C. C. Case conducts the singing. Brother Steel says that his heart is breaking and he is praying and working with all his might for an old fashioned revival at McKendree. If the entire membership would catch the fire that seems to be burning in the pastor's heart there will be such a revival as Nashville has never seen before. Lord send it and extend it into the regions beyond, even to the mountains and valleys of Montana.

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The crop report sent out by the Agricultural Department at Washington for November gives the potato yield—the average—per acre at 62 bushels against 92 last year and 57.5 in 1890. The late crop was injured by drought, and there is marked tendency toward rot. In the Rocky Mountain region the yield is better, but for below that of last year. The average yield of hay per acre is 1.17 tons, about the same as in '91. The cotton crop is very light.

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Miss Mary Allen West, who has been the principal editor of the "Union Signal," died in Tokio, Japan, on the first of December. She will be greatly missed among the W. C. T. U. workers.

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We notice that Rev. A. C. Couey was chosen to preach the Thanksgiving sermon at the union service held on that day in McMinnville, Tenn.

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Bishop W. H. Miles, of the Colored Methodist Episcopal Church in America, died at his home in Louisville Ky. the 14th of November. He is said to have been the pioneer in the work of organizing that church. He was once a slave, but was always fond of books. Mainly through study at home he acquired the knowledge of books that enabled him to become one of the leading theologians among the colored people. He was 65 years old, and had been preaching 40 years. The writer heard him at St. Joseph, Mo. in 1874, during the session of the Mo. Conference. It was at three o'clock on Sunday, at Tenth Street Church. Curiosity had crowded the house with whites, preachers in particular. This somewhat abashed the preacher at first, but he soon found that his audience was in a responsive mood and really wanted him to succeed. This gave him courage. It was soon evident that he had points, and when he began to make them, his audience took courage. The preacher began to take fire. His subject was hope. The last five or ten minutes of his sermon, in which he spoke of the realization of the Christian's hope—"When the half-wrecked mariner, crossing the dark river turns his eyes heavenward and catches sight of the New Jerusalem and the convoy of angels that comes to carry him home," was a fine a specimen of burning and soul stirring eloquence as we had ever heard. At first his audience held him up, but at the last he held them in triumph up to the very city of God, yea, to the great white throne in the midst thereof. The effect was wonderful. The preacher was so happy that he came down from the pulpit to greet a few friends on the front seats, and it seemed that everybody wanted to shake hands and bid him God speed. Brother R. N. T. Holliday sat near us, and he laughed and cried and his strong frame shook with emotion. A collection was taken for the school for the education of colored ministers, and the coins fairly rained into the basket. There was not one there that day who will ever forget the occasion. The good bishop is gone in person, but his work goes on, and will go on and on and ever on. Peace to his ashes.

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Evangelical Alliance.

The week of prayer commended by the council of the Evangelical Alliance begins January 1, and ends January 8, 1893. The call suggests a review of the marvellous blessing of the past century. These are parts of the world's history; the advance of the missionary idea; the growth of the Christian fellowship, and the rapid spread of civilization. The program for 1893 services is: January 1st, sermons on "The Exalted Saviour's Gifts for Men;" January 2nd, "Humiliation and Thanksgiving;" January 3rd, "The Church Universal;" January 4th, "Nations and Their Rulers;" January 5th, "Foreign Missions;" January 6th, "Home Missions and Jews;" January 7th, "Families and Schools" January 8th, sermons on "The Promised Outpouring" and "The Plain Command."

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The Sandwich Islands, within half a century, have become Christian, and stand to-day at the head of Christian activity in sending the gospel to other islands of the sea, and people tell us that missions don't pay! They don't know. The carnal mind has no perception of spiritual things.

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Rev. F. D. Kelsey, Montana's distinguished botanist, has been called to the chair of botany in Oberlin college. Mr. Kelsey will leave Helena shortly for Harvard, where he will remain until next spring, when he will assume his duties at the college. The state regrets to lose the distinguished gentleman, but will rejoice that his sphere of usefulness will be enlarged and know that abundant success will crown him in his new home.

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Mr. Gladstone recently said: "The older I grow the more confirmed I am in my faith and my religion. I have been in public life fifty-eight years, and forty-seven in the Cabinet of the British government, and during those forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christians."

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Errata.

An Illinois paper says: "An item in our last issue read, 'two thousand car-loads of cats were shipped East last week.' For cats, read oats."

Bro. Hosking's letter in last ADVOCATE read "Next comes Bro. King with nothing I desire to hear." For "nothing," read "something." —*Montana C. Advocate.*

The above reminds us of some amusing errors that have crept into the columns of the METHODIST. Brother Couey wrote of his pleasant associations with the people of Montana "which I am not willing to forget." The types made him say, "which I am now willing to forget." They took the pith out of one of our best paragraphs by changing "Missourians" into "missionaries" and when we wrote of carrying a "needle-gun and cartridges," the naughty types put it, "a needle, gun and cartridges." Our friends thought a needle a queer weapon to carry on the war-path.

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SELECTIONS.

Not Quantity But Quality.

It is a mistake for men to judge of their work by quantitative rules. What is the true measure of success in one place bears no relation to the measure of success in another. It is where God wants us and where duty places us, and not where we can reap the most sheaves, or display the most talents, that we should be willing to work. It may happen that the man who apparently accomplishes least really accomplishes most. This observation applies to our work in the West. The preaching of the Gospel here returns but meager results; but the work has reference to a future time. It gives play to the instincts of courage and the spirit of heroism. It is the opportunity of the brave.

——o——

Preaching depends very largely upon what is in the preacher. If there is a sermon in him it will come out; but if there is no sermon in him he may beat the air, strain his throat and empty the tear reservoir in vain. Watching a man in this predicament at a Sunday School mass meeting were two boys. When the preacher came to tears, one of the boys turned to the other and said: "Bill, what do you think he is crying about?" The other answered: "If you got up there to make a speech, and didn't have any more to say than he's got, you'd cry too."—Rocky Mountain Methodist.

Sunday School.

DECEMBER 25, 1892.

A CHRISTMAS LESSON.

LUKE 2: 8-20.

BY REV. J. Q. A. CURRY.

INTRODUCTION. Earth's winter solstice had come. The shortest day and the longest night is at hand. The sun is farthest away from us. But there is the promise of spring, with its buds and blossoms; and summer with its rich harvest. For 4000 years the moral world had been slowly drifting away from God. Days growing shorter; nights increasing in length. The moral is,world approaching its winter solstice. But prophecy fortells a change: "The Sun of Rightousness shall rise with healing in his wings." Our lesson to-day gives an account of this rising Sun, whose brightness and glory has been increasing more and more for nearly nineteen centuries. His beneficent beams has caused "the wilderness and the solitary place to be glad for them; and the desert to rejoice and blossom as the rose." Isa. 35: 1.

I. THE HEAVENLY VISITORS

Although the home of Mary and Joseph was in Nazareth, of Galilee, they had come to Bethlehem of Judea, the home of David, of whom they were decendants, in obedience to "a decree from Caesar Augustus, that all the world should be taxed." And during their stay,Jesus was born. In the vicinity of Bethlehem's rich pasture fields were "SHEPHERDS ABIDING IN THE FIELD KEEPING WATCH OVER THEIR FLOCKS BY NIGHT." Shepherds remained with their flocks during the night. A more vigilant class of men could not be found. On the road leading to Jerusalem stood "the watch tower of the flock," where the sheep for the sacrifice was tended. It is believed among the Jews that the birth of the Messiah would be revealed from this "tower." The shepherds were suddenly startled by the appearance of "THE ANGEL OF THE LORD" AND THE GLORY OF THE LORD SHONE ROUND ABOUT THEM." Angels interested themselves very much in the early ministry of our Savior. One announced his coming to Mary. Angels ministered to him in the wilderness; comforted him in the garden; rolled the stone away from his grave; etc. "FEAR NOT." The best of men would become "SORE AFRAID" if the curtain of the unseen world were suddenly lifted. But the first word from heaven is intended to silence our fear; and the next is one of GOOD TIDINGS OF GREAT JOY." With fear dispelled and hope enkindled, their hearts are prepared to receive the sublimest message that ever greeted human ears. "UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOR." Where David began his reign; David's greater Son begins that kingdom that shall never be destroyed. "CHRIST THE LORD" the anointed one. David was anointed by Samuel to be king of Israel; but Christ is anointed of the Father, the KING OF GLORY. The shepherds might muse and say "Is there any palace in Bethlehem where such an event would likely occur?" But the angel continues his story: "YE SHALL FIND THE BABE.....LYING IN A MANGER." Strange contrast! What does it mean? Is is a prophecy of His future treatment? But the shepherds are not given time to unravel this strange paradox. For "suddenly there was with the angel a multiude of the heavenly host praising God." A heavenly song often lifts our souls from the simple vale of sight into the realm of faith." GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN." This is the first song of heaven known to man, since the "morning stars sang together" at creation. The fall of man seemed to shut off those celestial anthems. But at the birth of the Savior an angelic choir delights human ears the heavenly strains. That choir has set the world to singing.

II. THE SHEPHERD'S VISIT.

How long this grand concert lasted we do not know. But long enough. We cannot be entertained by heavenly music; there is WORK to do. "LET US NOW GO.....AND SEE THIS THING WHICH IS COME TO PASS." They do not seem to have the least doubt as to the fact, but it is their privilege to go and see for themselves and thus add the testimony of their senses to that of faith. It was a comfort to them to have had a personal knowledge of Jesus. It is the privilege of every soul to have a personal knowlege of Christ the Savior. No one should wait a single moment; but like the shepherds say "let us NOW go." A day's delay may be fatal. "AND THEY CAME IN HASTE;" showing their unwavering faith and intense interest. We may well suspicion the faithfulness of those who consider the service of our blessed Master a drudgery. There was no doubt a rivalry between them as to who should get there first. Now Jesus has pledged his word to be with all his people "where two or three or met together." Yet, some are always LATE at prayer-meeting or other services,—sit in the back seat when they do come, and, alas! some seldom get there at all. "THEY CAME * * AND FOUND * * THE BABE lying in a manger." The inns were all over crowded, so that Joseph and Mary had to put up with such accommodations as they could find. Often the people of the Orient provided quarters for their cattle under the same roof with themselves, separated from the house by a stone wall. Frequently the stone mangers are used in the summer time for cribs for the children. Possibly in one of these mangers Jesus lay.

III. THE SHEPHERD'S TESTIMONY.

The knowledge of salvation inspires its possessor with a desire to spread the news abroad. And what is strange the more we tell it the deeper our joy; the more we give the more we have. "THE SHEPHERD'S MADE KNOWN ABROAD THE SAYING WHICH WAS TOLD THEM CONCERNING THE CHILD." They told it wherever they went. But "ALL THEY THAT HEARD IT WONDERED AT THE THINGS WHICH WERE TOLD THEM BY THE SHEPHERDS." But wonder and amazement cannot save the soul. It is our privilege to have a rich experience in acquaintanceship with Jesus.

While others "wondered" MARY KEPT ALL THESE THINGS, AND PONDERED THEM IN HER HEART." It is a good thing to ponder God's dealings with us, and especially to ponder His word in our hearts. The shepherd's now return to their respective places of work to engage in their ordinary routine of life. But they bring back with them a rich feast of joy. While in the discharge of their daily tasks, they enjoyed this unexpected treat; the unsurpassed riches of the blessing does justify them in forsaking their usual vocation. Faithfulness in life's plain and honest duties is the surest road to heavenly blessings.

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The Poor In India.

On Sunday, July 10, 1892, at the seventh world's student conference, at Northfield, Bishop James M. Thoburn of India spoke on the work in his field. He said in substance: "There are more distinct peoples in India than in Europe. The different nations are recognized as easily as those of Europe. In the district where I am located, the gospel is preached in thirteen different languages and each language has its literature. There are very many castes. From the Brahmins down to the Sudras of the old division men are considered respectable, and many occupy high official positions; but below that they are regarded as below all possible social respect. Poverty is worse there than here. The poorest wretch in New England would be considered comfortable there. The great majority of the laboring classes consider themselves well provided for by an income of $25 a year. In twenty-four hours I could get 1,000 laborers for a year at $ 2 per month, and there would never be the least danger of a strike. Most of them have but two meals a day, and some only one. The majority of the people of that grade don't get the food that hunger craves. More than 100,000,000 people will lie down tonight hungry and without more shelter than a tree.

When I went there thirty-three years ago there was no railway. Now we have 16,000 miles of railway, which have greatly facilitated mis sionary operations. Then our field included about 17,000,000 people, and a majority of our first converts among them were professional thieves. After a while, children of these thieves began to enter the schools and others followed. At the end of the next decade the census officer found the little community of 25,000 people had vanished, and he could not tell whither they had gone. Had he examined the column for native Christians, he would have found them there. They all became Christians.

This all went on till about four years ago, when we discovered at the close of 1888, that there had been something that looked a little like a movement during the year. From our statistics we found there had been something like 1,850 baptisms during that year, all done so quietly that it hadn't attracted attention. Nevertheless, some of us had misgivings, noting the converts were fr m the low class and thinking they would bar out the higher class. But we found the baptisms in both classes had increased together."

After telling some incidents of his work, Bishop Thoburn closed as follows: "It is my belief that among the 30,000,000 people below the line I have described at the present time in India there is a strange expectation. If all Christendom were to turn in and give the attention God demands I believe millions of people would be brought to Christ within the next few years. We say we cannot do it simply because in the days gone by we have dealt with smaller figures, but a million a year would take 284 years to convert India. If you tell me the time will never come when they will all be converted, who is going to reach them? There are young people here to-day who will live to rejoice annually over the news from the heathen world that 1,000,000 heathen have thrown away their idols and accepted Jesus Christ."—*Young Men's Era.*

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Christian Cheer.

Christian service is not always preaching and monkish prayers. We were on shipboard a few years ago with Earl and Lady Aberdeen. After a flurry of fear over what might have been a sad accident, when the decks were crowded with passengers from the saloon and steerage, the Lord and Lady and one companion started, "My faith looks up to thee, thou Lamb of Calvary;" and the whole ship load joined in the song. That was a Christian service. Says Christ to his people at home and abroad, "Ye are my witnesses." If our witness of Him be true, summer tours will not be fretful junketings, barren of good works, but as birds and bees in travel carry seed and pollen from flower to flower and from tree to valley, so the Christian tourist will carry Christian cheer from place to place where he journeys.—Chicago Interior.

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The world is full of people who pray with a loud voice that God will convert the whole earth, and then put ten cents or a nickel in the basket to help Him do it.

——o——

—People are scarce who are satisfied with their next-door neighbor's religion.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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FIELD NOTES.

Bozeman.

Rev. S. B. Tabor:—Brother Squires was with me last Sunday. While here he preached four times, administered sacrament, and held the first quarterly conference. He looks well after all the interests of the church. There were good congregations at all the services, and the spirit of the Lord was present with us. Our work is widening every day. Will commence a meeting in two weeks. Brother Alton will assist me. Mrs. Tabor is on her way from Mo. May be you think I am not happy. [No, Brother, we don't think any such thing. We know you are, and you have great reason to be. The above should have appeared in last week's issue, but was mislaid. Shall try to prevent such a recurrence. We prize such notes, and hope to get them often.—Ed.]

Deer Lodge Notes.

Our church at Deer Lodge has just enjoyed a gracious revival. The results did not meet our wishes, still they were enough to stir our gratitude to God and greatly encourage us in the Master's work. We began the third Sunday in October, and for the most of three weeks had the good help of Bro. Alton of Butte City. He preaches the pure gospel and gives no quarter to worldliness in the church. His faithful work will be remembered in Deer Lodge. Bro. Squires helped me a week longer and the tide of blessing rose still higher. The brethren all know him and the value of his help in a meeting. He is very apt to have a revival if he stays a week at our place. That is a good quality in any preacher and especially in a presiding elder.

As part of the results of our meeting there were several bright conversions and seven additions to the church. Others will come in. The church was revived and new power put into all its machinery.

Our congregations are very good. Yesterday Bro. Squires was with us and administered the sacrament in the morning. At night we received two members into the church. Our Epworth League and Ladies' Parsonage Society are doing good work.

We held union Thanksgiving services this year at the Christian (Campbellite) church. There is true fraternity here between the preachers if not between the churches. We are indebted to the "Christian" brethren for the use of their baptismal tank for immersing a candidate for membership last week. They seemed glad to accommodate us, and wished we might have need of it frequently. That is no, likelyt however, unless in this case, the candidate comes from a Baptist family.

Deer Lodge is out of the race for capital now, but as an attractive place for residence we think it will still lead all towns in Montana.

W. M. Britt.

Nov. 28, 1892.

From Parallel, Kansas.

Dear Brother Stanley:—I want to renew for the "Methodist," so find enclosed one dollar. I want it changed from May Day, Kansas, to Parallel, Washington County, Kansas.

We have just closed a four weeks' meeting at Mt. Hope with two conversions and one backslider reclaimed. This is the old church that used to stand in Waterville, and the cyclone blew it away. Then they moved it out to where it now stands, on Walnut Creek; and we are hoping it will be struck again, at least so demolished that one won't know it. We begin to-night at Townsend school house.

W. H. Kincaid,
Parallel, Kansas.

The mention of the old church at Waterville awakens many memories in the mind of this writer. The place where Waterville now stands was embraced in the first circuit to which the writer was ever appointed. It was before Waterville was laid out. "Irving Mission" was the name of the charge, and Rev. H. H. Hedgepeth, of sainted memory, was the name of the presiding elder under whom we labored as a "supply." The first revival that we ever held was in a log cabin covered with dirt and "clap-boards" ("shakes" some people would call them), in which many precious souls were happily converted, some of whom are now in heaven, while others are "happy on the way." It was a glorious time. During the year some "lewd fellows of the baser sort" laid in wait to mob the young, because of the church that he represented, but their hearts failed them, and the work went gloriously forward. The next year Rev. W. A. Hanna doubled the membership and started the subscription for the church. The year following, Rev. J. J. Warren and the writer commenced the work. We gathered our force, went to the stone quarry, got out the stone, laid the foundation and builded thereon, doing not a little of the work with our own hands, in which we were nobly assisted by E. P. Dyer, C. Hockensmith, Neal King, Jeff. Cox and others. The work ceased almost where we left it to begin our round of protracted meetings prior to going to conference. But afterwards, through the liberality of P. R. King, a layman of precious memory belonging to our church at Atchison, Kansas, the house was made ready and dedicated in time to be carried many feet from its foundation and set down again (so we were told) without even displacing the lamp from the stand on which it set. The very timbers in the old building are precious to us, and still more so, the names of the men who helped to purchase them, as well as of the good women, who cooked our meals and cared and prayed for us while we tried to put them in place. Ah! brother, deal gently with the old building. It has a history, as does every other structure of a similar kind throughout the entire length and breadth of our great church. Many prayers and tears and hard licks are builded into its walls. It has been useful in its time. In the last day it will be said, "this and that man were born there." If its days of usefulness are ended, pray that a spiritual cyclone may strike the hearts and pockets of the people living round about and give them such a shaking up that they will hardly know themselves, and give them no rest until "they rise up and build" a house more in keeping with the mansions they have built for themselves with the means that God has given them; and may the glory of this latter house exceed the glory of the former."

We trust the reader, and our brother Kincaid will pardon us for this digression. It is not meant for a criticism. When we read his letter our pen commenced moving and once it got to going we just couldn't stop it. May the Lord bless our dear Brother and all the good people on Waterville charge with a wonderful revival this year.

CORRESPONDENCE.

Washington Letter.

Washington, D. C., Nov. 29, 1892.

An Extra Session suits people here and they are asking everybody what they think about it. Senator Vest opposes. He "thinks seriously of the responsibilities which the Democratic party now have to face." He opposes a "cavalry charge" upon the tariff and says "men who have business interests at stake are conservative no matter to which party they belong." Holman does not think an extra sessien necessary. Mills, Crisp and a majority of Democratic leaders are non-committal. Of 188 Congressmen interrogated 72 favor an extra session, 78 oppose and 12 are on the fence. It is not probable that the Democratics will accept Republican views of their duty by calling an extra session—at least not earlier than next October.

The Tariff and a possible deficit are of course the great questions, and the former is a difficult one. Holman says: "I favor a tariff for revenue only and would put sugar on the free list. In tariff revision much more can be accomplished by doing that work in the ordinary manner and through the ordinary channels than by calling an extra session." Mills says: "I am in favor of putting all raw material on the free list and a revenue duty on the manufactured article. The tariff should be remodeled from top to bottom with no half-way business about it. It will take time to do this, for when you get at it you strike all kinds of snags. The man who has a constituency that raises wool wants you to leave your hands off of him, the steel rail man wants you to pass him and make up your revenue from the lumber district, and the lumber district Representative urges the House to look to the coal district, and so to the end of the list."

The Treasury. Ex-Govenor Black proposes that the Treasury Department frame a bill next summer for Congress to consider at the regular session. Others say "yes if Cleveland will give us a secretary as capable as Dan Manning, Carlisle for example." Another proposition suggests a commission composed of members of ull parties to frame a bill.

Deficit. If it is necessary to raise money next spring and to call an extra session why not impose a tariff on luxuries according to the good old Democratic doctrine and leave the re adjustment of the present tariff for a full and deliberate revision at a regular session. Tax the fancy high-priced drinks, table luxuries, ornaments, bric-a-brac, ar-

ticles of fashionable smuggling of wearing apparel, jewelry and the like and if necessary tax large incomes.

THE MONROE DOCTRINE comes to the front again while Frenchmen are crowding American commerce off from the Isthmus of Panama. It is bad enough to have British guns pointing directly into every front door, but to let France close up our back door at Panama and destroy our treaty rights with Columbia is too much to bear. Let us insist upon fair play on the Isthmus and see to it that the Nicaraugua Canal is completed. Why should this wealthy, powerful and liberal nation be crowded and snubbed by the old world powers? CAPITAL

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Women and Drink in England.

From Miss Willard's Address.

It is an astounding fact that 8,373 women have been arrested in the streets of London within the last year for being what the police call "drunk and disorderly." The worst of it is that this number does not at all reveal the actual enormity of the situation, for it is almost wholly the lower classes that these figures represent. There are regular sets of drinking women who club together and treat each other and do not allow themselves to fall into the hands of the police, while the secret drinking of the most aristocratic classes swells still further the pitiable army, wholly from the mother sex, who are giving themselves to the devil through the voluntary insanity of alcohol.

The precautions with which our country has this year guarded the people from the ravages of Asiatic cholera have been peremptory in the extreme, and although we must ever deeply regret that a panic-stricken population behaved with inhumanity to helpless and unprotected travelers, we applaud the foresight that has thus guarded our shores. Is it unreasonable, therefore, to hope that the same protecting care may some day be extended to a disease far more devastating than the dreaded contagion—transmitted as it is by the laws of heredity and the miasmatic conditions of impure homes?

Last year a saloon-keeper made the attempt to import bar-maids from London. Twenty-four hours after this announcement was made, telegrams and letters had gone to the white-ribboners, urging them to concentrate against this new outrage upon woman. Their petitions were immediately drawn up and issued by Mrs. Mary T. Burt and her sturdy clan—22,000 women of the Empire State concentrated their efforts upon Albany, and a law was passed prohibiting the hire of women in the dramshops of the commonwealth.

PROHIBITION.

There is no object that we white-ribboners so much desire to photograph upon the brain of every voter as the American saloon. It is a larger picture in this country than it can be in any other, because we are the largest of republics. The most portentous factor in American politics is the saloon. It has been recently stated that there are nine thousand saloons in New York City, and that on these saloons there are four thousand chattel mortgages, held almost wholly by twenty wholesale dealers, brewers and distillers. These saloons control the votes of forty thousand men and these forty thousand constitute the balance of power, so that we have twenty men who can swing the vote of New York City; but as the city goes so goes the state; and as the state, so goes the nation. We want the saloon photographed with this shadow in the picture. Whoever speaks of it as an isolated institution, speaks ignorantly. It is an institution, the character of which becomes more clearly defined each year, and one that, because of our form of government, exposes us more than any other people to political corruption. Because these things are true the temperance women of America have gone into politics, and have taken sides with the men who first, last, and all the time cast their ballots against candidates for office who are pledged to the saloon. We could not do less; if we could we would do more. We found our faith in prohibition upon no surface reasons, but upon principles that are settled as gravitation.

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Danger Signals.

On the top of a hill in England there is now a notice-board with the inscription, "This hill is dangerous to cyclists." Before that notice was put up, a stranger had ridden down the hill. Before he had proceeded many yards his machine became unmanageable, and he was thrown with a sickening thud upon the pavement, and killed upon the spot. After that they put up the notice. If every place where a young man's life has been ruined were to be labeled, then every saloon in the United States would have to be labeled, "This place is dangerous to young men." Every racing course, every theater, variety show and dime museum, and every dancing saloon, would have to be labeled, "This place is dangerous to young men."—Zion's Herald.

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Bishop Fitzgerald, in propounding the disciplinary questions to the candidates for admission at the Holston Conference, added one new question to the list. After the class had responded to the question, "Are you in debt so as to embarrass you?" the Bishop asked: "Are you in debt so as to embarrass anybody else?" There was a ripple of merriment at this unique and characteristic addendum to the interrogatory catalogue.—Tennessee Methodist.

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The "Northwestern Christian Advocate," published at Chicago, is keeping vigilant eyes on the doings of the World's Fair managers. It says: "It is not a little singular that, from the advocates of an open fair on Sunday, we hear nothing about a free admission on that day? If it is for the educational advantage of the poor, why not give them this special training free of charge? If there is no thought of money in it for the stockholders, why this immovableness on the question of gate money? What about the interests of the poor man when the Fair is over? And what about the interests of our American thought and civilization upon the righteousness of which the condition of the poor man so mightily depends?"

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Sifting Boys.

Speaking, in the Golden Rule, of young people who improve, and of young people who waste their opportunities, President Gates, of Iowa College says;

Not long ago I was looking over some of the great saw mills on the Mississippi river in company with the superintendent of the mill. As we came to one room he said: "I want you to notice the boys in this room, and I will tell you about them afterward." There were some half dozen boys at work on saws, with various machines, some broadening the points of the teeth, some sharpening them, some cutting the slots deeper. There was one lad standing leaning against a bench, apparently trying to do nothing and succeeding. After we had passed out of the room the superintendent said to me: "That room is my sieve. The fine boys go through that sieve to higher uses and higher pay. The coarse boys remain in the sieve, and are thrown out as refuse, so far as this mill is concerned." Then he explained what he meant. "I pick up a boy who wants to work in the mill, and give him the job of keeping the men in all parts of the mill and yard supplied with drinking water. That is the lowest position, and draws the least pay, for the reason, of course, that there is the least head work required. Then I say to that boy: 'When you have nothing else to do, go into this room and then I shall know where to find you when I want you.' But there is a much more important reason why I send him there. In a business like this, hands are constantly changing. A great deal of the work, as you will see by watching the machines and those that manipulate them, requires a high degree of attention, energy, and good judgment. In the close competition of modern business life, whether this great mill runs at a margin of profit or loss will sometimes depend upon the one man who runs the gang saw. Consequently, I must be looking out for the best men to put into these responsible positions which draw the largest pay. Now I put the water-boy into this room where there are several kinds of work being done. There are pieces of broken saws lying about and some of the tools that are used on them. I watch that boy. If he goes to handling those broken saws, looking them over, trying them, practicing on them with the tools there, busies himself watching the other boys at their machines, asks questions about how the work is done, and is constantly occupied in some way or another in his leisure moments, why that is the kind of boy that is very soon promoted to work on the machines, and is pushed ahead just as rapidly as opportunities offer. He soon goes to a better position and better pay, and I get a new water-boy. He has gone through the sieve. But there is another kind of boy. When he has time off duty, he occupies himself in that room doing nothing. He stares listlessly about, leans up against the benches, crosses one leg over the other, puts in a good deal of time whistling, stares about out the window, evidently wishing he were out there, watches the clock to see how soon he can quit work. If he talks with the boys who are at work, it is not to ask them questions, but to bother them with some nonsense or other. I often do all I can to help such a boy. I push the tools around under his nose. I ask him questions about them. I talk with him about his future prospects. I do all that I can to crowd him into some sort of decent physical or intellectual energy. If the boy has any wake up in him, well and good. If he has not, he is simply refuse matter. I don't want such a boy in this mill, even as water-boy."—*Sel.*

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Memory Studies.

Methods to improve the *memory* are now all the rage. Various systems are extant and advertised reliable. A good memory is very desirable in many ways and we do well to increase its strength as much as possible.

Notwithstanding, it would be a great boon to humanity were some genius to invent a method to *forget*. Many things could be forgotten, and not leave us or the world any the worse for it. Among such we would suggest: evil thoughts, our neighbor's faults, envy, jealosy, injustice done us, unkind treatment from others, needless cares for the future, etc. A system whereby these and kindred affairs of mankind could be forgotten, effectively and lastingly, would prove quite as beneficial as any method to *improve memory*. O.

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Dying Words of Famous Men.

It is well.—Washington.

God will save my soul.—Burghley.

Lord, make haste.—H. Hammond.

The best of all is, God is with us.—Wesley.

I have sent for you to see how a Christian can die.—Addison.

Into thy hands, O Lord, I commend my spirit.—Christopher Columbus.

Be good children, and we will all meet in heaven.—Andrew Jackson.

I loved God, my Father and Liberty.—De Stael.

Christ Within.

[Rev. Henry M. Grout.]

When certain came to Jesus asking, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" he made answer: "If any man love me he will keep my words, and I and my Father will love him,and we will come unto him, and make our abode with him." That is, he comes to abide. Converse with Christ, much speaking with him, the frequent outgoings of thought and heart to him as one who is near, and trusted, and desired—all that we mean by fellowship with him—are included in the experiences of those who have thus truly begun to live. In that heart of yours, once filled with self and sin, you have made room for him. It is because he is there that you are something other than you were. Take care, therefore, to renew each day those expressions of welcome which you uttered when he was first received. Take care to ask of him the daily supplies needed to make you steadfast and strong, as well as peaceful and glad. A remarkable story is told by the late Dr. Bushnell of an underwitted person, generally taken for an idiot, who, in addition to his natural disadvantages,was deep in the vices of profanity and drunkenness. In a time of religious awakening this forlorn being came to inquire the way of salvation. Straightway he became a subject of mirth among the light-minded; while Christian people looked upon him with more of pity than of hope. And yet from that hour, through succeeding years, he was manifestly a new creature. To his old vicious habits he never yielded an inch. He was an example of constancy and consistency to many. He wore out more than one bible by faithful use. He saved of his earnings for objects of Christian benevolence. When asked by his friends to explain what was to all so great a wonder, how it was that profanity and drunkenness never once got an advantage of him, his uniform reply was,"Why,I have seen Jesus." The incoming of Christ means power and peace, and the outgoing of satan with all his hosts. It means power so to live and walk, and so at last to die, as not to fail of a sight of him in his glory, and of a place at his right hand.

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A Valuable Bible.

The most valuable book in the world is said to be a Hebrew Bible at the Vatican in Rome. In 1512, Pope Julius, then in great financial straits, refused to sell it to a syndicate of rich Venetian Jews for its weight in gold. The Bible weighs more than 325 pounds and is never carried by fewer than three men.

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—It is the struggle and not the attainment that measures character.

—It is hardly safe to pay back a counterfeiter in his own coin.

The Power of Christ.

Could not Christ have saved Lazarus from dying? Could not Christ save you or me from perplexity or from temptation or from doubt? Surely, those are questions which have their lower and their higher answers. He could, because the power of life and death was in him. But the power to use the power depended on other things. It depended on the necessity which lay back of all things in Jesus to do the absolutely best thing—not the second best, but the absolutely best of all. If it were best for Lazarus to die, then Christ could not have caused that he should not have died. That is a sublime incapacity; to stand with the gift of life in the all-powerful hands, to see the cry for life in the eager eyes to hear it in the dumb appeal of the terrified lips, and yet to say, "No, not life but death is best," and so to be unable to give life—that is a sublime, a divine incapacity! Could not Christ have answered your prayer? No, he could not; not because the thing you asked for was not in his treasury, but because behind the question of his giving or refusing it there lay the fundamental necessity of his nature and his love, that he should do for you only the absolutely best. The thing you asked for was not absolutely best, therefore he could not give it. Back of how many unanswered prayers lies that divine impossibility!—Phillips Brooks.

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The Unclouded Vision.

Once when a boy, I stood on Mt. Pleasant,at Amherst, and saw a summer thunder storm enter the valley of the Connecticut from the north. Before it all was bright; centerwise it was black as midnight, and I could see the fiery streaks of lightning streaking down through it; but behind the cloud--for I could see the rear--it was bright again. In front of me was the mighty storm hurtling through the sky; and before it I saw the sunlight, and behind it I saw the sunlight; but to those who were under the centre of it there was no brightness before and behind it. They saw the thunder gust, and felt the pelting rain, and were enveloped in darkness, and heard the rush of winds; but I, that stood afar off,could see that God was watering the earth, and washing the leaves, and preparing the birds for a new outcome of jubilee, and giving to men refreshment and health. So I conceive that our human life here, with its sorrows and tears, as compared with that we are going into, is no more than the breath of a summer thunder storm, and if God sees that our experience in this world is to work out an exceeding great reward in the world to come,there is no mystery in it to him. —*Henry Ward Beecher.*

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No man can ever break any of the other commandments while he is keeping the first one.

The Royalty of Manliness.

The true king of men must first be king over himself. No use to teach others until we have ourselves learned the lessons of life; no chance of ordering other lives till we have brought order into our own;no power of influencing others till we have learned how to use the influences which have come to us; no right to command till we can command ourselves. He who would be king over the hearts of men must have won mastery over his pas sions, appetite, senses and faculties, and forced them into their due and proportionate relations each to each, and each to the whole. The king, in the following of Jesus, must be his own king, and know and love the great King—God the Father, whose crown is righteousness and whose scepter is love. That is the first requisite of kingship—self-kingship.

And when he has won that within, and in the soul is good government and law and temperance, and among the faculties mutual honor and peace, in which all the powers of the man can grow in graciousness and leisure —that the kingship takes its outward form among men, and its gentle power begins. The first thing, then, a king of men does is, in every part of life, at home and abroad, to do justice,a grave and difficult task:justice to his children, justice to his fellow-workers in all business of every kind, justice to all whom he employs, not only according to the courts of law, but such justice as will not allow one grain of injury to be done, by commission or omission, to any man, woman or child, even though such injury makes our purse fuller, our dividends higher, or our place in the world better. The first duty of a king is to be absolutely just, in the sense in which his soul tells him that God desires him to begin such a sense that he would not be ashamed to stand before Jesus and all the heavly host and say, "I have not allowed any unjust thing to be said or done by others in my name, or by myself, to any person in the world for my own advantage." Were that the case all around, do you think there would be all the starving poor of London, or the quarrels between workmen and capitalists, or half the crime and drunkenness there is, or the misery of life deprived of its fair share of light and air, food and water? No. It is because men and women are not just to one another – just in the fashion of Christ—that there is no true kingship wrought by those who have the power, none of that true splendor which is contained, not in flinging charity now and then to the guilty and the wretched, but in doing justice all around, no matter how it affects our "getting on," as we call it, "in life," getting on, as it should be called, "in death."—*Stopford Brooke*

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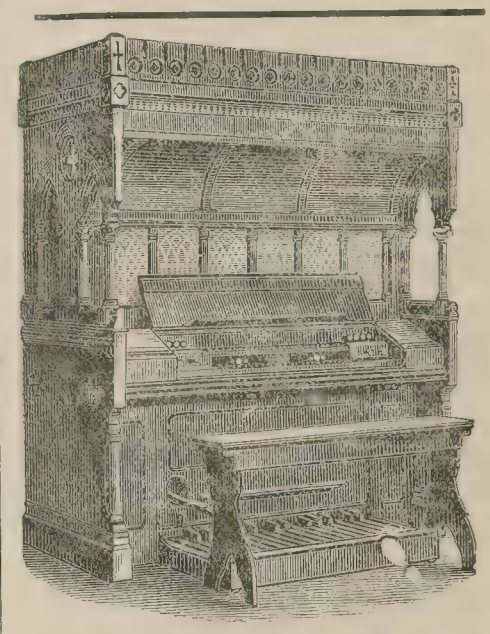

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THE

Montana Methodist.

Vol. 5. DECEMBER 30, 1892. No. 108.

Editorial.

The Statue Question.

The way of the transgressor is hard. This truth finds fresh illustration in the trouble that the managers of the Montana exhibit for the World's Fair are having over the selection of a model for the statue. It was decided that in connection with the Montana exhibit, as its chief attraction and glory, there should be a life-size statue of Justice made of solid Montana silver, the model to be that of a Montana maiden of perfect form and spotless character. Diligent search, however, failed to find one of Montana's fair daughters—all honor to them for it—who was willing to pose as a model before a sculptor and expose her form divine to the critical and sensuous gaze of a motley multitude. Upon learning this fact, an ambitious young actress volunteered not only to sacrifice all the womanly modesty in the case but offered the commissioners the round sum of three thousand dollars for the privilege. Though not a Montanian, nor even a native American (if we have been rightly informed), yet a faultless figure and a fat pocket-book found favor and she was accepted for the situation. But this action is being severely criticised by others in authority, partly (and principally, perhaps) because the product of Montana, and partly because it is argued that a professional actress is not a fit character to represent the ideal figure of Justice. The commissioner who acted in the case makes his defense in the fact that no other subject could be found, and it was a case of necessity. Then, the "Limerick beauty" possessed a faultless physique, besides a pretty face, and cold art demanded this as the chief requisition. Character is a matter of minor consequence!

The dilemma into which our designers are brought is sufficient to condemn the entire scheme. The idea that a pure, chaste woman, such as presides in the ideal Montana home, would consent to pose in such a public way is absurd, while the thought of a professional play-house performer who would not be admitted to the best homes, or the best society of our land, posing on a pedestal as the perfection of Purity and the public representative and ideal of the womanhood of our state is preposterous. The fact that she is moulded into solid silver only advertises more loudly our folly.

It is an affront to the womanhood of the country to ask the sacrifice that the carrying out of this scheme contemplates, and also to the Christian sentiment of the land, which is decidedly adverse to the theater, to ask it to do obeisance to the goddess of the playhouse before a gazing world. In the name of justice, purity, propriety and common decency, we protest against the scheme. Better, far better, have no statue than do violence to the pure instincts of our fair daughter, much less an entire commonwealth, or turn our exhibit into an advertising scheme for a theater actress, however well favored in fortune or physical proportion, who has already been amply compensated for the amount offered for the display of her charms, in the notoriety she has gained through the public prints.

—o—

Patriotism Indeed!

The proprietor of a prominent periodical published in the interes, of the World's Fair at Chicago writes to the editor of this paper: "I am surprised that a man occupying so prominent a position as you do, should be so opposed to nineteenth century sentiment as to strongly oppose Sunday-opening of the Fair. It is not patriotic and will not glorify either God or man to do so, while opening the Fair will give thousands upon thousands an innocent pleasure."

We confess equal candor with our correspondent, but convictions quite contrary. Whenever "nineteenth century sentiment" or any other century sentiment is right opposite to the teachings of God's Word, the needs of man's physical and moral nature, and to several centuries of wholesome practice by our people, we shall feel called upon to oppose it to the extent of our ability. The sentiment that led to the permanent settlement of our country, that laid the foundations of our government, framed our laws, established our institutions, preserved and brought us safely through all the dangers of the past, gave us our prosperity and made the "World's Fair" a possibility, recognized the sacred character of our Sunday, insomuch that even a document dated on that day is not of legal force, and hence the man who tries to destroy the Sabbath, which the action sought virtually does, is the unpatriotic one. Better say that Sunday opening of the Fair will give the money of thousands upon thousands of Sabbath desecrators to the managers of the Fair who are NOT innocent, which is really what they are after, and will rob thousands upon thousands of laboring men and women, employes at the grounds and on the railroads, of the rest that they so much need, and would otherwise have, on the Lord's day.

Patriotism indeed! It is the patriotism of the pocket. It is advocated by the managers, who seek to make all they can out of it, and by the saloon, and the lawless element of the land. Will not the masses of working people understand that opening the Fair on Sunday, while it may bring temporary pleasure, will be a curse to them in the end? It will tend to secularize the Sabbath—make it a day of labor, and thus fall far more heavily upon the non-Christian laborer than at present. The Sabbath is the friend of the poor.

If we are any judge of the tone of "nineteenth century sentiment," as expressed in the petition to Congress representing forty millions of our people, praying Congress not to permit the opening of the Fair on Sunday, and then the action of Congress upon the subject—it is clearly against Sunday opening.

—o—

Notes and Comments.

A good Methodist lady acquaintance of ours, residing at Grantsdale received a letter appealing to her *as a german*, to use all her influence in opening the World's Fair on Sunday. She declares that they are mistaken in the person addressed, for, though a German by birth, she is a Christian and an American by adoption, and will do all in her power to affect Sunday closing at Chicago and every other place. Would that everyone hailing from the Fatherland, would cherish the same sentiments.

We have seen it reported that the Prince of Wales had a race-horse entered and so went in a gambling expedition instead of attending the funeral services of the poet Tennyson. It will be a disgrace, not only to England, but to humanity in general for such a character to occupy the position so long graced by noble Queen Victoria. Surely it will never be.

The will of Jay Gould retains the bulk of his fortune, amounting to $75 000,000 or $100,000,000, in the circle of his own family. His greatness, if he possessed such a quality, consisted principally in his greed for gain and the ability to gratify it. Acquired by gambling and other illegitimate enterprises, no wonder that so little is given to charity, and no wonder that not a tear is shed and no one mourns outside of his own family circle. How dark and cheerless the tomb, yea, even life in this world, to such a character. So is it with every man who is rich in this world and not rich toward God.

The principle practiced by the selfish individual—the man who is always receiving, whether it be wealth, honor, knowledge, or any of the good things of this life—and never dispensing, if carried out in nature would cause every fountain to cease flowing, every rose to cease blooming and shedding its fragrance on the desert air. It would stay the wheels of commerce, hush every song and shout of joy and gladness, turn every sunbeam into an icicle, yea, it would veil the sun itself and fill the universe with the blackness of darkness forever. God and Christ and Christianity are right the opposite of this. God is love, and loving is giving. He so loved that he gave His only begotten Son. Christ so loved that He gave Himself, and the true Christian, who has the love of God shed abroad in his heart, is willing to count all things but loss that he may win Christ, to spend and be spent in doing His will.

Christ came into the world not to be ministered unto, but to minister. He said, if any man be great among you let him be your servant. True greatness is measured by its ability and willingness to minister. True mastery is that which comes through ministry. Christ gave himself for our sins, the just for the unjust, and is exalted at the right hand of the throne of God. It is only as we minister and bear witness for our Lord that we have hope of becoming kings and priests unto God.

Dear reader, are you a Christian? If not, why not? You believe in God, in Christ, in Christianity, and expect to be truly religious some day. Why not to day? You act with common sense and promptness in affairs that pertain to your temporal wel-

fire. Why not practice the same discretion and promptness in looking after the interests of your immortal soul. If you cannot give an excuse that you would be willing to present to the judge in the last great day, you should be alarmed. Delays are dangerous. "Mercy knows the appointed bound, and turns to vengeance there." Now is the accepted time,the day of salvation, the gracious time. Mercy is inviting, and Christ is waiting to welcome you home.

"While God invites how blest the day,
How sweet the gospel's charming sound;
Come sinner haste, oh, haste away,
While yet a pardoning God is found.

This glad new year, when Christian people throughout the world are engaged in special prayer, when new resolutions are being formed, and new enterprises are being undertaken will you not resolve to abandon a life of aimlessness and selfishness, give up all, deny yourself, take up your cross and follow Christ? May God help you to make the full surrender, to give up all for His sake now, and may He fill your soul with that peace that passeth all understanding, and help you to fight the good fight of faith and win the crown of life at last.

Brother, do you belong to the church, or does the church, in your way of thinking and acting belong to you? Are you submitting to its discipline, attending upon its ordinances and supporting its constitutions, or are you rather trying to make it submit to your whims causing it to suffer, while you stay away from its services and neglect its ordinances, and force its institutions to support you in good social standing, while you make a Christian profession, which has the form but is destitue of the power of godliness? These are vital questions and should be answered honestly and conscientiously by every professor of the Christian religion. The Church is God's army, and discipline, submission to rightful authority, every man doing his duty, is necessary to a complete victory. It is Christ's body, and as the failure of one member weakens the body, so the refusal of one member of this great spiritual organism cripples and hinders it from doing its best service.

A revival of pure and undefiled religion is the crying need of the day and the hour. It will do more towards settling old scores;stirring up stewards, supporting preachers, building churches,parsonages,schools and colleges, purifying politics and providing for the proper entertainment of our guests at the great World's Fair, than all else combined. Such a revival at this time, as that which swept the country at the beginning of this century would impress the nations of the earth, with a sense of the divine reality and efficacy of the Christian religion than anything else that could happen. Our God is the same to-day as in 1804. Who knows but that He will make this the day of his power? Let us make it a subject of special prayer during our January meetings.

The chairman of the World's Fair commission has expressed himself as of the opinion that Congress will not rescind its action, and that the Fair will not be open on Sunday. This is encouraging. While we believe it is true, yet let not the order-loving part of our people be tempted to relax their efforts. Mass meetings are being held all over the country, and petitions are pouring in upon senators and representatives, protesting against a reconsideration. Let the good work go on. Our enemies are making their great fight now. Let us "stand in the evil day, and having done all, to stand."

The dispatches bring intelligence that James G. Blaine is on the verge of the grave, that his record is made and his career is almost ended. This will be sad news to many thousands of his admirers all over the land. Disappointment, bereavement, family troubles and disease are fast telling upon one of America's most conspicuous sons. May the great statesman be prepared for the final change.

At present there appears little prospect of any special benefit accruing to bi-metalism as a result of the silver congress at Brussels. England appears to have obstructed the movement, in the hope that she will get to exchange Indian silver for American gold. There is a growing sentiment in our country in favor of ceasing the purchase of foreign silver, which may have some effect in bringing the other nations to time on the money question. We confess that the question is too deep for us, but so far as we can see, the moneyed men are for gold while the masses are demanding that silver be re-monetized.

All the evangelical churches of the land, including the most devout and spiritual of the Catholics and Episcopalians, have spoken in opposition to the modern dance. The common testimony of Christian people, who know whereof they affirm, is to the effect that it is an enemy to vital religion, is base and sensual and degrading in its tendency. It encourages and leads to the worst of crimes. Cannot our young people who say they see no harm in it, accept the testimony of the great mass of the best people of the land who know something of the evil? By waiting a while, with a little observation, they will find that this testimony is true, and will have reason to rejoice that they were not drawn into the seething vortex. This is the devil's chief agency for seducing our young people into sin at this season of the year. Let them avoid the dance as they would the sting of a deadly serpent. Like the poisonous reptile, it has power to fascinate and charm the unwary, but there is death in it.

Brother T. D. Woodson, of Richmond, Mo., writes: "Some time ago I ordered my paper discontinued. As it still comes I think I had best pay for it. So enclosed find one dollar for another year's subscription. I wish you much success in the change to a weekly, but fear it may not pay you."

There will be no trouble whatever about the expense if all our friends who had thought of discontinuing will do like Brother Woodson, just charge their minds and pay up in advance. Our brother must pardon us. We did not aim to force the paper upon him—had just ordered it stopped—but are very thankful for his renewal and for his good wishes.

We take pleasure in correcting, and re-writing if necessary, the reports sent in by our friends whose opportunities have not been such as to enable them to write for the press. We hope that not one will ever hesitate to write us on this account. But we must insist that our friends who understand the art of correct writing and punctuation take the pains to perfect their copy before sending it to us. Our time and eyesight are just as precious as theirs, and they can do the work as well or better if they try. The printers are instructed to "follow copy." So please write every word in full, just as you would like to see it in print. We mail the matter for each issue on Monday night or Tuesday morning. Correspondence for the paper should reach us by Saturday, or at least by Monday morning of each week, to insure its early appearance.

At this writing winter has closed in upon us in earnest. The snow is about six or eight inches deep at Corvallis, and the weather cold but clear and calm.

---o---

An Every-Day Hero.

Rueben was a boy who dreamed of the heroic, but unheroically allowed his mother to weary herself in matters where he might have given a helping hand.

One day he took up a pamphlet that was lying on the schoolmaster's table. In it he saw a story called "The hero."

"Hello!" he cried. "What is this: A few years ago the traveller might have seen a charming little village—now, alas! no longer in existance. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around, wringing their hands and weeping over their lost homes and burned cattle.

One poor man was in greater trouble than his neighbors even. True, his home and the cows were gone,but so also was his only son, a bright boy of six or seven years old. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages.

Just as daylight came, however,he heard a well-known sound,and looking up he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little son.

"O, my son! my son!" he cried, "are you really alive?"

"Why, yes, father? When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed. But the boy said:

"Oh no! A hero is one who does some wonderful deed. I led the cows away because they were in danger. and it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."

Reuben read the story two or three times, and then he gave a long, low whistle which meant that he was seriously considering something.

"I wonder now if that is true," he thought. 'A hero is one who does the right thing at the right time.' There are plenty of chances for me to be that kind of a hero!"—*Selected.*

---o---

Properly Converted.

This is a Salvation Army expression, but it has a meaning very suggestive. "Cleanse me thoroughly" was David's prayer. "Create in me a clean heart, and renew a right spirit within me." Many rise for prayer, and join the church, or profess conversion who may take a veneer of religion; but whose old natures still remain. No radical change has taken place. The result is the old nature soon crops out again. Old bents and dispositions show themselves and the cause of Christ is discredited by these unconverted professors.

Conversion means a new man, not a new coat. The converted man will not run with the old crowd, or indulge in the old pleasures, or give way for a moment to the old habits, because he has lost all relish for them. Old things have passed away.

King David's wretched lapse into sin called forth that piercing cry, "O God, renew a right spirit within me; restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit!" That fifty-first Psalm—wrung out of a broken heart—has been of infinite value to God's people; if its beaconlight warns us against the terrible danger of sin, it also illumines the pathway of penitence and recovery. My reader hast thou wandered into perilous paths, and has the Divine Love stretched out its arms and rescued thee, and set thy feet again upon the rock? Then walk carefully and watch and pray. Sympathize with those who, through the weakness of their faith or the power of the tempter's assaults, have fallen from their first estate; and, re-converted thyself, do thy utmost to help and to stablish thy brethren.

"Man-like is it to fall into sin;
Fiend-like is to dwell therein;
Saint-like is it for sin to grieve;
Christ like is it all to leave."

—Theodore Cuyler, D. D.

Sunday School.

JANUARY 1, 1893.

REBUILDING THE TEMPLE.

Ezra III. 1–13.

BY REV. J. Q. A. CURRY.

CONNECTING LINKS:—The second chapter of Ezra gives a geneological review of the returning exiles. Considerable time was, no doubt, consumed in straightening up the family records and in locating them properly. Special care was taken that the priesthood should not be "polluted" by the admission of such persons as were ceremonially unfit for the sacred office. See chapter 2: 61–63. The numbering of the people was then completed and they were located properly after which the incident of our lesson occur.

I. BUILDING THE ALTAR.

Order is the first law of nature and grace. Time would be required to reduce that very jubilant mass of 50,000 persons to an organized body that could be commanded and controlled. As soon as this was accomplished, however, the primary object of their return was given immediate attention. "THE PEOPLE GATHERED TOGETHER AS ONE MAN TO JERUSALEM." Unanimity of purpose will surely be followed by concerted action. The disciples awaiting "the promise of the Father" "were with one accord in one place." Pentecost followed. With oneness of heart these people are met together in Jerusalem. SOMETHING WILL BE DONE. Very little good can be done when a congregation is broken up into factions. We must meet "AS ONE MAN." The first work done was the building of the altar. They could worship without a temple but they must have an altar. The first thing every family should do is to set up an altar unto the Lord. Worship sweetens labor. We must remember too, that these people were surrounded by those who were opposed to them, and who sought to hinder them in their work. Some practical sage might have suggested that it would have been more consistent with their surroundings to have builded some fortifications to protect them against their enemies. But the altar of the Lord is the strongest fortification that can be built. Build that FIRST; then look after minor matters. Morning and evening the smoke of the burnt offering ascended as in the days of old, to cheer their hearts, and remind them of their duty, as well as of God's kindly dealings toward them. The altar having been builded they are now prepared to observe all the feasts enjoined in the law of Moses. The first is "THE FEAST OF TABERNACLES." This was the Jewish thanksgiving day. It immediately followed harvest. It is significant that though they had not yet enjoyed a harvest in the homeland since their return, yet they observed the feast. They had abundant other reasons for thankfulness. Moreover, this feast also was intended to commemorate the fact of their being pilgrims and strangers. This feature was strikingly real at this time. For a description see Neh. 8: 15–17. This feast was followed by the reestablishment of the entire round of Levitical sacrifices. And perhaps they were more faithfully observed than ever before. In the land of captivity they seem to have been completely cured of idolatry, and their thirst for truly spiritual worship was greatly intensified. "AS THE DUTY OF EVERY DAY REQUIRED." REGULAR service is God's requirment of us. Serving the Lord by jerks and jumps is the failing of too many. "EVERYDAY" faithfulness is necessary to our happiness and safety. The eyes of the world are upon the professor of religion. Keep your lamp trimmed and burning.

II. LAYING THE FOUNDATION OF THE TEMPLE.

The services of the sanctuary having been established it is now time to begin the work of building the temple. Mechanics and material are now secured for the work. Skill is an important factor in carrying on the work of the Lord. Carpenters and masons are as essential as cedars and granite. The Sabbath School teacher who expects to succeed without some preparation will soon discover his mistake; and the sooner the better. Nearly two years were spent gathering material and getting ready for building. Time faithfully spent in the preparation for a good work is time well spent. But at last the time comes when the actual work of building is come. The event had been awaited with the most intense interest. Nor had they been idle in their preparation to properly celebrate it. The priests with their trumpets, and "the sons of Asaph with cymbals and song" had made provision for the musical part of the service. With the carpenters and masons must be added the singers and musicians. We can all find some place to work for God. The foundation is laid. The air vibrates with the sweet notes of juyful song and cheering music. It is a day of rejoicing. But there were tears of sorrow mingled with the shouts of praise. The new temple is much smaller than the old one. Some of the old men remember the splendor and glory of Solomon's temple. Although they are happy in being permitted to return from captivity; yet to them the loss is apparent. Alas! when we retrace the steps of our wanderings and see what and where we MIGHT HAVE BEEN our hearts may well grieve over the loss. It is far better not to turn aside from the glorious path of Christian life. But to those who for the FIRST time have tasted of the good word of God the joy is inexpressible and full of glory.

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"Where Are They All Going?"

BY R. M. VAUGHAN.

Over the long, level miles our train sped on. Past fields and farm houses and factory villages we flew until at length we drew near a large city The speed slackened and at last the ocomotive groaning like "a monster n pain" stopped at the station. On the platform the impatient people ostled and pushed each other as they hurried on their way. Behind me sat a typical young American who belabored his weary mother with ceaseless questions. As his ready eye watched the mass of elbowing humanity he asked, "Where are all those people going?" Listlessly she replied: 'Oh, somewhere." I looked again and that crowd had a new meaning to me. All those hurrying people are going somewhere.

That young man who "walks as though his body has a soul in it" goes to win a fortune in the city's busy marts. Beside him is one whom you open door of vice will receive a new victim for her bloody altars. The father cheered by the thought of the "dear home faces." the mother on a visit to her daughter's home, the young lady who eagerly looks for her awaiting friend, the laborer seeking employment, the merchant with new orders, the proud and the poor, the glad and the weary, the befriended and the forlorn, the strong and the weak, the generous and the selfish, all are going—somewhere.

And yet there are but two ways in which they go—the broad and the narrow. Along the wide way many hasten, some lured by siren songs of sin, others driven by the deep cutting lashes of despair. Now the green grasses are cool and pleasant, but only "for a season" and all too soon the hot stony ground burns and bruises the bleeding feet. Some laugh and sing, some curse and moan, some deadened with opiates appear indifferent some with hot flushed brows, others with pale, ashen faces, but all alike are rushing on. At last they grow dim in the distance and are lost to sight as they pass over the Shadowy hills into the Land of Death, whence no echo of the cries ever comes back to the listening ears of the living.

Fewer feet walk the other way, but it is the way of life. In each pil grim heart Faith has an altar and from each expectant eye Hope looks for the Celestial City and on each lip Love trembles into a hymn of praise. Out of the Sloughs of Despond, past chained lions of temptation, over Delectable Mountains, through the Valley of the Shadow, on, on, Vanity Fair, Giant Despair, Beulah Land, the Golden Gates and at last the Paradise of God! Yes, they of the broad and the narrow way, all going—somewhere.

Bnt the end is not yet. The day long foretold, long awaited has come, the trumpet of God sounds and the dead awake. From Egyptian vaults and Roman catacombs, from Westminster crypts and country church yards, from the sepulchers of the sea and the unmarked graves of soldier dead, they come. And now "all nations" are gathered before the judgement throne of Him who once came, not to judge, but to save. With the perfect knowledge of secrets men thought unknown and deeds they deemed forgotten, the Judge awarding:

> "Each the bloom of blight,
> Parts the goats upon the left hand
> And the sheep upon the right."

The great separation is finiseed. They depart, going—somewhere. "And these shall go away into everlasting punishment but the righteous into life eternal.—Exchange.

Hard Work Necessary.

Do not get the fatal idea that you ore a genius, and that, therefore, there is no need of close application. It is here where multitudes fail. I had rather be an ox than an eagle; plain, and plodding and useful, rather than high flying and good for nothing but to pick out the eyes of carcases. Extraordinary capacity without work is extraordinary failure. There is no hopes for that person who begins life resolved to live by his wits, for the probability is that he has not any. It was not safe for Adam, even in his unfallen state, to have nothing to do, and, therefore, God commanded him to be a farmer and horticulturist. He was to dress the garden and keep it, and had he and his wife obeyed the divine injunction and been at work, they would not have been sauntering under the trees and hankering after that fruit which destroyed them and their prasperity; proof positive for all ages to come that those who do not attend to their business are sure to get into mischief.

I do not know that the prodigal in Scripture would ever have been reclaimed had he not given up his idle habits, and gone to feeding swine for a living. "Go to the ant, thou sluggard consider her ways and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest." The devil does not so often attack the man who is busy with the pen, and the book, and the trowl, and the saw, and the hammer. He is afraid of these weapons. But woe to the man whom this roaring lion meets with his hands in his pockets.

Do not demand that your toil always be elegant, and cleanly and refined. There is a certain amount of drudgery through which we must all pass, whatever be our occupation. You know how men are sentenced a certain number of years to prison, and after they have suffered and worked out the time, then they are allowed to go free. And so it is with all of us. God passed on us the sentence: "By the sweat of thy brow shalt thou eat bread." We must endure our time of drudgery, and then after awhile, we will be allowed to go into comparative liberty.—DR. TALMAGE IN CHRISTIAN HERALD.

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"A great many men are like new ground—do better after they are broken up."

—In proportion as we are faithful to our various trusts do we enjoy our religious life.

—Atmospherical knowledge is not thoroughly distributed to our schools. A boy being asked, "What is mist?" vaguely responded, "An umbrella." —*Exchange.*

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Dr. Adam Clark tells of a congregation that was amused by a break of the minister in reading one of the Psalms, "that he might take a pinch of snuff," as the lesson recommenced with the words, "my soul cleaveth into the dust."—*Exchange.*

THE MONTANA METHODIST.

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Rev. J. W. Compton, }

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HOW THE BATTLE IS GOING.

Helena Station.

R. H. Shaeffer:—I would be glad to see you over here. You might make it to your interest to come on a soliciting and collecting tour. [Thank you very kindly, Bro. Shaeffer. We are coming. and that very soon.—Editor]. We are moving smoothly in our church affairs. My congregations are improving. I have a devoted little band [We know that. God bless them.—Editor], and were all the membership as true and faithful as the few it would be a question of very short time only, when our house would be crowded. So many of our members have no idea of loyalty to Southern Methodism, which lack, to me, seems almost an unpardonable sin, especially in this country where a pure form of Christianity is so much needed. The sensational sot (pardon the use of the word), which captures so many, is very taking with a class. I am giving my people the pure and simple gospel in as attractive way as I can [that is the right kind.—Editor], and I hope to win a hearing after awhile. "God is my refuge and strength, in Him will I trust."

Coquille City, Oregon.

J. M. Parker:—I am well pleased with my charge. I hope to have a successful year here. The small-pox scare is over, and we have preached at all the appointments. Success to the "Montana Methodist."

East Helena.

L. Bramble:—I have had two reasons for not writing before. First, have had nothing of importance, and second, have been too busy. I am pleased to know that the "Montana Methodist is going to be a weekly visitor, and I will try and do more for it in time to come.

We are now trying to build a parsonage. Have made a beginning, and had hoped to have it completed by the first of February, but the closing down of winter upon us makes it somewhat doubtful as to when it will be finished. At my own suggestion there was no assessment made on this charge for me this year. I said, the people are poor and most of them encumbered with debt of their own, so that they cannot support me and help to build a parsonage; and the Lord will take care of me, and I have no fears but He will.

Since I commenced writing this letter my wife received a dispatch from Dayton, Ky., that her sister was lying at the point of death, and not expected to live; and she is now on her way there. Our afflictions are many, but I trust they are working for us a far more exceeding and eternal weight of glory.

Our Sunday-school is doing well, and we have now two libraries. Our congregations are holding up well; in fact they are increasing.

Our protracted meetings accomplished nothing in the way of visible results. Bro. Squires did some excellent preaching and singing. Bro. Warren preached us one very fine sermon. Brother Shaeffer was with us a few days, and his preaching was truly in demonstration of the Spirit and Power. But it was an unfavorable time—just on the eve of election.

Please remember us in your prayers.

Belgrade, Montana.

Editor "Montana Methodist:" The Belgrade charge, formerly the Bozeman Ct., is, I believe, still advancing. Last week we succeeded in paying off all the debt against our parsonage property here, leaving us one of the best parsonages in the conference. The parsonage has six rooms and a commodious cellar. We have a plot of ground 200 feet front and 150 feet deep, on one corner of a block. We have also a good stable for four head of stock, wagon shed, hay shed, chicken house, &c., &c. Half the property is fenced, and a small garden fenced off with wire netting. Last spring we set out a large lot of shade trees, including several evergreens. All are living and doing well. The property is worth $1,000.

We had three accessions the first quarter. Our congregations at every point here have been good. I begin a series of protracted services this week. I feel and see need of a general revival on this charge. But few of our old members are spiritual and the young people are fast being swallowed up by worldliness. The dance, the card table and the saloon are all enemies to the cause of Christ. Oh, for a Holy Ghost revival that will save the people from their sins. I have looked in on the brethren at Bozeman, now engaged in a revival meeting. Bros. Alton and Tabor are working nobly. May God give us a gracious revival in Bozeman.

Bro. Squires is active and is a man of one work. His place is a hard one and he has my sympathies. God give him health and strength to meet the demands made upon him.

Your brother,
B. C. H. Warren.

Bozeman.

Rev. S. B. Tabor's special meetings are now well into the second week. There is an increase of interest, and good results will follow. These meetings are being held in the M. E. Church, South —New Issue.

Field Notes.

By J. E. Squires, P. E.

Dear "Methodist:"—Your coming brings news from the different parts of the field, and thus helps the workers. I gladly add my mite to the contributions. The election passed off quietly and I am ready to believe that the "God of Nations" over ruled to his own glory, and for the good of all the earth—I have rarely voted for a successful candidate.

The "second round" of quarterly conferences began at Townsend with Bro. Lee. He had planned for a revival meeting embracing the occasion and had a very fine beginning for it by Sunday night, at which time we had two forward for prayer, who with other two joined the church that night. Bro's Shaeffer and Clark helped in the meeting after my departure, and the final result I have not heard.

A two weeks' meeting at Butte by the pastor resulted in two conversions and three good accessions to our church, at that place—I much enjoyed a prayer meeting service with those elect people the week following the meeting.

The Q. Conference for Stevensonville charge had been voted to meet at Victor, where I found the P. C. in a protracted meeting. In spite of snow and rain there was fair attendance, and prospect of good being done. The Sabbath was spent at Stevensonville, where the communion was administered to a large number of souls. The whole occassion was blessed in the presence and help of "Father Waggener," who makes his home with our Bro., W. O., the P. C. For many years a most successful pastor in the Virginia Conference, where he still holds a superannuated relation. He comes a blessing and inspiration to all who meet him. His power in prayer is wonderful and has greatly helped me.

Willow Creek and Whitehall circuit was the next place to be visited; and Summit Valley, the point at which the meeting was to be held. The first drive, of any mention, was taken from the new parsonage at Willow Creek to that place. Good wraps and a well heated rock for our feet kept us from freezing, for the four hours' ride. The occasion in that rural district was greater than an annual conference, in a city.

I have not had a warmer reception anywhere than at the homes of Bro's Runnels, Black, Smith, Woodside and Westmoreland. May God's blessing be upon their large and interesting families of little children.

I mention here the very excellent meeting at Willow Creek, held for about three weeks, in which I had the pleasure of working for four days. Bro's Slater and Tabor doing faithful work at periods in the meeting.

The meeting at Bozeman now in progress, with Bro. Alton assisting the P. C., is very promising. I go to them the last of the week; and we hope and pray for great things in that ripe and difficult field.

We are a revival church and our call to this field means to "spread scriptual holiness over these lands"—not any other kind. The Lord help us.

Homely Hints.

By Homety Homo.

Christmas bells have been ringing. Happpy children have been shouting and singing. Mirth and festivity have been in nearly all our homes. Did we forget, mid earthly joy, Him who in Bethlehem was born? Did we help and bless those unto whom He came and for whom He died?

"One church is just as good as another. I don't believe in being selfish and sectarian, etc." Did you ever see any one who loudly proclaimed such as the above that was much account in any church?

Is it either in accord with good taste or with the spirit of true humanity for God's servants to be al-

ways putting the "Rev.", or the "D. D.", or both to their names? Is it done to the glory of God, or to win attention from men?

——

The church's progress is hindered all over the West by the lack of stewards, who will faithfully do their work. Men who manage their own affairs energetically make the best stewards; provided they love God's church as much as they love their business, and are willing to give God's cause a part of their time.

——

Sister Much-Afraid-of-the-World has a chronic nervous spasm on hand nearly all the time for fear something the church does will not please Mr. Time-server, or Mr. Money-bags Don't be alarmed, my dear sister. Think more about doing your part of the church work, lean on God's promises, and believe Him when He says, "The gates of hell shall not prevail against His Church."

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Good resolutions for the New Year! All right! Good actions are better. Live a new life, and put a "new song" into others' mouths.

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Do you want your children to love the Southern Methodist Church? Then set the example by loving it a little more yourself, and stop finding fault with its usages, its methods, its ministers. If you really love it, and do your duty, your child will love it. No mistake about that. God is pledged to it, and He always keeps His pledges.

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Thank God for the noble men and women who do love God and their church, and are loyal and true all the time. They can be relied on to lead even "in folorn hope," and stand in the "last ditch," unterrified, "Till Jesus comes." They are willing to "spend and be spent" in the church's service, and would die rather than betray its trusts, or go over to the "tents of the enemy." The nobility of earth! The aristocracy of Heaven! With uncovered head we salute you in the Lord's name. Lord bless you here, crown you up yonder, and increase you more and more.

——

I heard an "Old Timer" say some time ago that a "runt cayuse" would out-kick and out-"buck" a well grown animal. Just so, I thought, a RUNT Christian character, dwarfed, and stinted by worldliness and selfishness, and spiritual laziness, is apt to be a confirmed kicker and grumbler.

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Sadder than the closing eyes of a dying child, is the sight of a young man turning away from home, mother and Jesus, and trying boldly to say: "I don't believe in God." The little child turns from earth to heaven, the young man turns from all that is good and self-blinded, stumbles towards hell.

——o——

Brother, you are "rustling" to pay your blacksmith, your store bills, etc. That is right. Pay your debts, but pay a fair share of all your accounts. "How much owest thou to my Lord?" How stands the Lord's account? Settle that also. You want a revival at your church. Why does it not come? May not its delay be caused by your failure to "bring in the tithes?" Read Malachi iii. 10.

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Preaching for popularity, pandering to policy, fiddling with politics, produces a powerless ministry. Jesus didn't, Paul didn't. Let us all say together, "God helping, WE WON'T."

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To the King's Daughters of the Methodist Church, South.

DEAR SISTERS:—Being one of your number and knowing our aim is to be an arm of service for the Lord ever ready to lend a helping hand, I feel assured you will listen to a call made upon you in His Name. The Parsonage and Home Mission Society—the regularly authorized Woman's Home Mission organziation of our own church—has undertaken to establish a school in the mountains between Kentucky and Virginia that we hope to make a base from which our Christian workers may reach out in all directions bearing the loving message of our Heavenly Father to many who have not yet regarded it. The inaccessibility of their homes has kept from the many in those regions advantages enjoyed by more favored localities, while their poverty has made it impossible for them to go from home to seek them. Thus ignorance fosters vice. Those who are able, appreciating its value, are willing to help secure the school. No better opening for Christian labor can be found than this school in the mountains will afford. We therefore desire to make every effort to place it there at as early a date as possible, and need your help to do so. Will you not take this as special work until it is accomplished? If you have a circle in your church, call a meeting and adopt this as your work. If you have no Circle accept individually this call for service, and give your aid for Christ's sake. Reports of work done by our King's Daughters will be given in "Our Homes," the organ of Woman's Home Mission work in our church and in this paper "The King's business requireth haste." In His name I ask prompt response.

Your Sister,
LUCINDA B. HELM, Gen'l Sec'y,
1500 Third Avenue,
Louisville, Ky.

——0——

Child-Likeness.

Child-likeness is highest manhood and womanhood. We have the authority of the Lord Jesus for this assertion, and the best experience of the race tends to its confirmation; yet there is a natural reluctance to accept this as a prevailing truth. We tell a boy to be manly, and a girl to be womanly; but we do not tell a man to be boy-like, and a woman to be girl-like. Yet it is pitiful to see premature manhood in a boy, or premature womanhood in a girl; while it adds a charm to the character of a true man to find him retaining his boy nature unimpaired to the last, and a true woman is all the lovelier for never losing her true girlhood. Childishness is to be avoided in a child, and to be left behind as one matures in life; but child-likeness is alike admirable in a child and in an adult. The Apostle Paul says: "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things." It is "childish" nature, not "child-like" nature, that is here spoken against. But our Lord said to the mature and the wise: "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven;" and he declared that he who retains his child nature while receiving the highest spiritual truth, "is the greatest in the kingdom of heaven." Childishness we should shun; child-likeness we should strive after, or rather we should not strive away from.—*Sunday School Times.*

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Christian Service.

Some words are plethoric with meaning. Sounded they are ocean deep. Lived out they would regenerate the world. Such words are Christian service. What is such service? Going to church on Sunday and on prayer-meeting nights? No. That is Christian feasting. Service for the minister, perhaps, but feasting for the people. Some Christians speak as though they were conferring a great favor on the Lord and the minister by attending the feasts of the church. They call it Christian service! Service is laboring for God. It is imparting, not receiving; expending, not obtaining. It is visiting the sick, praying with the impenitent, putting wood on fireless hearths, gathering street arabs into the Sunday School, seeking the lost Seeking, we say. Not waiting for them to come to us, but seeking them; seeking in the back alleys and slums, as well as on broad avenues and in mansions. Every day Christians pass by doors where there are hunger and disease and death, and never enter them. Every day the church bells ring over homes where there is every form of human need, and nothing is done to relieve it. Many of us are working by proxy. We help pay the pastor and city missionary; that is, we give in a year about what we spend for useless luxuries. And yet we are Christians. We wear the name of Him who was among men as one that serveth. It is an awful parody, this sitting in cushioned seats in silks and satins as members of the body of Him who had but one garment, and who "went about doing good." And let us emphasize the words "went about" as much as the words "doing good." There is a good deal of religious feasting and religious talking in these days, but the average church member needs a baptism of Christian doing. Nothing but Christian service of the kind which has self-denial for its corner stone and action for its superstructure will save the world.—*Selected.*

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Home Piety.

It is in the home that character is not only most severely tested, but also comes to its best fruitage. The sacred relationships of the family, in their varied obligations, demand services that, for their fulfillment, call into exercise the noblest expression of self-sacrifice; a discipline of love, that when controlled and guided by spiritual life and purpose, develops the choicest fruits and influence of Christian character. Home piety reveals these qualities in the mightiest force through which the spirit of God works in making the family the saving unit of society. Is not this our great need? Homes redeemed and filled with spiritual light and blessing. The world will not be saved until the family life is purified in its springs of action. The churches cannot do the work for which they are set unless the Christian home lends its aid. The ideal, the meaning of the home must be lifted up. It is not alone a place for the shelter and physical care of loved ones. Above all other duties in the Christian family is that of spiritual training in all the ways of character building. By example, by precept, by education, piety, as expressing the need and life of God in the soul, should be the very atmosphere of the home.—*Illustrated Christian Weekly.*

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Rest in God.

Human nature is restless. This restlessness is partially caused by sin, but it is also due to the greatness of human nature. But what is worst in us and what is best in us are fruitful of unrest.

For our sin there is no refuge save the indefinite mercy. For the immortal hunger of our hearts there is no satisfaction save the divine fullness. Our longings and aspirations become harmonious and steady only when divinely inspired. He is at rest who can say: "My soul waiteth upon God. My expectation is from Him." He can also say: "He is my rock and my defense I shall not be moved."

Circumstances are fluctuating, our nature is tumultuous and discordant, our fellow-men may deceive or disappoint us, those who are ever true may be removed from us; but God is changeless, He is infinitely loving. He is faithful, He is eternal. Confidence in the love, the wisdom and the fidelity of God will give us rest. Life's restless sea, with all its roaring billows of uncertainty, is held in the hollow of God's hand. The stormy waves are transitory, but the ocean of life is lasting, and God holds it forever. There is also peace in its depths. The waves are only on the surface.—Northern Christian Advocate.

The Dying Year,

Old year, you are faint. I can hear you sighing
Out in the cold where the bare trees bend.
The close has come; I can see you dying,
I will grasp your hand to the last, old friend.

We have had both pleasure and grief together,
You have seen my tears and have heard my song,
We have walked in cold and in sunny weather,
And I have been glad of your help so long.

So long? It was only in times of sorrow
The days passed slowly. To me it seems
You came but yesterday, leave to-morrow,
Flashing away like the sun's swift beams.

But you taught some things that were worth the learning.
I hide your secrets within my heart,
And thank you for them. At last, discerning
The fainter lines, I have conned my part.

Your voice of courage has made me bolder,
Your hand upon me has madd me weak;
After your stay I am growing older
And nearer yet to the goal I seek.

And yet I am glad to have known you, truly,
Although you have wrathfully torn away
Somethings that I clung to, and shown me duly,
My sin or failure with every day.

You have brought more often the Father's blessing,
And whispered peace to my troubled soul,
And seen me hopefully closely pressing
To him who only can make me whole.

And now—oh friend, you can scarcely hear me!
You can do nothing but faint and die!
A form that is youthful and fair draws near me
And bells are ringing, Old year, good-bye!

May God forgive me all faults, vows broken,
Fresh sins committed, wrath, hate and fear,
And give to me as his pardon-token
The first bright days of a better year.

—Marianne Farningham.

—o—

OUR BOYS.

The boy is the future man in short pants. A boy has thoughts, feelings, hopes, aims, and ambitions, though his face be dirty, his pants torn at the knees, and his toes looking out of his shoes. Too often the boy is cuffed about, made to feel that he is in the way in the house, and that he is a sort of Arab in the street. He is sent away from company, and made to feel that he is not wanted around. Too often churches neglect the boys, and teachers do not see in them the coming men. "It is only a boy converted" at the meetings. Ah! but what power in a boy beginning to live for God, consecrating his life to Christ. What years of good works in him? Let us look well to our boys.

—o—

FUTURE MEN AND WOMEN.

The boys and girls are what the men and women will be by and by. The good sisters make the good wives, and the good brothers make the good husbands of the after time. If you want to know with a fair certainty what each will be in the unalterable relation and solemn responsibilities of married life, you can see it all mirrored in the life that as child and youth they led. The affectionate kindness, considerate attention and unselfish devotion which made brother and sister bear to each other, and made the home calm and beautiful, will not have exhausted themselves when the old home is left, but on nearer and dearer ones will pour out their treasures of grace and goodness.

THE RUM MAELSTROM.

Out in the sea, off the coast of Norway, is this great oceanic whirlpool, like an hundred Niagaras converging together to pour themselves down into some bottomless pit. Far off on the ocean, many miles, the dreadful suction is felt; and driftwood, trees, boats, or even ships, are drawn with terrific speed into the hopeless mouth of this merciless maelstrom. One time a bear, swimming across to an island, was caught in the current, and was swept out into this awful whirlpool, while its wild, pitiless wail howled above the waves and remorseless torrent. Here the hapless sailor has drifted to his doom; a last prayer; a cry of despair echoing over the waves and he is gone. Sad, indeed. But sadder yet are moral maelstroms on the sea of life. Rum is the terrific maelstrom in our country, and thousands of our young men are being drawn into it to their doom. Every saloon is a boatload hurrying downward to death and de-

spair. Moral suasion calls out, "Men, ahoy! Danger ahead! To the oars for your life." High license says, "Only so many boat loads are allowed to drift down to doom." Prohibition says, "Banish the rum maelstrom, and deliver lifecrafts from peril on the sea of time." And every man who has a spark of religion or a farthing's worth of manhood, will vote for the Prohibitory amendment.

—o—

THE COMING RACE.

It is through mighty addition of foreign population to our native population that I think God is going to fill this land with a race of people 95 per cent. superior to any thing the world has seen. Intermarriage of families and intermarriage of nations is depressing and crippling. Marriage outside of one's own nationality and with another style of nationality is a mighty gain. What makes the Scotch-Irish second to no pedigree for brain and stamina of character, so that blood goes right up to supreme court bench and to the front rank in jurisprudence and merchandise and art? Because nothing under heaven can be more unlike a Scotchman and an Irishman, and the descendants of these two conjoined nationalities, unless rum flings them, go right to the tip top in everything. All nationalities coming to this land the opposites will all the while be affianced, and French and German will unite and that will stop all the quarrel between them, and one child they will call Alsace and the other Lorraine. And hot-blooded Spaniard will unite with cold-blooded Polander, and romantic Italian with matter-of-fact Norwegian, and a hundred and fifty years from now the race occupying this land will be in stature, in purity of complexion, in liquidity of eye, in gracefulness of poise, in dome like brow, in taste, in intelligence and in morals so far ahead of anything now known on either side of the seas that this last quarter of the nineteenth century will seem to them like the Dark Ages. Oh, then how they will legislate and bargain and pray and preach and govern! This is the land where by the mingling of races the race prejudice is to get its death-blow.—Talmage.

—o—

Never speak or act in anger until you have prayed over your words and acts.

—o—

Do not expect too much from each other, but forbear and forgive, as you desire forbearance and forgiveness yourself.

Remember that, valuable as is the gift of speech, silence is often more valuable.

—o—

The blackbird lives 12 years; blackcap 15; canary 24; crane 24; crow 100; eagle 100; fowl, common 10; goldfinch 15; goose 50; heron 60; lark 18; linnet 23; nightengale 18; parrot 60; partridge 15; peacock 24; pelican 50; pheasant 15 pigeon 20; raven 100; robin 12; skylark 30; sparrow-hawk 40; swan 100; thrush 10; wren 3.

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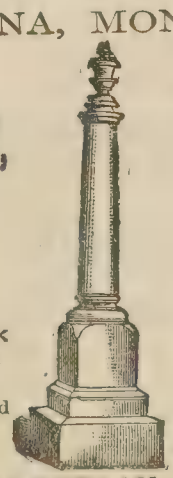

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Montana Methodist.

Vol. 5. JANUARY 6, 1893. No. 109.

Editorial.

"Raise the Standard Higher."

When the Lord Christ came to earth to show us the Father he not only taught as one having authority, but he also wrought as man never did. He took upon himself our nature, and that in its lowliest conditions. Though rich, he emptied himself, became poor. He lived, loved, labored, suffered and died—"gave himself for us that he might redeem us from our iniquity and purify unto himself a peculiar people." He came not to be ministered unto, but to minister. Not simply to display his power and receive the praise of men, but to impart life, to do good. The end sought was worthy the effort, and the result amply justified the mighty outlay of infinite love and power. There was no misspent force, not an iota of it lost. He is to "see of the travail of his soul and be satisfied." True life is reproductive, and that Life of life has been reproduced in the living Church, "which is his body, the fullness of him that filleth all in all." Christ did not simply give a pattern for the Church, as that which the Lord gave to Moses concerning the tabernacle, and require men to build or organize it after this or that fashion. While it is called a "house," yet it is the house of God. It is more, it is a life, a body, born out of His infinite heart of love. It is his body, life of his life, guided by his wisdom, animated by and breathing His Spirit, and carrying on His work of self-sacrifice and suffering for the salvation of men. "Purified unto himself, a peculiar people, zealous of good works." "Greater works than these shall ye do, because I go to my Father."

Two thoughts impress us most particularly as we pen these lines. The first is, that as individual members of this body, the life of the Lord is to be reproduced and exemplified in us. As he was crucified so we are to crucify the flesh with its affections and lusts. As he made himself of no reputation, and took upon him the form of a servant, so we are to deny self and love mercy and walk humbly with God. Henceforth we are not to live unto self, but unto Him who died for us and rose again. The great apostle said: "I die daily." "I bear in my body the dying of the Lord Jesus." "Christ is magnified in my body." "I am crucified with Christ, nevertheless I live." There was no formality about him. His soul was surcharged with love for Christ and with Christ's love for men. There was heart-yearning, soul-travail, intense agony and entreaty for the salvation of men. "As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." With what tender solicitude he watched over and nourished the individuals and churches that were the fruit of his ministry.

The next thought is, that while our spiritual life comes from the one source, yet as individuals, and particularly as ministers, we impress our personality upon, and in a large measure type the life of the congregations and the individuals to whom we minister. "Like priest, like people." We cannot lead others nearer to God than we are. If there is a deep consecration, a fullness of life, a holy fervor, a consuming zeal for the cause of God in the preacher, the people catch the contagion and sinners are converted to God. If cold and perfunctory in the discharge of his duties, it may be even in holding what we call revival services, then the same rule applies. Spiritual life is at a low ebb. There are few conversions.

As in the providence of God, we are here at the beginnings of history, laying the foundations, where we will give caste very largely to the spiritual agencies and activities of this great Northwest for generations yet to come, how important that we consider well the measure of our obligation; that we have on "the whole armor of God," while we "stand against the wiles of the devil," and possess the "fullness of the blessing of the Gospel of Christ" as we minister to dying men. "Who is sufficient for these things?" Yet he who uttered these words also shouted, "Thanks be unto God which causeth us always to triumph in Christ, and makest manifest by us the savor of his knowledge in every place."

In the language of Daniel A. Leeper, a holy man of God, once a member of the Missouri Conference, uttered just after beholding a soul-enrapturing vision of the heavenly and just, before he fell in sleep: let us "raise the standard higher;" and may the great Head of the militant host lead us forth conquering and to conquer.

News Notes.

St. Louis Methodism has made a grand forward movement. At a recent meeting of the pastors and official members of our church there it was decided to raise $200,000 for Church Extension and City Mission Work. The sum to be subscribed and paid in ten annual installments, thus giving $20,000 a year to be spent in this work. One church subscribed $95,000, two men offering to pay $15,000 each. The St. Louis "Advocate" says, that our church there is united as never before and this movement will place it in the lead of every other church in that great city. We trust that a consecrated talent is at hand to properly utilize these munificent material gifts.

France is in a furore over the great Panama canal swindle. Many of the leading officials of the government, including the son of De Lesseps, have been implicated and arrested. A revolution is feared. We trust there is honesty and good sense in that great nation, however, to tide over the trouble, and that the ship of state will soon right itself. This trouble will not be favorable to the Nicaragua canal scheme now before our Congress.

A proposition before Congress to suspend immigration for one year, to guard against the cholera scourge, has caused the great transportation lines to threaten a general boycott by diverting foreign travel from New York, Boston, and New Orleans, to Halifax. It may prove a blessing in the end by stimulating the construction of American merchant ships and the extension of American commerce. This immense traffic has heretofore been carried on by foreigners, and the money, therefore, left on the other side of the sea.

Mr. Phillip D. Armour has given to the city of Chicago his Armour Mission and Armour Institute, with an endowment of nearly a million and a half dollars for their support. The Mission building alone cost $250,000. It is a munificent gift, and the owner has shown remarkably good sense in not waiting until he is dead to have his wishes carried into execution.

At a mass meeting held recently in Chicago in the interest of Sunday closing of the World's Fair the house was packed purposely by Seventh Day Adventists, and when the resolutions were voted upon there was, of course, a majority against them. As well might Ingersoll and his hordes of saloon-bummers have been there and voted, as for these pestilential opposers of our Christian Sabbath. If they want to observe Saturday for Sunday at home, it is their privilege, but to lend their influence to infidels and anarchists, and such like, to defeat the efforts made to secure the recognition of a day of rest at this great gathering, just because it is not the particular period preferred by them, reveals a degree of narrowness and bigotry that is deplorable indeed. We have no patience with it.

We notice in a recent number of the "Pacific Methodist Advocate" a biographical sketch of Rev. T. D. Clanton, who departed this life in October. We remember seeing him at a camp meeting near Knoxville, Mo., about the year 1854 or '55. We were but a boy, yet he made an impression by his pleasant face, earnest manner, and his excellent singing that has remained through all these years. Peace to his ashes.

Subscribe for the "Montana Methodist."

In his article on the "Parliament of Religions," Bishop Haygood utters these truthful and forceful words:

"Why should the Methodist Episcopal Church, South, care for representation there—in *that* crowd? Why should we be longing for "recognition" at Chicago—in this Congress of all sorts, from Methodists down to Asiatic idolaters?

It is true that the outside world has not recognized this Methodist Episcopal Church, South; but God has recognized us, and during the last twenty five years no Church has grown so fast. This itching to be seen and known and recognized of men is not wholesome. If we will only stand by our work of saving souls; if we will only repent of the worldliness that is spreading among us like a fretting leprosy; if we will only return to the simplicity and earnestness of our Methodism, we need not worry about being in this Chicago game of brag. A thousand revivals of religion—'pure and undefiled'—between now and September, 1893,

will be worth more to us than the recognition of all the world."

Gilderoy, in writing to the New Orleans "Advocate," some notes of the Mississippi Conference, has this item:

"When Tubby, the full-blooded Choctaw Indian, up for admission on trial, told the story of his life, the glory of the Lord filled the place where we were assembled. It was the old story told by all who have gone from sin to salvation—a state of sin; conviction by the Holy Ghost; genuine repentance wrought in the heart by the Spirit; faith inspired by the Spirit; regenerated by the Holy Ghost; a conscious experience of pardoned sin and a call from God to preach."

It is a wholesome indication to see the religion that we preach and profess taking hold of the people of different tribes and tongues who happen to be residing in our midst. We have often lamented that more was not being accomplished for the Christianization of the Indians and Chinamen here in our Northwest.

——o——

A Reasonable Proposition.

By a Layman.

I have a proposition to make to the readers of the "Montana Methodist" which I hope they will both hear and heed. We now have a weekly religious paper. It meets a long-felt want, and is giving general satisfaction. It is the cheapest weekly paper that I know of in our church—only one dollar a year. The change to a weekly doubles the work of our editor, increases the expense of publication, for which he, as general manager, is responsible, while the price to subscribers remains the same. Now, we as subscribers must rally to his help and bear part of this burden. I propose to be one of five hundred, or more, to double my subscription to the paper. I am now paying for three copies, and I propose to procure either three new subscribers among my friends or to pay for as many more papers. How many will do the same, subscribe for one, two, three, five, or ten extra copies? This will not require a great effort, and it will afford great relief at once to our editor and business manager and also greatly extend the circulation and increase the usefulness of a paper of which we have a right to feel proud. Let us act in this matter, and do it without delay. I hope Brother Stanley will have to work day and night to record the subscriptions that will be sent to him during the next ten days. Address him at, Corvallis, Montana.

H. B. Bell.

——o——

Statistics of railway construction in 1892 in the Railway Age shows that during the past 12 months 4,062 miles of track was laid on 289 lines in 43 states and territories, slightly less than the total for 1889-1891. The total mileage of the country is now 173,663.

Notes and Personals.

—Mr. Robert Squires, brother of our Presiding Elder, is now at Olive, California. He likes the country, and thinks his health some better now. His wife (who is the sister of Sister Squires) and family are still in Missouri. We trust that our brother may find a country and climate that will be favorable to his health, and that he may yet have long life and see glad days on the earth. If the Lord should will otherwise, he doubtless possess a title indisputable to an inheritance in that "better country."

—Sister Squires writes that some old Missouri friends remembered them by sending a fine box of honey for a Christmas present. Would that we were there to rejoice with them. But we rejoice, even as it is. Many of our people in the church at home, in the east or south, who have preacher friends on the border, could, without any great personal effort, make hearts happy by sending a "Christmas box," pre paid, to some faithful itinerant and his family, in the west or northwest. It does not need to be a fine box of honey in every case. Let this be a gentle reminder to some of our eastern subscribers.

—Bro. S. Tuttle, one of our staunch Methodists at Fish Creek, Mont., renews his subscription for the "Methodist," and adds: "I am pleased to know that our paper has got to be a weekly, so that those who can't go to church every Sunday, can have a home Christian paper to read. It should be a great blessing to all the Christians of the state."

Yes, we believe that a home religious paper will do much good among our country people in the northwest. To assist in this direction, we hope to publish occasionally a short sermon from one of our home preachers. Who will help us in making the "Methodist" a blessing to all the Christians in the state? If each one of our friends will secure an additional subscriber or send the paper to some friends, it will greatly assist in the work.

—We hope that the preachers in Brother Howard's district will not wait till the revival meetings are over before writing us. Now that the fight is on, the battle is raging, our people are anxious to know how it is going. During the civil strife years ago, we noticed that the bulletins from the front were read with greater avidity than any other news, especially when they announced advances along the lines. So eager hearts, eyes, ears all over our great church are longing, looking and listening for notes of victory from the northwest. That is what our paper is for. These little bulletins will cheer other comrades, arouse lethargy, and inspire to valorous deeds. Brother, how is the battle progressing on your part of the field *this week*? Send us a postal.

—We greatly rejoice at the good news sent us by Brother Fancher. It is refreshing. But, to tell the truth, we expected it. May the good work go forward.

—We are pleased to announce that our brother, J. W. Winslett, of Stevensville, who was so near death's door some time ago, is recovering. He has been confined to his bed and room for three months, but is beginning to get around on crutches. We rejoice also that Brother Hensley, of Deer Lodge, has recovered. May these venerable brethren realize that the Lord has some important work for them to do yet before they go home, and may they have the grace and strength to do it.

—The last issue of the "Montana Christian Advocate" contains a well executed cut of our old time friend and brother, Rev. W. W. Van Orsdel, superintendent of the North Montana Mission of the M. E. Church, together with a full-page sketch of his life and labors, by Rev. Geo. Comfort. The picture is true to nature, and the sketch a worthy tribute to a worthy workman. His coming to Montana was doubtless of the Lord. He has a wonderful history. He came the year after we did. We soon made his acquaintance, and have been associated with him in journeyings oft, and in labors abundant, and together have witnessed many times of refreshing from the presence of the Lord. Though he came to Montana without purse or scrip, on foot, and without education, yet many years ago we recognized in him the main pillar and life of his church in Montana. He is a plain, simple-hearted, earnest Christian, "full of the Holy Ghost and of faith, and much people are added to the Lord" wherever he goes.

—When the matter of the proposed "parliament of religions" was first mooted, we thought we saw nothing but inconsistency in it, and spoke our mind in positive terms. As so many of the religious papers have endorsed it, some of the organs of our own church among them, we began to feel that we were, as has been the case frequently in other issues, in a hopeless minority. But now comes Bishop Haygood, who had been named as one of the principal performers in the parliament, and in his usually masterly manner, in the columns of the "Nashville Advocate" opposes it "teeth and toe-nail," and shows the utter incongruity and absurdity of the entire scheme. We believe it to be a fraud of the first mote, and are happy to find that we are in such good company. The Bishop says he has been "nominated" as one of the speakers, but he sincerely hopes he will not be "elected."

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The Dance of Death.

On the night of the 23d ult., at a dance at Fly's Bridge in the Gallatin Valley, a man by the name of Vaughn quarreled with, knocked down and then shot and killed a young man named McDonald, and at this writing he has not been captured, though the sheriff is in hot pursuit of the fugitive. The men were said to have been good friends before, but were "under the influence of liquor and quarreled over a supper ticket." A dance, drunkenness, deadly weapons, a dead man, and a deadly feud developed in a peaceable community, that may result in the destruction of other lives. The dance continued till daylight, and yet people say there is no harm in the dance; innocent amusement, and a good place for Christian people to go, ect. From the time that John the Baptist, the best man that ever lived, next to our Lord, whose herald he was, was beheaded as the result of a dance, down to the present time, death, in some shape or other, has been in it. It may not come so quickly in every case, or just in the same manner as in this case, but death—death to spiritual life, death to purity of thought and sentiment; to the holier sensibilities and emotions of the soul and the monitions of a quickened conscience are sure to come if it is persisted. Again, in all kindness, but with all candor and earnestness, we urge our young friends to beware of it. It has been truly characterized the "dance of death."

To our friends who seem not to be able to find our address we wish to say that it is on the 8th page of the paper and is Corvallis, Montana.

The Coming Race.

It is through mighty addition of foreign population to our native population that, I think, God is going to fill this land with a race of people far superior to anything the world has seen. Intermarriage of families and intermarriage of nations is depressing and crippling. Marriage outside of one's own nationality and with another style of nationality is a mighty gain. What makes the Scotch-Irish second to no pedigree for brain and stamina of character, so that blood goes right up to the supreme court bench and to the front rank in jurisprudence and merchandise and art? Because nothing under heaven can be more unlike a Scotchman and an Irishman, and the decendants of these two conjoined nationalities, unless rum ruins them, go right to the tip top in everything. All nationalities coming to this land, the opposites will all the while be affianced, and French and German will unite and that will stop all the quarrel between them, and one child they will call Alsace and the other Lorraine. And hot-blooded Spaniard will unite with cold-blooded Polander, and romantic Italian with matter-of-fact Norwegian, and a hundred and fifty years from now the race occupying this land will be in stature, in purity of complexion, in liquidity of eye, in gracefulness of poise, in dome like brow, in taste, in intelligence and in morals so far ahead of anything now known on either side of the seas that this last quarter of the nineteenth century will seem to them like the Dark Ages. Oh, then, how they will legislate and bargain and pray and preach and govern! This is the land where by the mingling of races the race prejudice is to get its death-blow.—Talmage.

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Vice Sets its Seal.

A writer on social purity says that even impure thoughts, habitually indulged, may be revealed by a permanent change in the expression of the countenance. Though a man imagines that no one suspects what is passing in his mind, the lines of his face may become so altered by foul imaginations that even men of the world say, they "somehow don't like that fellow." We read that "the books shall be opened." They are being opened now, for the record of a man's inmost thoughts is legibly spread on the open page of his countenance, and though he thinks not of it, he may already be delivered over to "everlasting shame and contempt."—*Ex.*

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The daughter of Ralph Waldo Emerson has devotedly attended to the wants of her blind mother recently deceased, for many years. She has left Mr. Emerson's study unchanged for a decade.

Sunday School.

JANUARY 15, 1893.

Haggai II. 1-9.

ENCOURAGING THE PEOPLE.

BY REV. J. Q. A. CURRY.

CONNECTING LINKS.

Alas! how soon the shoutings and jubilations of the temple builders are drowned in the doleful mutterings of discouragements and despondency. Their heathen and semi-heathen neighbors, with whom the King of Babylon had peopled the land when the Jews were carried away into captivity, gave these enthusiastic newcomers no little trouble. They first proposed to assist the Jews in the construction of the temple and rebuilding the walls of the city. But the Jews in their exile had learned by sad experience the folly of their past mistakes in compromising their religious convictions and principles with their idolatrous neighbors. The price of this lesson was too great for them to fall into the same error again, their offer was therefore promptly rejected. As might be expected, this gave offense. Every possible method was used by their enemies to obstruct and prevent the prosecution of the work. Upon the death of Cyrus letters were sent to his successors by these enemies to secure the royal disapproval of the project, and with some success. Fortunately, however, a more considerate monarch soon ascended the throne. About fifteen years were spent in dilly-dallying. But the Lord sent two of His fiery prophets among the people to awaken them from the slough of despondency into which they had fallen. Haggai and Zechariah succeeded in arousing the people into action. As a reward of their labor the sound of the ax and hammer is once more heard in the forrest and quarry. Read Ezra, chapters 4 and 5.

I. A MESSAGE FROM THE LORD.

"HAGGAI" was possibly an old man and may have seen the old temple before its destruction. To him "CAME THE WORD OF THE LORD" that was intended to call Israel to work. Jehovah communicates his message to the people through human lips. With such a message the prophet can but "SPEAK NOW" that the people may hear. Every Sunday school teacher should come to his class with "the word of the Lord" from a burning heart. "TO ZERUBBABEL.....AND TO JOSHUA..... AND TO THE PEOPLE." This is a personal message, to rank and file alike; to prince and priest and peasant. Every individual is made to feel a personal responsibility in this important work. Moreover each individual is assured of the personal interest of Jehovah in them, from the least unto the greatest. The INDIVIDUAL is not lost in the great mass of humanity. God's eye is upon each one and His ear is open to their cry "WHO..... SAW THIS HOUSE IN HER FIRST GLORY." No doubt some were in that number who had seen Solomon's temple in its matchless "GLORY." About $15,000 000 in gold was required to overlay the Holy of Holies alone. Not to speak of the embellishments of the rest of the building. This new temple is "IN COMPARISON OF IT (Solomon's temple) AS NOTHING." How humiliating. What a scathing rebuke! They are contentedly building themselves "ceiled houses", (Hag. i. 4) while the Lord's house is shabbily built, comparatively. This severe "COMPARISON" enables them to see, too, how much they have lost by their backsliding. Might-have-been is a severe but just task master.

"BE STRONG, O ZERUBBABEL..... O JOSHUA.....AND.....ALL YE PEOPLE." Unless we are willing to use the strength WE HAVE it ill becomes us to call upon God for help. Too many are like the debris on the bank of a stream waiting for a flood to lift and launch them out upon its resistless tide. Or like the lobster that has been thrown ashore, who lazily lies waiting for some friendly wave to bear it back to its native element, instead of using its legs to bring it back to its home. "AND WORK." Strength is given for USE. Strength legitimately used will prove a paying investment. Moreover, there is no rest where there is no labor. The sluggard never tastes of the sweetness of rest.

II. WORDS OF ENCOURAGEMEMT.

"FOR I AM WITH YOU." This promise and assurance follows the call to work. "I'll loose my camel and trust", said the thoughtless Arab; the pious dervish who overheard him promptly responded, "Tie your camel and trust." "I am with you." Whom? Ye that WORK. Others have no claim upon Him. "THE WORD THAT I COVENANTED WITH YOU WHEN YE CAME OUT OF EGYPT." God's word is immutable. If we will fill the conditions, He will do the rest. The fact that God HAS helped His people is sufficient guarantee for the present and the future. "FEAR YE NOT." What occasion is there to fear since God has declared, "MY SPIRIT REMAINETH AMONG YOU." Notwithstanding Israel's wickedness, so that the Lord withdrew His Shekinah and permitted them to be carried into captivity, yet His Spirit remained with them. God's mercy and forbearance toward us is wonderful. Though on account of our sins He is compelled to hide his face from us, yet he does not entirely abandon us.

III. WORDS OF PROMISE.

"I WILL SHAKE THE HEAVENS, AND THE EARTH, AND THE SEA, AND THE DRY LAND." This is figurative language, having reference to political commotions and convulsions. The first claimant to universal empire was Babylon. This had already fallen and upon its ruins the Medo-Persian power reared her gilded throne. The words of the prophet, "I WILL SHAKE ALL NATIONS", is being fulfilled. Scarcely had the Medo-Persian empire began to realize a sense of security when "the heavens, and the earth, and the sea, and the dry land," of the political world became convulsed by the conquering tread of the young Monarch from Macedon, Alexander the Great. At his premature death, the new empire fell to pieces, and the earth and sea was drenched in blood by his jealous rivals. Thus the way was paved for the founding of the fourth and last great world empire. Rome stretched her dominions East, West, North, and South and more nearly than any of her predecessors could make her boast of world-wide dominion. In all this winning and waning of empire the world became sick at heart. "THE DESIRE OF ALL NATIONS" is for something permanent and abiding. This desire personified is CHRIST. And the prophetic cravings of the human heart for universal empire will be realized in His kingdom, for it shall never be destroyed. "I WILL FILL THIS HOUSE WITH GLORY." As insignificant as it may seem now, yet the King of glory shall grace it with His Presence. "THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER THAN OF THE FORMER." Within its sacred precincts resounded the voice of Him who speaks as never man spake. The promise is not that it shall be greater in BEAUTY, or SIZE, or WEALTH but in GLORY. The temple and its services symbolized the Messianic Kingdom, which is to redeem and rule the world. IN THIS PLACE WILL I GIVE PEACE." Here the Prince of Peace paid the ransom price that will secure to every child of Adam who will accept it that peace that is as calm as a river.

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The Lower Light.

SELECTED.

A missionary, while crossing the ocean on his way to India, was overtaken one night by a violent storm. The wind blew, and the mighty waves rose and threatened to engulf the straining ship. All passengers were ordered below and for a time there was great consternation and fear for the safety of the vessel. At the height of the tempest there was the sound of rushing feet on deck, and loud cries of: "Man overboard!" were heard. The passengers hastened above, all but the missionary. He hesitated a moment and thought: "Of what service can I be now? I shall only be in the way on deck." And then his eye fell on the little bull's-eye window in the cabin, and, seizing a lantern hanging near by, he held it up to the window. Soon a shout was heard: "There he is! there he is!" and before long the man was safely brought to the vessel. The next day the missionary learned that his little light had cast its tiny ray directly upon the dying man, so that the sailors were able to see where to throw the line. "Let the lower lights be burning," for ye know not when "some fainting, struggling seaman you may rescue, you may save."

The Theme of the Bible is Christ.

Christ is everything in the Bible. I do not care where I open the Bible I find Jesus. In whatever path I start I come, after awhile, to the Bethlehem manger. I go back to the old dispensation and see a lamb on the altar, and say: "Behold the Lamb of God which taketh away the sin of the world!" Then I go and see the manna provided for the Israelites in the wilderness, and say: "Jesus, the bread of life." Then I look at the rock which was smitten by the prophet's rod, and, as the water gushes out, I say: "It is Jesus, the fountain opened for sin and for uncleanness." I go back and look at the writings of Job, and hear him exclaim: "I know that my Redeemer liveth." Then I go to Ezekiel, and I find Christ presented there as "a plant of renown;" and then I turn over to Isaiah, and Christ is spoken of "as a sheep before shearers." It is Jesus all the way between Genesis and Malachi. Then I turn over to the New Testament, and it is Christ in the parable, it is Christ in the miracle, it is Christ in the evangelist's story, it is Christ in the apostle's epistles, and it is Christ in the trumpet peal of the Apocalypse.—Talmage.

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The Week Lengthened.

We would not take a pessimistic view of the moral condition of young men. Though we have written about young men as gamblers and criminals in general, we see a bright side to the picture of young manhood in this country. The reports we have received concerning the services of prayer in behalf of young men held throughout the world recently show that many thousands have been gathered into the Church aud redeemed for honorable living. Another result of the week of prayer was the giving of a considerable sum of money by young men to the cause of Jesus Christ. Still another important gain for the Lord's work is the deeper consecration of young men in their work in behalf of their fellows. These thoughts give hope for the future; they give promise that some of the criminal young men will be redeemed to God and society; they are a prediction that this country will the more surely be a center of evangelizing power for the world and that young men everywhere will be better from this time on. But that the ground gained may not be lost, let the week of prayer be extended to a year of prayer; let the "special effort" become a general effort—general because constant, but special because intense effort be directed toward individual young men. "This one thing I do." One by one we may gather in the recruits who will unite in an irresistible army that will march forward for the rescue of young men from the snares of intemperance, the gambling table and lives of impurity. None can do this work so well as the Christian young men of America.—*Young Men's Era.*

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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E. J. Stanley,
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Entered at the Pittsburg P. O. as 2d class matter.

Field Notes.

From Heppner, Oregon.

Edwin Palmer:–Our Quarterly Conference has just been held. Our old time friend and conference eclass mate Rev. M. V. Howard, presided. He magnifies his office and reflects credit upon the "fifth wheel." We have been treated by the presence and preaching of Rev's Kirk and Adkins, recently. Methodist preachers everywhere are earnest, consecrated, self-sacrificing men. But from the knowledge we have of the brethren of the East Columbia Conference, they surpass any we have before known, in these qualities. "They have their reward." We are now protracting. The Lord bless the faithful of this station and everywhere.

From Butte.

In a private letter Brother Alton writes from Butte;

Our work at Butte prosperous; congregations very good. We organized an Epworth League. Have now twenty members. The young folks take hold very well.

Stevensville.

It was our privilege to attend the Christmas exercises in connection with the Sunday-school of our church at Stevensville, which were held at half past three o'clock on Saturday before Christmas. The occasion was a complete success in every particular, and a great triumph for our cause there. The music, led by Mrs. Dr. Wells, was most excellent, while the recitations by the children and young people were of an excellent quality and well rendered. The distribution of the presents gave general satisfaction. The house was well filled. Everybody was happy. It was the first entertainment of the the kind ever attempted by our own school. W. O. Waggener, the pastor, and H. B. Bell, the superintendent, and all who aided them so nobly by liberal contributions and untiring labors, have reason to be congratulated upon the successful carrying out of their plans.

Bozeman.

A friend writing of the meeting at this place says pleasant things about Brother and Sister Tabor, states that six or seven were forward for prayers and there is a good prospect for a general awakening among those whom our church is able to reach there. Brother Shaeffer was expected to assist in the meeting.

Rosalia, Wash.

H. B. Terry:—Christmas greeting! Glorious day last Sunday at Thorn Creek. Baptized sister Cora Virginia Kelley and have the promise of □others. Good Sunday-school there, and congregations increasing all around the circuit. Paid our parsonage at Rosalia, out of debt this week—amount $80.25. So Brothers A. Y. Skee, and A. H. Crow will get a Christmas gift in the form of their old note. Christmas sermon at Oakesdale to-morrow. Expect to meet Brother Sam. E. Crow from Camas Prarie.

—o—

East Columbia Conference.

Pendleton District.

Second Round.

Walla Walla,	Dec. 31st,	1892.
Weston,	Jan. 7th,	1893.
Pendleton,	" 14th,	"
Foster,	" 21st,	"
Summerville,	" 28th,	"
La Grande,	Feb. 4th,	"
Dayton,	" 11th,	"
Dayton and Pomeroy,	" 18th,	"
Heppner,	" 25th,	"
Nampa,	March 4th,	"
Starr,	" 11th,	"
Baker City,	" 18th,	"
Eagle Valley,	" 25th,	"

M. V. Howard, P. E.

Dear. Bro:—I receive the "Methodist" and read with interest. Have almost finished the first round on Pendleton Dist.

The work is moving up almost everywhere. When our revivals are closed you shall hear from us. Several are now in progress. We hope to meet you at our Dist. Conf., at Heppner.

We are glad to get the paper weekly, but, can you afford it?

May the blessing of the Lord attend your labors.

In love,
M. V. Howard.

From Weston, Ore.

W. M. Fancher:—I wish to expresss my appreciation of the "Montana Methodist." It's a jewel of the rarest sparkle. Could not do without it. "May its shadow never grow less." I noticed in your "Field Notes" that you prayed that Weston would soon replace the old parsonage with a new one. Now Brother, rejoice with us. Your prayer was answered ere we knew you nad prayed for it.—God knew it. We thank you Bro. for the interest you feel in us. God bless you.

We have now a house 27x27 feet with 6 rooms, built on the church ground. Would have been in it now, but we get Portland lumber, and we are delayed for flooring, but hope to get in next week. Thank the Lord and the energetic brethren and sisters. (A better class of Christians would be hard to find anywhere.) But somehow I always get a good work. thank the Lord. We are doing well in all lines of church work; the S. S. is splendid under the supervision of Bro's Davis and Hite. Praise service good; Choir first class, Bro. Davis leading and Miss Eva. Wishard, organist. The parsonage O. K., thanks to Bro's Price, Surdam, Hickman, and McBride. The Woman's Home and Parsonage interest is well up. The Lord and Jonah are running the other business. Our congregations average 200 at evening service. The last prayer meeting 42; Sunday-school 69. We have service every Sabbath evening. Had two good accessions last Sabbath from the Society of Friends. The Brethren voted me a salary of $500.00, which they pay monthly; no wonder I think Weston a good place.

—o—

CORRESPONDENCE.

Deer Lodge.

Deer Lodge, Mont., Dec. 22, 1892.

Dear Bro. Stanley:—As I am so disappointed that the "Presiding Elder" did not come in on the five o'clock train I will take my spite out on writing some. This has been a cold week and myself the only one to keep fires aglow, as Mr. Squires puts most of his time in with the preachers.

A letter received from the young man (Bro. Noland) who goes to Wallace, is on his way from South Carolina to that place. He will think he has discovered the North Pole when he arrives and finds the snow so deep and the weather so cold. He comes well spoken of by the Bishop. So we will have two single preachers in the conference then; but how long will they remain in that state of blessedness?

In the 'Rocky Mountain Methodist" this week we read of the death of one of our best friends at Walsinburg—Hon. R. A. Quillian, a good staunch member of our church at that place. But "we know where to find him." God bless the dear, good wife and four children who will remember their father's holy life and follow in his footsteps. One by one we read of the going of our old friends in other lands and wonder who will be the next. On whose head-stone will be chiseled the year 1893?

How like it should be, to have our own conference paper come every week! Now let the preachers learn how to write. Have Bros. Goulder and Alton get up a writing school and let the men be compelled to learn to wield the instrument that is mightier than the sword. Then our editor would not have such a time as the elder in obtaining frequent and correct reports.

Now I have a big house for a little family, so will ask you to send your good wife and little ones over here to stay awhile with me, for she and I were good friends in old Howard about ten years ago. We are growing old and our "better halves" are older.

But enough for the old year. I may do better after resolution time.

With well wishes I remain,
Mrs. J. E. Squires.

—o—

An Evening in the House of Commons.

BY BISHOP GALLOWAY.

Parliament had been in session several days, the debate on the Queen's speech had about concluded, and the final vote was to take place that night, which would decide the fate of the government. It was, of course, well understood that the decision would be in favor of Mr. Gladstone, and that he would at once be summoned by the Queen to form a new Ministry. But the interest was intense, and excited groups of leading politicians in the parlors and libraries of the clubs were discussing the situation.

At six o'clock, by appointment, I was at Westminster, elbowed my way through the eager crowd into St. Stephen's Hall, and sent my card to Mr. Illingworth. Since the famous Guy Fawkes affair—whose house, by the way, I saw up in Yorkshire—and the dynamite fright some years ago, the utmost precaution is exercised in admitting visitors. Only those can gain entrance—and a very limited number at best—who have the tickets, or personal escort of members; and the gallery accommodation is very meagre. Soon my friend appeared, and conducted me safely down the long corridor, by policemen and soldiers—passed two or more doorkeepers wearing medals or badges, up a stairway or two, and, much to my surprise and delight, into the "Peers' Gallery." I had the most eligible seat, in full view of the

Speaker and the coveted "front benches" occupied by the government and opposition leaders. The Speaker, in full robes and wearing a long white wig, has an elevated seat beneath a small canopy, and at the desk just below are two or three clerks, also in robes and powdered wigs. Above the Speaker is the "Reporters' Gallery," and above that, to the rear, is the "Ladies' Gallery," screened by bars, or wire, through which the handsomely dressed, ambitious wives of statesmen were eagerly peering, and giving anxious attention to the debate in progress. To them social prestige was involved, while to their husbands and friends political triumph or defeat. The construction, equipment and general appearance of the Hall somewhat disappointed me—affording accommodation for only about two-thirds of the members elect. When all attend, as that night, some have to find seats in the side galleries, provided for visitors. There are no desks and most of the members sit with their hats on. When one arose, however, he doffed his beaver and held it in his hand. I heard some speeches, but failed to hear Mr. Chamberlain, who had already made his aggressive attack upon his former Liberal associates. The Solicitor-General and several others spoke to a thin house, and to me their speeches were rather commonplace. Of course, I was most anxious to see Mr. Gladstone—confessedly the most conspicuous figure in English statesmanship, and a name most highly honored the world over. Much to my gratification, the venerable leader soon came in and occupied his accustomed seat on the front bench. As he looked up at the galleries I caught the flash of his large brilliant eyes, whose youthful fire contrasted strangely with the furrows of age on brow and cheek. When he arose and moved to the Speaker's chair for a private conference his step seemed quite elastic, and as he walked out into the lobby his erect, martial figure had the expression of one born to rule—an unknighted chieftain, an uncrowned king. My reverence for this statesman of peerless genius and lofty, stainless character was heightened by that half-hour's personal study, whatever may be my views on the great issue he is championing with such consummate ability. Just opposite sat the young leader of the government and First Lord of the Treasury, Rt.-Hon. A. J. Balfour. Tall, thin, pale, with the brow of a philosopher and the clear eye of genius, that young man, not yet forty, is next to Mr. Gladstone, the most conspicuous and potential personality in the politics of Great Britain. He has possibly made more reputation in the past six years than any man in the nation, and is destined to fill a large place in history of his country. Many others were pointed out to me as the debate progressed; but of them I need not write.

After being conducted through the libraries, lobbies, corridors, dining-rooms, and down the great verandah which overlooks the Thames, with Lambeth Palace, the official residence of the Archbishop of Cantebury, just across the historic stream, we returned to St. James Park for dinner at half past eight o'clock. * * *

I return more in love with my native land and better satisfied that Providence has appointed us to the noblest national destiny.

—o—

WASHINGTON LETTER.

MILLIONS GO.—Mr. Herbert, of the British Legation, has just married Miss Gammell, of Newport, R. I., the possessor of inherited millions. A year or two since another Herbert of the legation married a rich Miss Wilson, of New York. A third million-heiress, Miss Pinchof, of New York, is to be married this week to a legation attache, Mr. Alan Johnstone. A newly arrived British legationer, a Mr. Paget, is the next one to be caught if millions can do it and they generally can. Why not put a prohibitory tariff on these fortunenate wooers or impose an export tariff on the rich girls? And why do the American boys allow these "blarsted Hinglish officials you know" who come to Washington, to carry off such marriage prizes? Is it because the girls are Anglo-maniacs? And is that the reason why so many foolish imitators of foreign foolishness appear on the streets and in society in this pr eminently National American city? Young men entitled to join the sons of the Revolution carry their canes by the middle, stick out their elbows and *perangulate* along in a gawky kangaroo style and shake hands with sympathetic friends on the level of their noses just like the foreign leader of fashion who had a boil under her high mightiness arm. No wonder American women prefer the real article to ridiculous imitators.

OLD WORLD TRAVEL takes much money out of the country yearly. Not the wealthy only but pastors, Government clerks, teachers and others with moderate income visit Europe in vacation, and a few go as far as Egypt and Palestine. In Syria, it is estimated that American tourists —not pilgrims—leave about $100,000 annually. This, of course, is a trifle, but a trifle which indicates the many millions that are spent in foreign travel.

THE JOPPA AND JERUSALEM railroad shortens by a few hours the time required to visit the sacred city, and will draw a few more busy travelers to that point. For some sentimentalists, however, it breaks a charm. Think of a railroad running hard by Calvary, with a depot in the neighborhood of Gethsemane! It is a virtual anarchonism. It reminds us of the pictures which Harper's Magazine once presented to its readers, representing the summits of Mt. Sinai divided into pastures by Virginia rail fences and Elijah cooking the meat the ravens brought him on a gridiron of modern pattern!

THE BLOOD OF GOATS with religious ceremonies were used by priests in hopes to sanctify the intrusion of the railroad on Mt. Zion. Was that better than the oft-repeated sacrifice of human life which high speed and grade crossings exact s yearly in this city without any religion or conscience? But let us not decry our Christian civilization. The railroad will educate the lazy, superstitious, ignorant Orient and will e uphasize there, as it does here, the doctrine that the sluggard, the drunkard, the unfaithful, the liar, the forgetter of his brother cannot inherit the Kingdom.

THE FRIENDS OF MR. BLAINE can no longer deceive themselves For months, and years even, their hopes and affection have kept them reporting that he was getting better. but he has steadily failed. Last Sunday night the newsboys cried "Blaine is dead" about the crowded church, on the steps of which he was prostrated years ago. The news was premature but all fear that the end can be delayed but a few hours.

CLEVELAND.—Meanwhile the President-elect has been in conference at New York with his most trusted confidential friends, Dickinson and Vilas, preparing to take up the affairs which Blaine has dropped and which his successor and Harrison must soon lay down.

CAPITAL.

—o—

Religious Intelligence.

There are 375 Sunday schools in New York City.

Thirteen million people in England are non-church-goers.

Native converts gave over $27,000 to mission work last year.

A church an hour, night and day, this is the record of dedications in America.

Eighteen of the London theaters are occupied for divine service on Sabbath evenings.

The last hundred years of missionary work has put the gospel and the Bible within the reach of 500,000,000 of the race.

Philadelphia has 280 Societies of Christian Endeavor in its local union. Cleveland has 103.

Rev. F. E. Clark, D. D., after a tour in China, Japan, India, and the countries farther east expects to reach England in June, 1893.

There have been 1,406 new societies of Christian Endeavor reported since the New York convention, making a present total of 22,486.

Baptist missionary forces abroad have been re-inforced by twenty-five persons who recently sailed. Sixteen to the Telugu mission in India, two to Assam, four to Burmah, and three to the Congo.

Another new church has been founded in the suburb of Berlin, through the efforts of the Empress.

There are so many Japanese in Shanghai, China, that quite a missionary work is being carried on among them.

The Young Men's Christian Association of Paris, France, thas recently taken possession of a splendid piece of property valued at $150,000.

The young people of the First Baptist church, Hartford, Conn., give $200 for missions this year.

Virginia and Vermont are among the last states in which the Baptist Young People's Union has been organized.

Hon. Rutherford B. Hayes will probably preside at the opening session of the international Epworth League conference, to be held at Cleveland, O., July 6 to 9. The address of welcome will be delivered by Gov. McKinley of Ohio.

Rev. E. A. Schell, pastor of the First M. E. Church, Younkers, N. Y., has been choosen general Sec'y of the Epworth Leavue. He will enter at once upon his duties. He was for a time pastor at Hammond and South Bend, Ind. He has a good reputation as a platform orator and is finely equipped for the duties of his new and responsible position.

Twenty years ago the people of New Guinea were all exceedingly fierce, wild cannibals. Now cannibalism and witchcraft are unknown; there are 70 mission stations, and six churches with about 700 members. The missionaries have translated portions of the Bible into six languages, and forty teachers have gone out from the two training institutions.

—o—

What are the Returns?

Will it pay?—is a fair question to ask the promoter of any enterprise requiring the investment of money. This query is as applicable to solicitations for benevolent objects as it is to business ventures involving promised dividends in commercial transactions. Does the investment of money in saloons and attendant iniquities yield returns in moral degradation and increase in vice? Does money which is made to multiply honorable business enterprises result in developing character and nobleness of life? As certainly as that some kinds of business degrade and others uplift men, so certainly must men take these results into account when making up the balance sheet which will show the debits and credits of life. This important question is not how many thousands or millions of dollars men leave when they die, but how much of glory to God stands to their credit on the books of the recording angel The amount of such heavenly credit is often strangely at variance with the financial rating in the commercial agencies of the world. The dividends in the widow's mite will enrich the poor woman with eternal and heavenly treasures, while the selfishly accumulated and selfishly used millions of the "rich fool" will pauperize his soul through all eternity.—Young Men's Era.

African Women.

The condition of African women is most degraded. A woman is practically a slave to her father or eldest male relative before marriage, and afterward to her husband. She is condemned to ceaseless toil in order to provide for the wants of the family. Added to this is the cruel practice of wife beating. A whip or scourge made of the hide of the hippopotamus, cut in tails at the end, hangs on the wall of every Guinea negro's hut, and is brought into use almost daily. In no heathen country are the women more ignorant, vicious, and utterly degraded than in this part of Africa.

This sad condition is largely due to the universal practice of polygamy. There is no limit except of means, to the number of wives a man may have. In fact he is considered wealthy or otherwise according to their number. There is usually one who is called the "chief" or "head" wife. She can tyrannize over the other wives as much as she pleases so long as she does not interfere with the authority of the so called husband, whose will is absolute. Favoritism on his part may make the lot of some of his women more endurable than that of others; but at the best it is an unenviable one and shows how greatly they need the civilizing influence of the Gospel of Christ.

Girls marry at twelve or even younger. Strange as it may seem, considering their ill-treatment, marriage is the goal of every native woman's ambitition. They have no form of marriage ceremony whatever. The payment of a certain sum or "dowry" by the man to the girl's father is the only thing required, and when that is fully paid he can claim his wife. Parents often betroth their children when very young, and, though the paying of the "dowry" may require several years, the bargain stands, for goods must be refunded if the girl's father wishes to cancel it. Through the whole transaction the girl herself has no choice allowed her.—Mrs. Wm. Swan.

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Feeble Faith.

To-day the region is not so much of a battlefield as it is a hospital for sick and disabled folks; it is very often only a round of poultices and plaster and nourishing diet, where the talk is of troubles and trials and what we have to go through. I have met religion looking very unlike the warrior of the maiden martyr. A poor thing, coughing a feeble apology for its existence, and promising not to get into anybody's way if we will only let it alone; that shuts its eyes for fear of seeing what is wrong, and holds its tongue for fear of giving offence; a poor, sick, sighing thing that can do nothing in the world but sit by the fire nursing itself, creeping very occasionally into the sunshine when the wind is not in the east. There is much need that we add to our faith virtue—that we keep alive the spirit of daring—fearless, outspoken, determined. We need a religion that is a thorough nuisance to those who want to do wrong; with an eye like an eagle's for anything that is not straight, and making hideous noise about it such as will set the Pharisees grumbling indignantly. A courage that can not die, and can not be put down; that can be laughed at and starved if need be, but can not do other than the right, and speak other than the truth. There is much faith to-day, but we want this courage to go right out to live, and dare, and endure—in one word, we want a great enthusiasm for Jesus Christ.—Mark Guy Pearse.

—o—

Our Boys.

The boy is the future man in short pants. A boy has thoughts, feelings, hopes, aims, and ambitions, though his face be dirty, his pants torn at the knees, and his toes looking out of his shoes. Too often the boy is cuffed about, made to feel that he is in the way in the house, and that he is a sort of Arab in the street. He is sent away from company, and made to feel that he is not wanted around. Too often churches neglect the boys, and teachers do not see in them the coming men. "It is only a boy converted" at the meetings. Ah! but what power in a boy beginning to live for God, consecrating his life to Christ. What years of good works in him. Let us look well to our boys.—Ex.

—o—

The Rum Maelstrom.

Out in the sea, off the coast of Norway, is this great oceanic whirlpool, like an hundred Niagaras converging together to pour themselves down into some bottomless pit. Far off on the ocean, many miles, the dreadful suction is felt; and driftwood, trees, boats, or even ships, are drawn with terrific speed into the hopeless mouth of this merciless maelstrom. One time a bear, swimming across to an island, was caught in the current, and was swept out into this awful whirlpool, while its wild, pitiless wail howled above the waves and remorseless torrent. Here the hapless sailor has drifted to his doom; a last prayer; a cry of despair echoing over the waves and he is gone. Sad, indeed, but sadder yet are moral maelstroms on the sea of life. Rum is the terrific maelstrom in our country, and thousands of our young men are being drawn into it to their doom. Every saloon is a boat load hurrying downward to death and despair. Moral suasion calls out, "Men, ahoy! Danger ahead! To the oars for your life." High license says, "Only so many boat loads are allowed to drift down to doom." Prohibition says, "Banish the rum maelstrom, and deliver lifecrafts from peril on the sea of time."

What a Child's Kiss Can Do.

In a prison in New Bedford, Mass, there is a man whom we shall call Jim, and who is a prisoner on a life sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of his conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel. While never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse. One day in June a party of strangers came to the institution. One was an old gentleman the others ladies, and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party began climbing stairs. Jim was working near by, sulky and morose as ever, when the guide said to him, ',Jim, won't you help this little girl upstairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hands, and said, "If you will, I guess I'll kiss you." His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half way upstairs she kissed him. At the head of the stairs she said, "Now you've got to kiss me, too."

He blushed like a woman, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. May be he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by a child proves that he may forsake his evil ways, and seek pardon for his sins. Selected.

—o—

The Comfort of Giving.

A Methodist minister tells, in "The Treasury," an instructive story about giving. In one of his charges a good man regularly contributed every Lord's Day five dollars for the support of the Church, and as regularly a poor widow put in five cents, all she could spare, as she supported herself and six children by taking in washing. One day the former came to the minister and said that the latter ought not to pay anything, and that he would pay the five cents for her every week. The minister called to tell her of this offer, which he did as delicateately as he could. What was her reply as the tears started in her eyes? "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week." How few can read this simple narrative without feeling rebuked for their insensibility to God's exceeding goodness.

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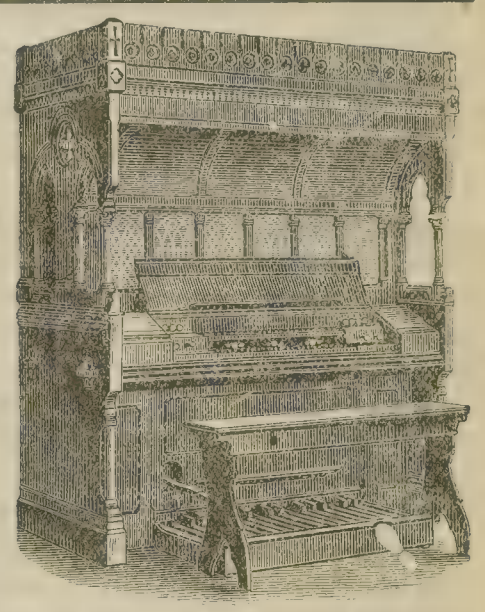

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THE

Montana Methodist.

Vol. 5 JANUARY 13, 1893. No. 110.

EDITORIAL.

TRUE EDUCATION.

We believe in education in the highest aud in the highest that can be attained, provided it is the right kind. This is an age of culture, and the man or woman who does not possess it in some considerable degree cannot hope to stand in the front and make himself felt in the great on-going of human affairs. Failing in early life in our cherished hope of securing that the lack of which has been an ever-increasing source of regret, we have not failed to urge every young person, especially every young minister, of our acquaintance to take full advantage of every opportunity to secure an education. It is necessary to direct successfully one's energies to the highest and noblest ends.

But there is much that passes for education that is only so-called. Education is not cramming. Neither is it simply the development of the mental faculties, or the cultivation of good manners. Knowledge is power, but it may be a power for evil as well as for good, just owing to the character of its possessor. Cultivate a crab apple till the crack of doom, and it remains a crab apple still. Knowledge does not necessarily make a man or woman virtuous. A rascal is all the more dangerous because of his knowledge and pleasing address. Alas! that there are so many such now-a-days. Man has a three-fold nature, intellectual, moral, physical. To develop or educate one of these at the expense of the other is to make him one-sided—a monstrosity. It does violence to his own nature, makes trouble by throwing him out of harmony with himself and with everything around him. It fits him for failure in the great work of life. If the physical nature alone is developed he becomes an athlete, a slugger, an educated animal. By cultivating the moral nature alone, he may become a religious fanatic, having "a zeal but not according to knowledge." If the mental faculties are developed at the expense of the moral or religions he becomes an atheist, an anarchist, ready to follow any device that gratifies greed, regardless of moral claims, or the rights of others, of which he knows nothing and for which he cares nothing. There is much of the so-called education to-day that seems to unfit men for the vocations in life for which nature and providence have prepared them. It renders them discontented with their lot and excites aspirations to something entirely beyond their capacity to attain. There is a fault somewhere. True education finds out what is best in human nature and develops that. It should seek to find the sphere for which nature and grace have prepared its subject and then devote its energies to help to-ward that end. Especially should it strive to make true men and true women of each and all. We some times fear that our system of teaching the higher branches in the public schools, besides working an in justice to the poor man by taxing him to teach branches which his own children are, for lack of capacity or time, unable to study (besides taking away his choice in the higher education of his children), is at fault here. Children get a smattering of book learning and aspire to be lawyers, authors, artists, or anything to make a living without manual labor, which they have cause to regard as beneath their dignity. The leading minds of the land are thinking closely along these lines. And well they may, for it affects the happiness, as well as the usefulness of countless thousands, also the future welfare of our country.

After all,' it is in the development of the spiritual, the inner nature, that the basis of true nobility and excellence is found. The Lord "desireth truth in the inward parts" and in the "hidden parts" he hath said he will make us to know wisdom—true wisdom, the wisdom that cometh down from above, that is pure, peaceable, long-suffering, easy to be entreated and full of good works. Here is true culture, true refinement—in having the mind, and being in harmony with Him who is "the Way, the Truth, the Life"—the only perfect Man who ever trod this earth, "this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." "Let not the rich man glory in his riches, neither let the mighty man glory in his might, neither let the wise man glory in his wisdom, but let him that glorieth, glory in this that he knoweth and understandeth me." "Keep thy heart with all diligence, for out of it are the issues of life." A culture that ignores the heart, the spiritual nature, and leaves God out of its thought is a curse instead of a blessing. The civilization begotten of it may attract and dazzle for a time, but like that of classic Greece and imperial Rome it will come to grief in the end.

Young man, young lady, is your efforts to secure an education, above all things, study to show yourself a "workman approved of God that needeth not to be ashamed." Then you will be prepared for the best society and for the highest endeavor in both worlds.

—o—

NEWS—NOTES.

On the second of January, 1893, Hon. J. E. Richards was duly installed at Helena as Governor of Montana, and A. C. Botkin, as Lieutenant Governor. Hon. W. Y. Pemberton succeeded Henry N. Blake as Chief Justice of Montana. Other State officers took the oath of office at the same time.

The Legislature of Montana met on the first Monday in this month. The Democrats had a decisive majority in the Senate, and that body organized without delay, and was soon ready for business. But at this writing the House has failed to effect an organization. We anticipate that there will be but little delay in the matter. There is much important business to transact, and it is to be hoped there will be nothing to hinder the work.

—It was refreshing to meet with Brother Shaeffer and his pleasant family—wife, son and daughter—and share their generous hospitality at the parsonage. While they find things quite different from what they were in Westport, yet they accept the situation cheerfully, and have made hosts of friends. Miss Bessie presides at the organ and takes an active part in the Sunday School work. We doubt not that before the year is out they will feel quite at home in their new field. They constitute a valuable and permanent addition to our Montana Methodism.

We felt quite welcome at the political home of Brother A. G. Clarke and wife, whose hospitality is unbounded. They knew how to make their guests feel at home. Sister Clarke's many friends will be glad to know that she is enjoying excellent health this winter.

We met Brother J. W. Kemper, of Butte, at the capital. He reports that the work at Butte, under the pastorate of Rev. F. Walton, is progressing finely. The house is getting too small to hold the congregations, particularly on special occasions. Brother Squires held quarterly meeting there New Years. His family accompanied him.

We hear excellent reports from private sources, of the successful labors of Brother R. S. Clark at Boulder. Quarterly meeting was to be held there on the second Sunday. We rejoice greatly at the success of our cause there.

It was a treat to meet and greet so many of our old frends in Helena. Many pleasant memories of long-gone days and years were recalled. When we first landed at Helena, twenty-one years ago, the carpenters were at work on the Grand street church. We remember well the thrill of joy we felt as we looked up at the building, with the scaffolding all around it, heard the sound of the hammers, and felt that it was to be a house for the Lord. With all its varied history we love it still, but much more the faithful and devoted men and women who worship at its altars. May we meet them, with those already gone before, in that temple not made with hands.

How we are thrilled at the glad news sent us that a promising young man at Bozeman is ready to consecrate himself to the ministry, to which he feels called of God. We praise God for this token of His presence and blessing. May the brother be abundantly useful. Let the church be much in prayer to God that many more may be raised up and thrust into the whitening fields.

From now until the first of March is perhaps the most favorable time for revival services during the entire year. Let every man be at his post, improve the time, and make full proof of his ministry, and may "showers of blessing" come upon the entire field.

—

How many good resolutions were made on the first day of the year. Strive to see how faithfully you can keep them, and may this prove the best and happiest year, thus far, of your life.

—

Whenever a man has not religion enough to prompt him to pay his honest debts or to convince his creditors that he is making every effort possible to do so, be he a minister, or church official in any other relation, then there is something seriously wrong. Let us have a revival of debt-paying religion. Then shall come the times of refreshing from the presence of the Lord.

—

This number of the "Methodist" is made up at Helena, and our mail from Corvallis has failed to reach us, which will possibly defer some publications intended for this issue. We are sorry for it. But they will be forth-comng next week. Let our friends continue to write, and don't forget to send some new subscribers.

—

Who will respond to Brother Bell's proposition in last week's issue, to double his subscription to the "Methodist?" Write quickly. We are in need of the cash right now.

Rev. F. F. St. Clair and wife rested on Sunday at Helena on their way from Washington as they were "going back to Dixie." They made many friends during their short stay, and we heard many kind references to the two earnest sermons that our brother preached in our church. May his health be speedily restored in that Georgia atmostphere, that his clarion voice may again ring out amid these mountains and through these valleys calling men from sin's destructive way.

—

The House organized on the second day by electing Mr. Matthews, a Populist, speaker. It is thought this will give the democrats a senator.

—

Rev. D. B. Price is stationed at Conway, Ark., where he is taking a course at college, in connection with his pastoral work. Private advances inform us that our brother is not any too highly elated over his removal from the Rockies.

—

A private letter from a Methodist in Savannah, Mo., to a friend in Helena says," I wish you could hear our preacher. He is one of the best we have ever had. The house is crowded every Sunday. Some say that he is the equal of Sam Jones."

Congratulations to our Brother Wailes, and to our people at Savannah. We well remember our visit to that place in 1869, on the accasion of a district conference, presided over by Rev. D. C. O'Howell. J. O. Mumpower was the popular pastor. We remember with much pleasure the hospitality and kindness of good Sister Hyde and family to a young preacher from the Kansas border, who was just buckling on the armor.

——o——

A VALUABLE VOLUME.

There has just come to our table a neat and substantially cloth-bound volume of 340 pages, entitled "Select Notes." It is a commentary on the International Lessons for 1893, explanatory, illustrative, doctrinal and practical; with illustrations, maps, pictures, chronology of the Acts, suggestive to teachers, literary references. It is by Rev. F. N. Peloubet, D. D., and M. A. Peloubet.

We have not given it a critical examination, as to doctrine, but so far as we see it is full, clear, pointed, practical, sound.

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Conscience in Work.

Natural and acquired ability—that is talents and skill—are valuable possessions for any young man. They enable him to be more or less independent as to the kind of work the may do and the amount of remuneration he may receive. This is so because his services are in demand by those who want good and quick work done. But there is something even more valuable than talents and skill. It is conscience. Some do an amount of work which they consider an equivalent for the salary they receive; others do as little work as possible, only being sure they do enough to retain their positions. One of these classes is the strictly just: the other is dishonest, and between the two are many degrees. Outside these classes is the workman who looks beyond immediate financia gain, who never asks himself, "Am I earning more than I get?" but who gives his best effort to the man who buys his time and labor; for every employer undoubtedly desires that his employes do their best, whether his experience gives grounds for hope in the direction or not.

Skill possessed is not necessarily skill used; talents may be the endowment of lazy men. Conscience is the good that should stir up the skillful or talented man who refuses or neglects to use his ability. Conscience should give zest to one's work; it should look out for quality and quantity without thought of immediate financial gain. In other words, a young workman, a clerk, a bookpeeper, should do his work for its own sake and for the sake of using to the fullest the gifts that come from above.

This is not saying that any one should not ask for and expect good pay for good work, but the idea is that when a young man accepts a position he should do his best irrespective of the amount of salary he receives.

The skilled but indolent workman should not think that because he possesses skill his employer can not get along without him. Conscience in work leads to skill, and he who does his best under all circumstances has a better chance for reaching the top of the ladder than the possessor of ability who refuses to use it. But conscience is not to be easily satisfied if the highest excellence is to be attained. Rigid and constant self-inspection is necessary that no leaks occur, in the time reservoir—the day's labor. The habit of never wasting time is a most valuable acquirement; conscience in labor may form this habit.

But all this talk is about that labor which is paid for in dollars and cents. Is conscience easily satisfied in regard to religious work done? Are small duties neglected in the belief that "it wont be noticed?" "Thou God seest me." The best thought and most earnest physical endeavor are not too good for the Lord we serve. If high salary results from conscientious effort here, how much greater is the reward that we are promised will follow the divine, "Well done!"—Selected.

——o——

Putting on Christ.

[Rev. Charles H. Spurgeon.]

No man's example will precisely fit his fellow man; but there is this strange virtue about the character of Christ, that you may all imitate it and yet be none of you mere imitators. He is perfectly natural who is perfectly like Christ. There need be no affectation, no painful restraint, no straining. So wonderful is Jesus, the second Adam of the new born race, that each member of that family may bear a likeness to him and yet exhibit a clear individuality. A man advanced in years and wisdom may put Him on, and so may the least instructed and the freshest comer among us. Please remember this: we may not choose examples, but each one is bound to copy the Lord Jesus Christ. You have a special personality; you are such a person that there is not another exactly like you, and you are placed in circumstances so peculiar that no one else is tried exactly as you are—to you, then, this exhortation is sent: "Put ye on the Lord Jesus Christ." It is absolutely certain that for you, with your personal singularity and peculiar circumstances, there can be nothing better than that you array yourself in this more than royal robe. You, too, who live in ordinary circumstances and are only tried by common temptations, you are to "put on the Lord Jesus Christ," for he will be suitable for you also. "O," cries one, "but the Lord Jesus never was exactly where I am!" You say this from want of knowing better or from want of thought. He has been tempted in all points, like as you are. There are certain relationships which the Lord Jesus could not literally occupy, but, then, he took their spiritual counterpart. For instance, Jesus could not be a husband after the flesh. Does anyone demand how he could be an example for husbands? Hearken! "Husbands, love your wives, even as Christ also loved the Church and gave himself for it." He is a model in a relationship which, naturally, he never sustained, but which in every deed he has more than fulfilled. Wherever you may be you will find that the Lord Jesus has occupied the counterpart of your position, or else the position is sinful and ought to be quitted. In any place, at any hour, in any circumstances, in any matter, you may put on the Lord Jesus Christ and never fear that your array will be unsuitable.

——o——

Be Generous While Alive.

I have felt that it is a great mistake to put off being generous till after you are dead. In the first place you lose the pleasure of witnessing the good that you may do; and, again, no one can administer your gifts for you as you can do it yourself. It is a great pleasure to be brought into personal relations of that kind, and to make people feel that you are not a philanthropist in the abstract, but that you are interested in them personally and care for their welfare. In that way you benefit them not merely in a natural way, but you make them feel that men are really brothers, and that they were made to help one another. That feeling is not only agreeable in itself, but it will be apt to prompt them to carry out the principle themselves. Put yourself into all you do, and let others feel that you are there. Do not only contribute to a charitable fund, but go yourself and help. It may seem an inconvenience at first, but soon you will come to consider it worth any inconvenience.—G. W. Childs.

——o——

There are so many people who think they ought to help the Lord to keep the preacher humble.

Sunday School.

JANUARY 22, 1893.

Zechariah III. 1-10.

JOSHUA THE HIGH PRIEST.

By Rev. J. Q. A. Curry.

CONNECTING LINKS.

Zechariah was the greatest of the dozen or more of the same name in Jewish history. He was contemporary with Haggai and Malachi, and came to Jerusalem with Zerubbabel and Joshua when quite young. He was a priest as well as prophet and was one of the heads of the twelve courses, and grandson of the famous Iddo. He prophesied at the same time with Haggai, or rather followed the latter, supplementing his work. Haggai and Zechariah were the Peter and Paul of the return from captivity. Haggai with his earnest practical messages prepared the way for the more philosophical and prophetical utterances of Zechariah. Zechariah began his prophecy in November, B. C. 520, about one month later than our last lesson. He deals with questions of the past, present and future in eight visions. Our lesson to-day is embraced in the fourth vision.

I. JOSHUA ACCUSED.

"HE"—The angel who had already revealed and interpreted several visions to Zechariah. "JOSHUA * * * STANDING BEFORE THE ANGEL OF THE LORD."

As high priest Joshua stood before the altar which had been built, as the representative of the people, offering sacrifices for their sins and making intercession for them. At the same time he stands before Jehovah, who searches the very depth of his soul. Joshua's morals may stand the scrutinizing gaze of the people, but his very thoughts and motives are closely observed by the Lord. It is well for us, if we can be made to realize keenly that while our lives are exposed to worldly criticism or compliment, that we also stand before the Lord, to whom we must render account. We may also learn that the sacredness and exalted character of our office will not relieve us from the assaults of Satan. Neither may the faithful discharge of our duty, though it lessens the probability of fallings, be considered an absolute safeguard against temptation. For here we behold "SATAN STANDING AT HIS RIGHT HAND TO RESIST HIM."

"When the sons of God came to present themselves before the Lord, Satan came also among them." Job i. 6. This is where he is needed most. Ordinary agencies may accomplish his designs elsewhere. But he is here as an "accuser" of the high priest. He now seems to be greatly concerned about the righteousness of Joshua, and has the audacity to bring his case before the Lord. But then, he even presumed to tempt our Savior and we cannot expect to evade his attacks.

Quite a literal application of this vision can be found in the person of Sanballat (Neh. ii. 10), who bitterly opposed the Jews in their work. "THE LORD REBUKE THEE, O SATAN." The Lord is our defence. If the question had been the merit or demerit of Jerusalem, condemnation would have resulted. If the just deserts of our sins were awarded us we would be lost. But it is God's "choice" that Jerusalem shall be restored, and likewise that the sinner shall be saved. Our cases are not decided on the merits of our case, but on the MERITS OF CHRIST. Jehovah had saved Jerusalem as "A BRAND PLUCKED OUT OF THE FIRE" and He therefore administered to Satan a well deserved rebuke for his impudence.

II. JOSHUA ACQUITTED.

While the trial was in progress "JOSHUA WAS CLOTHED WITH FILTHY GARMENTS," typical of the guilt of which he was accused. "TAKE AWAY THE FILTHY GARMENTS FROM HIM." On a certain occasion when Luther was sick, Satan seemed to come to him with a great roll containing all the sins of his life and argued that his eternal doom was certain. "Yes," said Luther, "that list is all true and correct, but you have forgotten one thing. 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'" Satan vanished. "I WILL CLOTHE THEE WITH A CHANGE OF RAIMENT." The robe of Christ's righteousness is thrown around all those that believe in Him. "SO THEY SET A FAIR MITRE UPON HIS HEAD." Thus he is confirmed in his office as high priest. His innocence and integrity have been confirmed by a higher than an earthly court. The sweet consciousness of divine approval is his portion.

The Jews have been accused of treason and rebellion by their enemies at the court of Darius, with some show of their discomfiture, but this prophetic vision sees the final failure of these designs and the certain restoration of Jerusalem in her beauty and power.

III. JOSHUA ADMONISHED.

Pardon always incurs the debt of future obedience and faithfulness. The restoration of Jerusalem is a failure if it does not result in increased faithfulness. "IF THOU WILT WALK IN MY WAYS, AND.....KEEP MY CHARGE.....AND SHALL KEEP MY COURTS." Much had been lost in the past by their failing to observe these principles. And the Angel reminds Joshua of these duties. Besides assuring him of success in his official labors, which is always a cause of deep gratitude to the faithful servant of God, he declares "I WILL GIVE THEE PLACES TO WALK AMONG THESE THAT STAND BY" Joshua is promised a place among God's holy angels when he shall have faithfully performed his earthly mission. The outlook of the Christian is a cheering one.

IV. JOSHUA ADVISED.

From the stern realities of the present and immediate future the high priest is permitted to cast his eyes down the unborn centuries to behold "THE BRANCH." This no doubt refers to Christ the Savior, of whom Joshua is a type. The people are discouraged in building the temple as though it were the work of man. But Jehovah declares that it is "THE STONE I HAVE LAID," and there need, therefore, be no fear as to the result. "UPON THE STONE SHALL BE SEVEN EYES." Seven is the number of perfection and typifies the omniscience of God. God's eye is upon the work, and it will not fail. Yea, the angels and the saints, and patriarchs and prophets have their eyes fixed upon that stone, which shall become the Head of the corner. "I WILL REMOVE THE INIQUITY OF THE LAND IN ONE DAY." When the BRANCH shall come forth, He shall in "one day" secure the redemption of the race. "IN THAT DAY, SAITH THE LORD OF HOSTS, SHALL YE CALL EVERY MAN HIS NEIGHBOR UNDER THE VINE AND UNDER THE FIG TREE."

——o——

Giving to the Poor is Lending to the Lord.

"He that giveth to the poor shall not lack" (Prov. 28:27). Instead of trying so hard to put money in the bank, would it not be better and safer to give more to relieve those in want? If the Bible teaches anything with clearness, it teaches that the way we treat the poor is the test of our loyalty to Christ. To neglect them means that we are not true to him. Whenever we have a chance to help the poor it is an opportunity God gives us to show that we are true to Him. "He that giveth to the poor shall not lack." Ye that are looking for safe investments, can you find anything more secure than this? No such certainty to be found in gold and diamonds as that. Diamonds will burn and gold will melt, but God's word will stand when the rocks and mountains are gone.—Selected.

——o——

That Boy.

"His name is not Solomon. There are many things he does not know. Remember that he is only a boy. You were once. Call to mind what you thought, and how you felt. Give that boy a chance. Keep near to him in sympathy. Be his chum. Do not make too many cast-iron laws. Rule with a velvet hand. Help him have a "good time." Answer his foolish questions. Be patient with his pranks. Laugh at his jokes. Sweat over his conundrums. Limber up your dignity with a game of base ball or a holiday's fishing. You can win his heart utterly and hold him steady in the path that leads higher up. That boy has a soul, and a destiny reaching high above the mountain peak. He is worth a million times his weight in gold."

Home Life.

The secret of many failures and defalcations may be found in the home life. One has said the home life is the basis of all life, and a happy home is essential to safety and success in any department of life. Occasionally a man or woman is strong enough and sufficiently self contained to endure disquiet and unhappiness at home without flinching at any point of duty. But the majority are not so. They become discouraged, lose heart, and, at last, break down. Many of the sudden and surprising lapses are to be traced to this cause. Indeed, when one finds himself tied for life to a home, and has become convinced that there is no rest or happiness for him in it, it is not surprising that he becomes discouraged and breaks down. This is the natural result, however much we may deplore it. And it is no more true of the man than it is of the woman.

On the other hand, a man is prepared to stand almost any hardship or suffering which may fall to his lot in the world, if he only has a good home, full of sympathy and love, in which he may retreat. Therein he grows strong, in it he has something for which to endure and fight. Many a man's success, many a woman's triumph, are to be attributed to the happy homes in which they live. There is no other place so much like heaven, this side of heaven, as a happy home.

——o——

What are the Returns?

Will it pay?—is a fair question to ask the promoter of any enterprise requiring the investment of money. This query is as applicable to solicitations for benevolent objects as it is to business ventures involving promised dividends in commercial transactions. Does the investment of money in saloons and attendant iniquities yield returns in moral degradation and increase in vice? Does money which is made to multiply honorable business enterprises result in developing character and nobleness of life? As certainly as that some kinds of business degrade and others uplift men, so certainly must men take these results into account when making up the balance sheet which will show the debits and credits of life. This important question is not how many thousands or millions of dollars men leave when they die, but how much of glory to God stands to their credit on the books of the recording angel. The amount of such heavenly credit is often strangely at variance with the financial rating in the commercial agencies of the world. The dividends in the widow's mite will enrich the poor woman with eternal and heavenly treasures, while the selfishly accumulated and selfishly used millions of the "rich fool" will pauperize his soul through all eternity.—Young Men's Era.

——o——

There is no sound basis of power but honesty.—J. G. Holland.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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Field Notes.

BOZEMAN.

I have been in a meeting for three weeks. There is a growing interest in the work. The most of the preaching has been done by Bros. Alton, Squires, Warren and Shaeffer. These are all workmen that need not be ashamed, and I am under lasting obligations to them for their assistance. Three have joined the church, and 25 or more have expressed their desire to be religious; but we find it difficult here, as it is every where in this country, to get men to make a complete surrender to Christ. I have a young man in my home now, who feels that he is called to the ministry, and is preparing to enter into the work at once. He is not yet 20 years of age. He is good material, and if given a chance will make a useful man. With kind regards for the editor, and sincere prayers for the success of our paper, I am as ever,

S. B. Tabor.

WILLOW CREEK.

W. T. Goulder: Our new house is nearing completion, and then we will be comfortable. I am determined that as long as I am a Methodist preacher I will use my utmost endeavor to have a good house for the one who comes after me. I have no reason to be discouraged with my work. The outlook is good, and I meet with encouragement all around my large circuit. My preaching is simple and plain. I try to please the good Lord. The people come to hear it, and seem pleased also. At three of my appointments they want me to come twice a month. At two of these places I believe they would pay half my estimated salary if I would thus give them two Sundays a month. But what am I to do? So many places, and so many people hungry for the gospel.

HELENA.

It was our privilege to worship with the congregation at this place on the first day of the new year. The Sunday-school was fairly well attended, and consists of a brave and determined band. There was a good congregation and the people were very attentive while we endeavored to preach to them the words of this life. We had the pleasure of listening to a strong sermon by the pastor at night. Our readers will find a synopsis of it on another page in this paper. Brother Shaeffer is well received by the people and is doing a good work. He greatly needs a new church. This would give our cause a fresh impetus at the capital city. We trust that the way will open soon for our people who "dwell in ceiled houses" to see their way clear to rally and build a better house for the Lord.

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THE STATE TEACHERS' ASSOCIATION.

A notable event in the history of western Montana was the assembling of the State Teachers' Association in its annual meeting at Missoula, on Tuesday, December 2, 1892. There were 205 teachers' besides others officially connected with education in the state, present. It was the largest and most enthusiastic gathering of the kind ever held in Montana. It was composed of representatives of the college and university, as well as of the public school. Prof. E. O. Steere, state superintendent of puplic instruction, presided, with Miss Riley, of Butte, Secretary and Prof. W. M. Weeks, of Miles City, Treasurer.

Fully eighty per cent. of the teachers are ladies, and a large proportion of the country superintendents are also ladies, which shows the generosity of the male portion of the population, who are engaged in sterner pursuits, in turning over the work of educating the rising generation to the gentler sex. There was a fine exhibit of the work done in the schools throughout the state. It would do credit to our state, and will make a fine showing at the World's Fair, where a portion of it will be on exhibition.

An extensive and appropriate program had been prepared, and some excellent papers were read, which not unfrequently provoked spirited debate. The discussions, generally, were of a high order, and took a wider range than had been common at such gatherings. Prof. W. M. Weeks produced a paper on "Moral Education in the Public Schools;" J. C. Mahoney, one on "Patriotism in the Public Schools. J. A. Riley, of Butte, talked on the "Kindergarten with relation to the Public School," while Prof. Frazer of the University of Montana, made a choice contribution on the "Claims of the Classics," which excited much favorable comment. Other excellent papers were read and the subjects ably discussed. Profs. Reid of Deer Lodge, Stone, of Anaconda, Templeton, of Helena, Weeks, of Miles City, Riley, of Butte, and Young and Frazer of Helena, seemed to be the leading spirits in the convention. Mrs. Cummins, of Helena, also is a pleasing and impressive speaker.

The sesions were held in the rooms of the Hotel Missoula, while the majority of the guests were entertained at the Florence Hotel. Miss Horde, the superintendent of Missoula county, Prof. Hamilton and the local teachers, together with the good people of Missoula, did all in their power to make the occasion the great success that it was. Prof. Hamilton was elected president for the ensuing year, Miss Riley, Secretary, and W. M. Weeks, Treasurer.

The educational council recommended legislation looking to the enforcement of the compulsory education clauses and recommending that all the departments of the state university should be located at one place, instead of scattering them over the country just to gratify the whims of rival towns.

The Board of Trade honored the Association wth a grand banquet on Friday night, which was the most brilliant affair of the kind that we have ever attended in Montana. There was no dancing! Four tables laden with the rarest delicacies of the season in great abundance, extended lengthwise across the commodious hall, at which were seated nearly 250 people, representing the beauty, the culture and chivalry of our far mountain land. It was a lovely company. The repast which would have done honor to the representatives of royalty, was followed by a "feast of reason and a flow of soul." Our old friend, Judge Knowles, was toast master, and was most felicitous in his intrroductory remarks. The toasts were selected with taste, and the responses were, for the most part, wity and wise, holding the company spell-bound for two full hours. It was a brilliant affair, and an occasion long to be remembered. The next annual session will be held at Butte City.

EDUCATIONAL ECHOES.

The town of Missoula makes no secret of her candidacy for the seat of the state university. If she treats and impresses the locating commissioners, or who ever may have the power to decide the matter, as she did the Teachers' Association, she will surely make a strong race. The hosts of members in attendance from a distance were loud in their praises of the beauty and generous hospitality of the "Garden City."

We think that no one present at the Teachers' Association appreciated the progress in the work of education in Montana within the last twenty years more than the present writer. When we came here there were scarcely more than half a dozen school houses in the Territory, and they—even those in Helena, Bozeman and Virginia City, were of the plainest sort. We taught one term of school in a vacant cabin built of round logs, covered with dirt, the roof so low that we could not stand erect except in the centre of the building, an the cracks of ample side and number to prevent the necessity of any other means of ventilation; while another term was conducted successfully for three months in an ex-blacksmith shop. We acted as superintendent in Meagher county during our residence there in '74, when there were six school districts in all that vast area of country. To step from that position into an assembly of 200 teachers, and that not a quarter of those engaged in teaching the young ideas of our young Montanians how to shoot, and possessed of such grace and culture is enough to awaken most pleasing emotions. We rejoice that we have contributed anything, though but the smallest mite, to the progress of this great cause of education in our great state.

We are in deep sympathy with those who are teaching the children and youth of our country. Their work, in giving type to the habits and character of the rising generation, is closely allied to that of the parent. In fact, it not unfrequently occurs that the school teacher makes the last and most striking and enduring impression upon the mental and moral, as well as the physical, natures of those under their care. How responsible, as well as difficult and trying, their task. What manner of persons ought they to be in life and conversation. Let us cooperate with and encourage those who possess the spirit and practice the principles of the great Master, who "taught as one having authority"—the only perfect Model the world has ever beheld.

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The educational association is to the common school teacher what the annual conference or convention is to the itinerant preacher or other Christian workers. Many of them are in frontier communities, where they "board around," where accommodations are not the best, and were they have but little sympathy in their work. What a relief to lay aside the cares of the school-room and meet with scores of congenial spirits, and enjoy contact of ideas which refreshes and inspires and strengthens for future tasks. Two ladies told us that they taught in communities where none of the people spoke English. They appeared perfectly happy to meet again with those who speak their own tongue and are engaged in the lame work. A fellow-feeling makes us all akin.

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While we take delight in seeing young people happy and joyous, yet we cannot prevent a feeling of regret at seeing so many of those whom we receive into our homes as models of intellectual and moral culture and whose spirit and life and example enters so largely into the character and life of those whom we are training for eternity, engage in the foolish dance which has deluded so many into a life of impurity; and also in playing at cards when many a promising boy, the pride and joy and hope of a fond mother's heart, has received his first lesson that prepared him for the gaming table, the gambling house, and finally for all the horrors of the gambler's hell.

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We would not encourage the teaching of sectarian tenets in the public school, yet we would especially deplore any tendency upon the part of the educators of our youth to discourage the study and practice of the principles and precepts of the great Teacher. We rejoice that so many of the leading educators of Montana are Christian men and women, and it afforded us inexpressible pleasure to hear that great company of teachers in closing their session, join in singing with such hearty good will, "God be with you till we meet again." With Christian mothers in our homes and Godly teachers in our schools the prosperity and perpetuity of our country is assured.

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When we first entered the Association hall and witnessed the grace and good nature, the ease and elegance, the parliamentary precision displayed and the harmony that for the most part prevailed, we thought what a privilege to be surrounded by such culture, and to see it so perfectly portrayed in parliamentary performances. What a glorious thing was education. How it facilitates the transaction of business. In simplicity and serenity we sat and tried to absorb the spirit of our solons. But in the afternoon, when it came to the election of officers and there arose a discussion both as to the candidates and also about the meaning of the constitution as to who could vote, the scene changed, and for a while we never saw confusion worse confounded. It required Weeks (W. M.) to bring order out of the parliamentary chaos, and to Steere clear of the Riley waters. After all we felt some comfort in finding out that illiterate itinerants are not the only ones who sometimes get things in a muddle.

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We are pleased to see the professors of our college associated with the teachers of the public schools in these annual gatherings. It will be well for all departments if this state of things continue.

—

Music, both vocal and instrumental, was a prominent feature during the session of the Teachers' Association. The audiences were almost wild with delight over the performances on the violin of Prof. Howard, the teacher of music in the public schools of Butte. Perfect stillness prevailed as the soft and soothing strains rolled forth from an instrument of strings. He was encored on every occasion when called out. It is well that music is becoming an important feature in our schools. We used it as oil with which to allay the rising tide of troubled waters many a time when we were a pedagogue, and always with good success.

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We are not clannish, but we could not help observing the fact that a number of the prominent members of the association hailed from the state of Missouri, which speaks in no mean terms for the credit of that much abused portion of this earthly ball.

FROM McMINNVILLE, TENN.

A. C. COUEY.

Montana Methodist:—It seems only a few weeks since I wrote you from Murfreesboro, during the interim of the Montana and the Tennessee Conferences—while in fact these weeks have lengthened into months--and it is now in the midst of the holidays.

The readers of the Methodist, who knew us in Montana, have for some time known that by the rightful authority, over the Tennessee Conference, we were sent to McMinnville, Tenn., for the next conference year.

This little city nestles in a crescent range of the Cumberland Mountains, and is about five hundred feet higher than Nashville.

I is a manfacturing town, and has other support from agricultural and coal mining, etc. In the point of climate and scenic effect, we have something like we have been accustomed to in Montana during the past six years.

Bishop Galloway seemed to have studied the fitness of things in the above respects, so that we are let down gradually. We are delighted with this aspect of our home in the South. We shall still breathe the cool mountain air.

It is our happy fortune to find a hadsome new church clear of debt, and a splendid seven-room parsonage, besides bath-room, comfortably furnished, largely in answer to the idea anticipated in the Discipline.

Our membership of two hundred and fifty, with the outside attendance, gives us a very nice congregation of hearers every Sunday. The Sunday-school is an inspiration to us every Sabbath. It is a great spur to a pastor to address a full board of nine stewards every Sunday.

Brethren of the far west, and you especially of the Montana Conference, I pen these lines, with this purpose in view, viz: to contrast the feeling in a pastor's breast here and where you labor, and where I have labored. Here, I enter into the history which some other men have made—you are making a history of your own. Really down in my heart, I enjoyed work like you are doing, and I urge you to rejoice in your labor of laying the foundation and building. It is a noble work, and should be a daily inspiration to you.

The people here are very appreciative and also very kind. We are well taken care of, and thus are brought under great obligations in duty.

Knowing the need of missionary help in "front" we are pressing the cause of missions in our charge. We have inaugurated special work here on "the debt" and purpose doing our part to send you help for "sinews of war."

Mrs. Couey was in quite a prostrated condition this summer when we came to Tennessee, from nervousness, but since getting settled in our new charge we have been able to secure to her almost absolute rest from household and church work. She is improving nicely, and is gaining flesh, and begins to look like her former self. She takes a Sunday-school class, to begin with the first Sunday in January. We write these lines for the eye of her special friends in Montana.

I am glad Bro. Stanley, that you have noticed the mistake into which the printers have led us, in causing me to say things that I did not say.

We hail with joy the possibilities of the "Methodist" becoming a weekly, though to date we have not seen a copy.

—o—

A Queer Enquirer.

I was assisting a Methodist brother in a meeting of several weeks' duration, in Northern Michigan. Among the inquirers was a young man of good connections, but dissipated. The pastor turned him over to me, and we entered into conversation freely. He said he was ready to unite with the church when they would accept him on certain conditions, viz: he was not to be asked to give up dancing and card playing.

Knowing his history well, I asked him the following questions, to which he gave the answers as indicated:

"You confessed in the meeting that you had the tobacco habit to a filthy degree. Where did you learn to use it?"

"I learned it in the opera house."

"You said you had the disgusting habit of drinking. Where did you learn that?"

"I learned it in the opera house."

"You acknowledged that you had squandered a good home in gambling. Where did you take lessons in that art?"

"Right there in that opera house."

"Where did you begin the life of impurity which you referred to tonight?"

"In the opera house."

"Wherewith did you learn to gamble?"

"With cards, of course."

"Where did you learn to play cards?"

"In the opera house."

"Please tell me what took you to the opera house so much?"

"Attending ten cent dances and balls."

Said I, "My dear friend: How can you ask any church to accept you under such conditions as these, when, according to your own confession, these habits have been the cause of all your trouble? I tell you, candidly, I can see no hope for you, unless you give up these godless amusements and accept Christ."—*Christian Herald.*

PROGRESS OF CHRISTIANITY.

From time within the memory of man, it has been the custom of some to yearn for OLD-FASHIONED RELIGION. We chance to read the columns of a religious paper of fifty or a hundred years ago, and it would seem as though Christianity at that time was rapidly on the down grade. These good people are never satisfied with the present, but seem constantly to think that things ought to be better While thus complaining they are, as a rule, the least active in bringing about that which "ought to be."

It is difficult to understand how people arrive at such strange conclusions, unless it be, that they are not as familiar with the history of Christianity as they should be. It may be admitted consistently, that no one line of Christian work stands out as prominently as it did in the centuries past, owing to the multiplicity of avenues for Christian activity that have been opened during this cencentury. Modern Christianity no longer cleaves to a few hobbies and holds them out to the world as the criterion of a Christian character, but is making its influence felt among all classes of mankind and its spirit is directing the minds of men in every vocation of life.

To-day the BEST and ABLEST men in our and other lands are firm believers in the old Bible truth, "Godliness is profitable unto all things." Governments are no longer indifferent to the appeals of Christianity, but are compelled to heed its precepts and principles. The true Christian spirit of the nineteenth century does not hurl its missiles at EFFECTS of sin, but aims its blows directly at the CAUSES of sin—the source of all evil. It does not condemn the man only who "puts the cup to his neighbor's lips," but holds responsible him also who gives said man the RIGHT to do so. It teaches that the man who votes for the perpetuation of the liquor traffic is, in a large measure, responsible for the drunkenness of his son, the pollution of his daughter and the ruined sanctity of his home.

While the average Christian nowa-days does not relish a two hour sermon as some may have in days of yore, he rather believes, that a true follower of Jesus Christ is not so much to HEAR the Scriptures as he is to SEARCH them and live as they direct. He believes that the command, "Go ye into all the world and preach the gospel to every creature," was not intended for a few preachers only, but that it is the duty of every Christian to present the Gospel to others and try to win them for the Kingdom of Heaven.

Along the line of Benevolence and Charity marked progress has been made. The interest that has been awakened in missionary enterprises within the last half century is marvelous. Home missions are pushed with a zeal and energy before unknown. Millions of dollars are expended annually for Foreign Missions, and hundreds of noble, consecrated disciples of Christ have gone to benighted heathen lands to preach the "blessed Gospel of Love" to their ignorant brethren. Surely, a religion that constrains men and women to leave pleasant homes and bright prospects, to cross the waters to unknown lands, to face savage mobs and a death-threatening climate, cannot be losing its power to save souls and redeem mankind.

Nearly all of our institutions of learning have been founded by Christian men. These schools have been increasing in number and efficiency until now, we have the best educational advantages ever known. Christians whom God has prospered, have liberally endowed many of these institutions and have thus made it possible for any true seeker of knowledge to acquire an education, and especial advantages are open to those who wish to prepare for Christian work. Institutions for the helpless and unfortunate are numerous. The poor have places of refuge, the insane their asylums, the blind and mute their special schools, the invalid their hospitals and the aged their homes. These institutions are supported directly or indirectly by God-fearing people. Christian benevolence is on the onward march. Go where you may, and you will find the Gospel of Christ influencing hearts and minds as never before.

Another visible sign of the Progress of Christianity is to be seen in the rapidly increasing number of adherents. These people who are fond of complaining tell us that there is so much worldliness in the church today—so many hypocrites. What of that? There are now many times the number of professing Christians there were a few centuries ago, and it is only reasonable to suppose that a greater number of hypocrites—counterfeit Christians—can be found. There were a few hyocrites, and false propets as early as the Apostolic age. The ratio has certainly been diminished.

Note the staunch army of business men marching Zion-ward, quite fifty to one against the early part of this century. Religious business men are becoming the leaders in commerce and manufacture the world over. Their liberal donations for benevolent purposes would have appalled our ancestors of a few generations back. The professions, too, are being blessed with the hallowed influence of Christians who engage in them. Modern Christianity does not consider a lawyer beyond redemption, or a tax collector necessarily a sinner.

Among students in our colleges and universities the same progress is noticeable. At the beginning of this century Yale had but one Christian among 275 students, the majority were atheists or infidels. In other schools the religious temperature was almost as low. A decided change has taken place. In 1880, a careful estimate showed that 35 per cent. of the students in these institutions were professors of religion. In 1890, an estimate, equally as careful, showed that fully 50 per cent. were on the Lord's side, enlisted in the Army of the King, many of whom are among the most efficient and consecrated members of our churches.

Certainly there are things that MIGHT be better, and WILL be better. God works slowly and thoroughly. "His ways are not our ways." He said that His Kingdom shall triumph over all, and it will. His promises are true, and his plans immutable. Let every Christian be of good cheer Do not worry over the present, but earnestly strive to make it better. Hope, trust, pray! Christis leading on to victory. O.

—o—

The Confidence of Faith.

"Why art thou cast down O my soul, and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." (Psalms 42: 11). "Hope thou in God," should always be the watchword of every Christian heart. It is the attitude of trust and constant expectancy. It is what we can do when we can't do anything else. It is sitting down quietly to watch for the dawn when there is not a star in sight. It is the expectation of a good breakfast when there is nothing in the house at night. It is the belief that in some way God will surely provide, when we have nothing left in bank. We have the warrant of God's word to hope in Him when we have nothing to base a hope anywhere else. "For I shall yet praise Him," is always the song of the soul that has no doubt. God has never disappointed faith, and never will. He may sometimes keep it waiting, but it is only that He may give it more than it asks.—*Ram's Horn.*

—o—

The Soul a Picture Gallery.

Your souls are a picture gallery. Cover the walls of them with things serene, noble, beautiful, and the foul and fleshy will only seem revolting.

"Hang this upon the walls of your room," said a wise picture dealer to an Oxford under-graduate, as he handed to him the engraving of a Madonna of Raphael, "and then all the pictures of jockeys and ballet girls will disappear.

Try the same experiment with your soul. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspiration of good and great men, the memories of golden deeds, noble passages of poetic thought, scenes of mountains, and sunset, and ocean.

Oh, do this, and there shall be no room for the the thought of carnal ugliness, which deprave corrupted souls!—Farrar's Sermons.

——o——

—People are scarce who are satisfied with their next-door neighbor's religion.

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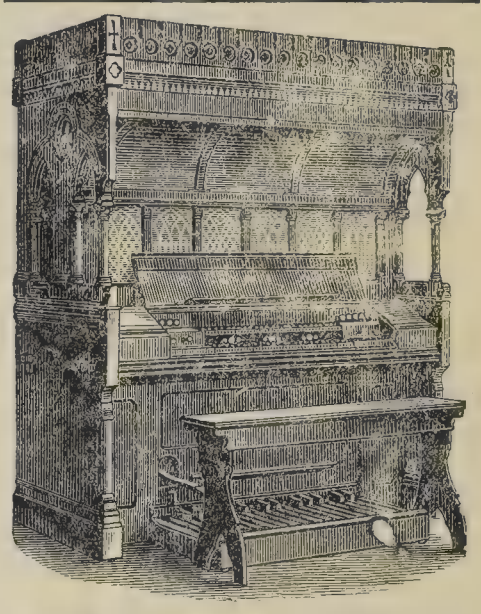

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REV. E. J. STANLEY, Editor and Business Manager.

The paper has an able corps of contributors scattered throughout **Montana, Idaho, Washington and Oregon,** and will contain occasional letters from **California, Colorado, New Mexico, Kansas, Missouri, Kentucky,** and other States, east, west and south.

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THE

Montana Methodist.

Vol. 5 JANUARY 21, 1893. No. 111.

Editorial.

NEEDED LEGISLATION.

Governor Richard's message, most of which we heard him read to the legislature assembled in joint session, is an able document, and reveals a thoughtful and intelligent interest in the welfare of our state. But in the wide range of subjects named as needing legislation we failed to note any suggestions concerning Sunday law, the prevention of gambling, or the suppression of the brutal practice of prize-fighting, which is becoming far too common in our country.

Surely the time has come in the history of our commonwealth when something should be done towards recgonizing in our legal code a higher standard of morals, or when the higher moral sense of our progressive population should find expression in statutory form. The time past "sufficeth to have wrought the will of the Gentiles" The old regime may have served for prospectors, adventurers and cosmopolitan communities, but it is now demonstrated that this is a fit country for habitation. Our homes, our wives, our children are here, and we should see that in point of purity and refinement and high moral standards, it should be equal to any portion of our common country.

We would be far from trying to make men religious by legislation or far from trying to compel the religious obs-ervance of Sunday. But we may and do hope for the good of the state, for the good of man and beast, for the good of humanity at large to see one day in seven recognized and set apart as a day of rest from ordinary toil. The Sabbath is not a Jewish institution, but as old as the world. The law requiring its observance is found in the needs of human nature. Man cannot endure the friction of constant toil. The complicated machinery becomes overheated anp suffers great perversion, if it is not utterly wrecked. The commonest engine is not expected to run all the time. It must be allowed time for cleansing, oiling and cooling occasionally.

We are living too fast, trying to do too much. Better go slower, do better work and last longer, besides being better fitted for work in the next department. Better lose a little time if necessary, while the furnaces are firing up and the freight trains are getting under headway on Monday morning, than let our working men live and die in the heat and dust of dungeons, made so by Sunday work, with no spiritual instruction or scarcely a thought of a higher or better life.

We have felt pained at the examples of Sabbath desecration set by capitalists and leading men in communities where the majority of the people had tried to observe the law as old as our nation—as old as the world. We believe in material devopement and for more than twenty-one years have contributed our share toward it here in Montana, but unless it is properly directed and conserved by moral forces it will early prove a curse and produce a crash. It is high time to call a halt.

Only a short time ago a gentle man called upon us to know what could be done to check the growth of the gambling vice. One of his sons was being ruined and he feared another would be. If every voter and every legislator in Montana had only the same experience as that father, they would soon have a law to put greater restraints upon this fearful evil. Is it not our duty to act just as if we were in his place?

Then it is a shame for men to be permitted to perpetrate the brutal practise of the prize fight before the public gaze. Let our law makers put such an odium upon it as will drive it from our fair land forever.

Let our legislators take these matters under careful advisement and enact laws that will be a credit to our commonwealth for all time to come. They will be as conductive to the general prosperity of our country, by the class of people that they will encourage to seek homes in our midst, as many other measures that are now enlisting general attention.

——o——

DEATH OF REV. M. O. LIGON.

Corvallis, Or., Dec. 25.—The remains of the late M. O. Ligon, who died Friday night from the injuries sustained a few days previous by the falling of an awning, have been expressed to Anderson, S. C., where his parents reside. Rev. Ligon has been pastor of the Methodist Episcopal Church, South, during the past year, and was well and favorably known. Memorial services were held this afternoon in his honor, conducted by Rev. E. J. Thompson and were largely attended.

We were shocked above measure when we read the above dispatch which was clipped from an Oregon paper, and sent us by Brother Baxter in a letter. We wept as for a brother beloved. Only a few short months ago we made the acquaintance of Brother Ligon at the Columbia conference at Albany. With his tall, graceful form, his intelligent, benignant manly face, his modest and pleasing manner, to know him was to love him. We were strangely drawn to him from the first and could not help thinking what a bright future was before him, and what power he would be in elevating the tone and insuring the success of our Methodism in the Northwest. We were utterly unprepared for such message. How hard to realize that we shall see our brother no more on earth. How early and unexpectedly his labors have come to an end. But a week or two ago we were rejoicing over the gift of the noble South Carolina Methodists to the Northwest. Little did we dream that so soon our tears were to mingle with theirs for the untimely departure of one of her noblest sons. We sorrow, it would be unnatural not to do so, but, thank God, not as those who have no hope. We shall meet our brother again on the other shore.

The following note from Rev. B. R. Baxter contains all the particulars that we have received at this writing.

"Dear Brother:—The enclosed slip in regard to Brother Ligon explains itself in part. A portion of a brick wall fell in connecti n with the awning. His skull was fractured, and one leg broken below the knee. So says another statement in another paper. He began his year's labor with good promise of success. He has no doubt entered into rest. I do not call it "a strange mysterious providence," but a natural result of carelessness on the part of the property owners in not removing the wet heavy snow from the awning. We can illy afford to lose him from our conference."

Brother Ligon was a young man, having entered the ministry in South Carolina about a year ago last fall, when he was transferred to the Columbia conference, and stationed at Corvallis, Ore. He was devoted to his work and greatly loved by his brethren.

The Lord buries his workmen, but carries forward his work. May someone be raised up to fill the place of our ascended brother.

——o——

LETTER FROM B.R. BAXTER.

Dear Brother:—You doubtless see the reports of the preachers in the Pacific Methodist Advocate. That is about all the information I have in reference to their movements.

I have thought of many things and persons since I saw you about which and whom I would like to make inquiry. Do you know anything about Capt. W. H. Rodgers and family, of Virginia City? They were old friends and neighbors of ours, and we would like very much to hear from them. Can you tell me of Jesse Taylor and family?

I congratulate you on the publication of the "Montana Methodist" weekly, but do not see how you can afford it without increasing the price. It is clean, spicy and bright, and deserves large success. Every family of Southern Methodists, with every friend of the church in Montana, ought to take it, with as many elsewhere as can be induced to do so. How people expect to be intelligent church membesr and be posted as to doctrine, government, usage and the various enterprises of the church without constant and careful reading of church literature is beyond my comprehension. It is my opinion that there are enough members and friends, and many in connection with Southern Methodism in the four conferences and the Montana conference to make the "Pacific Methodist Advocate" and the "Montana Methodist" an assured success, without a dollar

from the publishing house at Nashville. May the Lord open the understanding, the hearts and purses of all our people in behalf of these important interests.

We have had in this valley fourteen inches of snow which is going off with rain. It fell a week ago. I returned yesterday from a trip 35 miles to marry a couple.

——o——

NOTES AND COMMENTS.

The dispatches tells of the conviction of a fine newspaper man in Pennsylvania for issuing his sheet on Sunday, and that the action has been affirmed by the Supreme Court of that state. A leading Montana paper says, "We are glad to note the "Philadelphia Record's" Sunday issue despite the court's views."

This seems to us to be singular advice. If one is allowed to violate the law with impunity, another will take the same privilege, and if he may violate it in one case, he may do so with equal propriety in every other case, just as suits his peculiar views. It is easy to see where this leads. Better submit to law, even if it were unjust, until it can be repealed in the regular way, than to openly encourage anarchy. For our part, we believe our country would be better off, by far, if there were laws in ever state prohibiting the publication of Sunday newspapers. They cannot be issued without Sunday work, and their tendency is to undermine the divine law and destroy the sacredness of the Sabbath, if not to destroy the constitution altogether in the end.

——o——

In the lower house of the Montana legislature there are 26 Democrats, 25 Republicans and 3 Populists, who have been duly recognized and sworn in, besides one seat to be contested by Leach, a Republican, and Hamilton, a Democrat. Thus far the Populists have voted with the Democrats. If Hamilton is seated, this will give the Democrats a majority over all in the joint ballot for Senator.

——o——

The many friends of Rev. B. R. Baxter, who was one of the first preachers in Helena, will be pleased to hears from him, and to know the friendly interest he takes in the people of Montana. The "Montana Methodist" has made hundreds of hearts glad by revealing the whereabouts of old friends and renewing friendship between the old timers scattered throughout the West and Northwest. It has brought sadness also to some by telling of the departure of old comrades to that home from whence no traveler has returned. Brother Baxter would find things very different from what they were when he left Montana. Captain Rodgers died a few years ago in Missoula. He maintained a pure Christian character and the respect of all who knew him till the last, as did his wife, who is also gone. Their hotel was the home for ministers as long as they kept it. Jesse Taylor and wife have been dead for years, and the children of both families are living in various parts of the country.

Since Christmas day, to the present time, Jan. 9, we have had as fine weather in Montana as could be desired anywhere. The thermometer has been as high as 66 degrees above in Helena, while all the snow is gone on the valleys. We expect a change, however, before this is in type.

——o——

THE CRISTIAN'S FAITH.

Nothing can be more theologically grand or brilliantly triumphant than the language and the reasoning of Paul in the eight chapter of his Epistle to the Romans. The chapter opens with a conclusion derived from what the Apostle has already said. The conclusion is, that there is "now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." All such person are absolutely pardoned and justified "through the redemption that is in Christ Jesus." And in respect to them the Apostle declares that all things shall work together for their good. God has determined to save them. He has called them and justified them freely by his grace, and will glorify them. Having "spared not his own Son, but delivered him up for us all," he will with him also freely give us all things." Such being the promises furnished in the gospel by God's grace, "who," asks the exualtant apostle, "shall lay anything to the charge of God's elect?" He answers the question by saying that "it is God that justifieth. God himself being the justifier, who can be the condemner? Yes, who can reverse his decree of justification and make it void? Turrni g to Christ as gracious Mediator between God and man, he adds: "It is Christ that died, yea, that is risen again, who is ever at the rigthhand of God, who also maketh intercession for us." With such a Christ for our friend, helper and advocate, "who is he that condemneth," and who shall separate us from the love of Christ? Looking at the perils and distresses of this life, he declares that "in all these things we are more than conquerors through him that loved us." Coming at last to the climax of joy and confidence, the apostle breaks forth in the following lofty strain:

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

God's love in Christ and God's purpose of salvation through Christd settled the whole question of salvation in the mind of this Christ ological theologian. If we want to have Paul's triumph and hope, we must think Paul's thoughts. We must understand "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," as Paul taught it in his Epistle to the Romans. This will enable us to understand how it is that the gospel of Christ is "the power of God unto salvation to every one that believeth." The Christian needs to have Paul's doctrine of salvation at the foundation of his character and also his hope and if he has this, he will dismiss his doubts and read is "title clear to mansions in the skies." The gospel as explained by him, makes a straight road to heaven and clears away all the difficulties in getting there. This gospel can be understood by sufficient study, and that ought to be deemed a royal privilege.—New York Independent.

——o——

A BIG DONATION.

The Rev. Jay Benson Hamilton has collected from the Minutes of the Northern Methodist Conferences the deficencies in ministers' salaries for the last forty years. It seems this body of culture and refined Christian gentlemen paid to a church of the Lord Jesus the sum of five millions of dollars for the privilege of saving the souls and bettering the lives of the citizens. This huge heap of money was subtracted not from bank accounts, but from the bread and butter of the toilers. To comment is needful.—Richmond Advocate. And yet we have heard men say that preachers were after the money that there is in the vocation. Such critics deserve the pity, if not the contempt of mankind.

——o——

SWINE VERSUS SENTIMENT.

It is the habit of some people who pride themselves on being strictly practical to decry sentiment, chiefly on the ground that it is not quoted in the market reports. They seem to think that a thing which cannot be bought and sold has no real value. High-minded folk take an altogether different view. Most of the graces that humanize and glorify character have an unpurchasable sentient at the root of the. The most thorough-going utilitarian in the world is a growling pig. He "goes in" for business strictly and solely, and despises all side issues. Give him a dozen ears of corn, and he will attend to them without distraction.—Christian Advocate.

——o——

A DESERVED TRIBUTE.

Dr. Lafferty, in a recent number of the "Richmond Christian Advocate," says our venerable veteran of Montana the following deserved tribute:

We do not err in putting in front as the first face in the Sketches of the General Conference the Rev. L. B. Stateler. In 1831 he joined the Conference in Louisville, and that year was transferred to the Missouri Conference. Think of Methodism in Missouri in 1831. He has since been a member of eight Conferences, yet never transferred. "How was that?" He always adhered to a new frontier Conference when formed. Hard frontier service for sixty years! During the war, hunted by "loyal saints and scoundrels, he preached from Kansas, via Colorado and Idaho to Montana. What vast distances and marches through a country where the Sioux showed more pity than the patriots! He left his home in Kansas a smoking ruin and carried the gospel to Indian, miner, emigrant in the mountains. The few horses and cows driven before him as he journeyed on the plains increased in numbers, and from the sales now and then he helped the missionaries, built parsonages and erected churches. Lately he sold his cattle and gave the $5,000 to the Church Extension Society. He now in age waits for the coming of Jesus. Such is the story of Stateler. Has the age of Christian heroes gone by?

Show me the man you honor. I know by that sympton better than any other what kind of a man you are yourself; for you show me what your ideal of manhood is, what kind of a man you long to be.—Carlyle.

——o——

Quarterly Meetings East Columbia Conference.

SPOKANE DISTRICT—SECOND ROUND.

Rockford Ct, Rockford,	Jan. 1.
Genesee Sta.,	Jan. 7, 8.
Lewiston Ct., Tammany,	Jan. 14,15.
Palouse Ct., Zion,	Jan. 21 22.
Leland Ct., Cedar Creek,	Feb. 4, 5.
Camas Prairie Ct., Lake S. H.,	11, 12
Big Bend & Davenport Ct., Wilbur,	Feb. 18, 19.
Oakesdale Ct., Oakesdale,	Feb. 25,26.
Potlatch Ct., Bethel,	March 4 5.
Spokane Sta.,	March 11, 12.

REG B. SWIFT, P. E.
Spokane, Wash.

Sunday School.

JANUARY 29, 1893.

Zechariah IV. 1-10.

THE SPIRIT OF THE LORD.

By Rev. J. Q. A. Curry.

PREFATORY REMARKS.

The vision of this lesson occurs in the year B. C. 519 at the same time as our last lesson, The object of the lesson is also the same as last lesson. However, the message of last lesson was intended to arouse the drooping spirit of Joshua the priest; while this lesson is directed to Zerubbabel the prince, with the intention of inspiring him with courage and enthusiasm in the rebuilding of the temple, the work on which had been abandoned for nearly 15 years. Joshua was encouraged to faithfully fulfill the functions of his office as high priest; Zerubbabel, as temporal ruler, is reminded of his duty in returning to the abandoned temple building which had never been raised above the foundations.

I. THE VISION.

There seems to have been an intermission, necessarily very brief, between this and the last vision; for the prophet says that "THE ANGEL THAT TALKED WITH ME CAME AGAIN." The angel returned another message fresh from the Throne. Zechariah seems to have fallen into a sort of stupor, hence he says the angel "WAKED ME, AS A MAN THAT IS WAKENED OUT OF HIS SLEEP." "Such is the condition of our mind, so far inferior to that in the holy angels, that their state may be called wakefulness, ours a sleep." What Zechariah saw in these visions smote him into the silence of amazement. His senses were overpowered that he should see nothing, save that wherein is the sum of wisdom. It is a blessed thing to be able to concentrate our thoughts upon the importance of our duty or privilege to the exclusion of all others. We are then in some sense, at least, prepared to listen to the leadings of the Spirit of God. "WHAT SEEST THOU?" Let the testimony of our senses be heard. Let our eyes be open to behold the wondrous things out of God's law. "I LOOKED, AND BEHOLD A CANDLESTICK OF GOLD." The candlestick was a very important piece of furniture of the tabernacle and the finished temple. It was made of pure gold and had seven places for light branching out of the one stalk. Seven was a symbolic number and indicated perfection or completeness. Dr. Whedon thus beautifully explains the significance of this mystical number. "THREE is emphatically a divine number. All the great primary religions of the world, from the eastern verge of China to the western shore of Ireland, nay, including the continent of America, are more or less clearly *trinitarian*, the triangle is universally symbolical of deity. The number FOUR, on the other hand, has in all ages represented creation. The four points of the compass; the four winds of heaven; the four dimensions — length, breadth, depth, height; the four elements—earth, air, fire, water; the four seasons, etc Seven is the sum of THREE and FOUR and therefore unites the conceptions of creator and creation—God and man." "AND TWO OLIVE TREES BY IT." The olive tree furnished the oil that was used in the lamps. So the figure represents the rich provisions for supplying the lamps with oil. The bowl is filled continually and conducted through the pipes to the lamps and lights are thus kept burning. So Zerubbabel is made to look forward to a completed temple. The lamp and oil are beautifully illustrative of the invisible stoves of grace with which God supplies His church.

II. THE INTERPRETATION.

"NOT BY MIGHT, NOR BY POWER." The little colony at Jerusalem were at a decided disadvantage among the people of the land. Their enemies had done all they could to hinder them in their work. Letters had been written to Darius, and by false means he had been prevailed upon to forbid the Jews to continue their work. Now Zerubbabel no doubt felt the hopelessness of the task of his little band accomplishing the great desire of their hearts unless reinforcements of men and means should arrive from some quarter. But he has been looking too much to human helps. He is doing the Lord's work and it is not to be accomplished "by might nor by power" of a human kind, "BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS." He who has brought them out of exile will help them in their trouble. He will enable them to surmount every difficulty. Obstacles like a "GREAT MOUNTAIN" have arisen to obstruct the work of the Lord. But formidable as these may appear "BEFORE ZERUBBABEL THEY SHALL BECOME A PLAIN." The Spirit of the Lord is a mighty leveler of mountains. The best of human equipments are insignificant in comparison to this equipment of power.

III. WORDS OF ENCOURAGEMENT.

Zerubbabel had "LAID THE FOUNDATION OF THIS HOUSE; HIS HANDS SHALL ALSO FINISH IT." If the Lord enable a man to begin a good work He also will give him power to finish it. All the force of this vision is to assure the prince of Judah of this fact. It is not for him to "DESPISE THE DAY OF SMALL THINGS." The Lord has been peculiarly favorable to small beginnings. Christianity is a marvellous demonstration of small beginnings. You may count the apples in a tree, but who can count the trees in an apple. The discouraged populace "SHALL SEE THE PLUMMET IN THE HANDS OF ZERUBBABEL" as he superintends the rebuilding of the house of the Lord. (Read chapter 2:1-5.) But he will be supported by the divine Helper. "THE EYES OF THE LORD, WHICH RUN TO AND FRO THROUGH THE WHOLE EARTH" shall be upon the work and the worker as well as upon those who worry and war against His people.

—o—

FIGS AND THISTLES.

(FROM THE RAM'S HORN.)

The deepest gulf known is the one sin has made.

Salt and light never have to go about hunting for work.

Money that is saved by robbing God won't buy much.

Drive the devil out of the family and he will soon be homeless.

Give a lie the right of way and it would wreck the universe.

Nobody wants the kind of religion that is too nice to be talked about.

Culture is only polish. It does not change the heart.

The man who most deserves a monument does not need it.

If you want to live long, don't try to live more than one day at a time.

Thank God for your trials, and the grace He gives you to bear them.

When a lazy man looks toward Heaven the angels close the windows.

Every step the wicked man takes is a step towards his own destruction.

The fact that a man wants more khowledge is proof that he has some.

Saying yes to a sin is simply saying no to Christ, no matter how small it is.

Evil thoughts always come from the devil, no matter who thinks them.

The man who will not give up his sin in this life will have to keep it in the next.

How straight we would all walk if we knew how many eyes were watching us.

We do not have to be great in anything except faith to obtain great favor with God.

It is hard for God to do much for people who can't see that they have anything to be thankful for.

God made the sun to give light, but he gave every man the right to put shutters on his windows.

—o—

For every drop we need God has an ocean to give us.

How he was Helped.

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited at a house where I was. Taking me aside, the Bishop said: 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground and then kneel down and ask help. Pray from God's side of the fence.' "Of that," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. He said, 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend, try it.' 'Tell Him so; tell Him aloud; tell Him so that you are sure that you will hear it yourself.' That was a new revelation. I found that I had been only glad, not grateful. I have been telling Him with grateful feelings ever since, to my soul's help and comfort." —*Selected.*

—o—

Prosperity and Growth.

"The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon." (Psalms 92: 12.) God's way of making a man rich is first to make him righteous. But cannot we really own anything on earth until we have a clear title to a mansion in heaven. All prosperity that does not have God's favor is simply an accumulation of chaff and stubble. A bad man can never own a single thing that is fireproof. But "the righteous shall flourish like a palm tree," no matter whether they own any corner lots or not. It does not take stuff that can be bought and sold to make God's children rich. Their wealth does not consist in things that can be packed in a trunk or locked up in a vault. Palm tree prosperity does not depend on weather and climate. The right kind or a good man will keep right on growing in grace, no matter whether he can have his own way or not. No matter how poor his circumstances may be he will manage somehow to be continually laying up treasure in heaven. The palm tree will grow and bear fruit anywhere, and so will a Christian. A Christian's soul will fatten and grow where that of a worldling would starve to death.—*Ram's Horn*

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Ashamed of our Looks.

The men found by Dr. Livingstone in Africa, who had never seen a looking-glass were surprised at their own ugliness when they saw his mirror for the first time. There are no doubt men in almost every Christian congregation who would blush with shame if they had but one glimpse of their own deformity in the great moral looking-glass of God's truth. —Selected.

"A great many men are like new ground—do better after they are broken up."

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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Field Notes.

FROM NAMPA, IOWA.

M. Larkin:—The first three months of allotted time on the Boise City circuit has about expired, and upon looking over our work, thank God, we have much to be thankful for and much to encourage us for the future. We have as kind a people to serve as any preacher need want. We have one or two young men who are full of zeal and energy, one of whom, we trust, will enter the ministry. And, Mr. Editor, we think that is the great need of our work in the West, that we may raise and train hour ministers here among us, and not have to transfer so many from the East, who sometimes are "weak and wounded, sick and sore," or the health of their wives fail the first year they are here and they have to leave the work and go back.

We have received eight members into the church since conference, have started a new church at Nampa, and have about $500, in sight and intend to proceed to build. We trust in God and the extension church board for enough to finish. If the board only knew our possibiltes in this valley they surely would not hesitate. (We know it would not if it had the means at its disposal. That is a matter that has to be taken into consideration. — Editor). We have no church house on the work. We have started churches on one or two occasions before, but the devil and some other folks knocked us out and turned the whole thing over into others' hands. But we trust we will be more successful this time. We have about forty-five members on the work, and they are faithful and true. We have three preaching places, and a good hearing at each place.

We never had a more encouraging out-look. We will say more at a future time. (Be sure you do.—Ed.)

FROM PULLMAN, WASH.

W. R. Winnifried—There is nothing of much interest here. Some scarlet fever at Palouse and other places, with a good deal of scare. Some deaths, also some from typhoid fever. Every thing seems quiet since the election.

—o—

EAST HELENA.

L. Bramble.—We have laid the fundation of our new parsonage and have commenced to build thereon.

Work is progressing. Brother C. F. Chaffman has the contract. The building is one story, frame, and will cost about $700, when completed and ready for occupancy. Our Christmas services for the Sunday-school were very interesting and higlhy satisfactory to the children and all concerned. The Sunday-school numbers about fifty members. Our congregations are good, and the outlook is hopeful.

—o—

STEVENSVILLE.

The donation party for the pastor's benefit given at Stevensville on Thursday after Christmas was a grand success. We are not informed as to the actual results, but a private note states that "the Bitter Root people tried themselves." The pastor, W. O. Waggener, commenced a protracted meeting on New Years day. Rev. R. H. Shaffer, of Helena, went to his assistance a few days latter. A note from Brother W. states: "We are having a great meeting, 3 conversions so far. Brother Shaeffer is preaching very acceptably to our people."

—o—

SYMPATHY.

Rev. E. L. Lee writes us under date of Dec. 31. "Our little babe has been very sick for the past three weeks and is now lying at the point of death. Mrs. Lee is much worn and is heartbroken. We need the prayers of our brethren." Later advices inform us that the little one was released from its sufferings on Saturday the 7th of January. We deeply sympathize with our dear Brother and Sister in their sore bereavement. We can only commend them to the great comforter who can be touched with the feeling of our infirmities, and who has said, "My grace is sufficient for thee," and "Let not your heart be troubled. Yee believe in God, believe also in me."

—o—

OUR DOCTRINES.

The people called Methodists are not much given to defending their doctrines, perhaps not enough so. They preach their doctrines constantly and earnestly, but they do it so naturally and in such a matter of fact way that many do not think of them as distinctive doctrines. A large mass of people want something in religion that is peculiar, mysterious, supernatural, and that must be explained, argued and defended; and the more room there is for superstition or mysticism, the more ready they are to embrace it; when in reality the only supernatural thing about religion is the regeneration.

Methodists take the Bible and the teachings of the life of Christ as they find them, and they depend upon the truth for its own defense. Any dogma that needs constantly to be supported by research and conjectures, or by drawing on the redulity of the people, they regard as of questionable validity, to say the least of it. They believe that "Christ Jesus came into the world to save sinners," all of them, and hence they preach a free and full salvation with no elective lines or fatalistic misgivings.

BAPTISM.

They believe that the pouring of water is the most reasonable and scriptural sign of the spiritual baptism; though they accept the application of water, in any way in the name of the Trinity, as valid. Water is only the sign of the true cleansing, and they are not concerned as to whether the sign is a big one or a small one, so long as it signifies what they need. Because Christ and the eunuch went down to the water, or into the water, is no evidence to them that they went under the water any more, than that John the Baptist and Philip, who went with them, went under the water. Nor does it seem reasonable that such a man as the Philippian jailer should have had a pool already prepared in his house for immersion. It seems plain that he was baptied with the same conveniences as those with which he washed the stripes of Paul and Silas. "And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway." In fact the doctrine of immersion is too impracticable for common use and as the reasonableness, or scriptural basis, of it can only be made probable by great circumlocution and labor, and as it must be so constantly defended, Methodists are not disposed to accept it.

—o—

Infant Baptism.

Again, Methodists believe in the baptism of children, because it is a plain command of the Master. "He says: "Go, teach all nations, baptizing them in the name of the Father, and of the Son and the Holy Ghost." And again, "Go, preach the gospel to every creature." Now it is so plain that children are "creatures" to be preached to, and that they are a part of "every nation" to be taught, and it is so plain that the teaching is to be accompanied with baptism, that it requires a very ingenious process of reasoning to avoid the plain command, "Go teach and baptize the children." When does child teaching commence? Then the baptism must begin and the child grow up under its influence.

BELIEVERS' BAPTISM.

In the case of adults, where baptism has been neglected at the proper time, Methodists believe in a believers' baptism. Believing, however, in the Bible sense, does not mean regeneration or what we call conversion.

Believing means the intellectual assent, and regeneration or salvation comes after and as a consequence. "He that believeth and is baptized shall be saved." Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The Holy Ghost's work comes after the water baptism, and with that as a condition. Not that there is any virtue in the water or in the act even, of the baptism, but there is a meaning and purpose of heart, which is expressed in adopting baptism as the symbol of salvation, what the

soul needs and wants. This purpose to "confess Christ before men" and to "follow His commandments," must always be in the heart before the Holy Ghost can do its work. The sign, and then the thing signified. Otherwise, what use have we for a sign?

This was the order, too, pursued in all the instances and teachings of the Bible, except in the case of Cornelius and his house. And the exception there was because of the prejudice and blindness of the Christian teachers. They thought the Gentiles were dogs and excluded from the rights of the gospel; and hence, God had to work in an unnatural way to open Peter's eyes and thus inaugurate the preaching of the gospel to the Gentiles. In all other cases, where adults are the subjects of instruction, it is repentance, baptism, remission of sins, the work of the Holy Ghost, or regeneration.

What else Methodists believe we will tell you in the future.—Wesleyan Christian Advocate.

——o——

"Too Poor to Give."

A man who attempted to raise some money on a subscription paper for a necessary church out west, relates his experience as follows:

"The first man I went to see said he was very sorry, but the fact was he was so involved in his business that he could not give anything at the present time. Very sorry, indeed, but a man in debt, as he was, owed his first duty to his creditors. He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in a pair of expensive Rocky Mountain cuff-buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over, acknowledged that the church was very greatly needed, but said that he was owing for his board, was badly in debt otherwise, and did not see how he could give anything. That afternoon, as I went by the base-ball grounds, I saw this young man pay fifty cents at the entrance to go in, and saw him mount the grand stand where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry but times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really couldn't see his way clear to give to the church, although he freely acknowledged it was just what the new town needed. A week from that I saw the same farmer drive into town with his entire family, and go to the circus afternoon and night, at an expense of at least four dollars.

"The Bible says, 'Judge not that ye be not judged,' but it also says, 'By their fruits ye shall know them.' And I really could not help thinking that the devil could use that old excuse, 'In debt,' to splendid advantage, especially when he had a selfish man to help him."—*Youth's Companion.*

——o——

The Talent of Youth.

By many parables Jesus has sought to make very plain to us the fact that we are, each one of us, intrusted with certain talents, for the use of which we are responsible directly to Him. His gifts, as varied as our circumstances, our personality, or our age, are our opportunities. They are our capital with which we are to trade, and through which we may grow rich, if we will, in eternal treasure. One of the talents given to each of us, a talent which we do not recognize or value until it has slipped from us in our youth. Every moment of the early years of life is a diamond of priceless opportunity for receiving and for giving the good things of God. The brain and heart are susceptible of impressions in the first years of life, as they are not later on. The books we read, the lectures and sermons we hear, from fifteen to twenty-five, are of utmost importance to us. They make impressions that are never swept out by the ebb and flow of the tide. And what if we, forgetful or careless of the talents of youth intrusted to us, neglect to read or to listen to the best at our command? It is a loss irreparable.

Let your amusements be of the higher order, too. There is plenty of wholesome, hearty recreation and genuine merriment which is good for both body and soul. It is an immense pity that so much talent of youth should be wasted in that which is ignoble and base under the name of amusement. The talent of youth! it is exceedingly precious; we have it such a little while; we see the tiny bud, the opening leaf, the fragrant blossom, the maturing fruit—and lo! it is autumn, and there is nothing left to do but accept the results of the seedtime, whether bounteous or meager.

The talent of youth is not only to be used in receiving, but also in giving, the good things of God. And when we say the good things of God we must remember that every good gift is from above, and cometh from above, and cometh from our Father. There are many gifts of God peculiar to youth-time. One of these is buoyancy and brightness of spirit over which the cares and disappointments of years have not cast a shadow. If you are young and happy, remember it is God's gift, and share the gladness with those who are older and sadder than yourself.

The power of personal influence cannot be too highly estimated by young men or women. Especially is it so in Christian service and in Christian testimony. Young people expect those who are older to have a decided and mature experience; they expect of them correctness in deportment and activity in work; they say: "It is well enough for them, but I am young yet; by and by I may go and do likewise."

But when one of their own number gives testimony to a clear knowledge of sins forgiven and conscious favor with God, when the life is consistent with the spoken word, what effect it has! Naturally the inference is that the same experience may and should be felt in the heart and lived in the life of other young persons as well. Too often are we robbed of golden opportunities by the temptation to wait until we are older before using any or all of the talents intrusted to our keeping. Wise and happy is the young man or woman who says from the depth of a sincere spirit:

"Just as I am—young, strong, and free,
To be the best that I can be
For truth and righteousness and Thee,
Lord of my life, I come!"

—Christian Advocate.

——o——

The Roman Slave.

Blandina was a Roman slave girl; one of a despised, down-trodden race, for whom life held little of love and less of pleasure. What marvel then when to her was made known the story of Jesus' love, that it filled her heart to overflowing with gratitude: Was it possible the Incarnate God Himself loved her? that He had stooped to a slave's death to redeem and bless the slave? Matchless grace! To her heart the name of Christ became exceedingly precious; but her fidelity was to be sorely tried.

A fierce persecution of the Christians was then raging in Rome. Blandina was arrested. The delicate girl of sixteen was racked, scourged, and her flesh torn with iron hooks to induce her to deny her Redeemer. In vain. All that torture could wring from her was the repeated declaration: "I am a Christian!" "I am a Christian!" words which would seem to support her wonderfully. When exposed at last to be torn by wild beasts, a calm, sweet smile rested upon her face, and with the name of Christ upon her lips, the poor slave passed home to the glory-land.

Dear young reader, the Bible speakes of all who are not yet God's children as being slaves to sin. What a dreadful fact! But the Lord Jesus died a slave's death to redeem the slave. Has He redeemed you? Are *you* one of the redeemed? Is His name as precious to you as it was to this poor child, who could rejoice amid the bitterest suffering that she was "counted worthy to suffer shame for His name?" Are you ashamed of Jesus, or have you courage to confess His name by living a holy life to His honor and glory?—Sel.

——o——

Incorruptible.—Mother: Johnny, I'm shocked to hear you swear. Do you learn it at school? Johnny Learn it at school! Why, it's me that teaches the other boys.

——o——

—The best purchase a man can make is the kindness and affection of his own family.

THE VICIOUS CLASS.

BY ANTHONY COMSTOCK.

In general this term is very comprehensive. In common speech it encircles within its scope a very considerable portion of the community. One class would apply the term "vicious class" to murderers and thieves. A policeman will declare that the "vicious class" are those who make life burdensome to him on his beat by loafing on street corners. Prohibitionists will tell you that the rumseller is the principal source of vice and crime. Others will collect the occupants of houses of ill-fame, dives, etc., under this head. Many thoughtless ones group together those who dwell together in the precincts of squalor and want as the "vicious class," making no distinction between innocent women and helpless children, who are dragged down because perchance one member of their family has given loose rein to appetite or passion and forced disgrace, destitution and shame upon the innocent ones of his household.

For the purpose of this article, however, I submit that the "vicious class"—those most to be dreaded—are those who create crimes where they do not exist, and foster them where they do exist; who defy laws and prey upon the weaknesses and infirmities of men to get rich.

There are three great sources of crime that must plead guilty to this indictment—to wit: Intemperance, gambling and evil reading. The harvests from the seed sowing of these three vice breeders in the community are doing more to degrade society, hinder the progress of the kingdom of our Lord Jesus Christ, undermine common honesty and fair dealing, and overthrow the safeguards of good government, than any or all other evil influences combined. These are essentially vicious because they breed crimes, disorder, poverty and want.

Religion and morals are the foundation of all good government. Those who overthrow these safeguards must be treated as traitors to their country and foes to its highest interests.

The encroachment of these crime breeders is becoming each year more and more alarming, particularly as they are intrenching their position by bribing and corrupting officials, repealing righteous statutes, destroying elective franchise, and throwing obstacles in the way of the proper enforcement of law for the preservation of public peace and order.

I am not disposed to denounce the victim of either of these great crime-breeding influences as particularly vicious above all other criminals. It is hoped that the time is not far distant when public sentiment will assert itself with sympathy for the tempted victim, and with indignant condemnation of these fruitful sources of crime and immorality.

My conclusions then are: That those who make drunkards, paupers, criminals, who destroy peace and

good order, undermine common honesty and industrious habits, wreck homes, impoverish helpless women and defenseless children, are pre-eminently the "vicious class." We should denounce the promoters of crime—the seed sowers of evil—rather than the result of their crafty machinations.

The question is asked: "What is the attitude of the Church toward the 'vicious class,' and the attitude of the 'vicious class' toward the Church?" I answer: The attitude of the "vicious class" is hostile to the Church, because the restraints of religion curtail the license to sinful practices.

The attitude of the Church is too often criminally passive and indifferent. The Church frequently occupies a position corresponding to the ambulance corps of an army who care for the wounded and the dying, instead of taking those wise precautions indicated by the Advance Guard, whose duty it is to locate masked batteries, discover the strength of the enemy, fire sunken mines and prevent catastrophe by putting the enemy to confusion and dislodging them from their strong-holds.

In dealing with the subjects of intemperance, gambling and licentiousness, ministers are frequently moral cowards. They dare not sound the tocsin of alarm from their pulpits for fear of giving offense. Good people are ready to respond in support of the grand work of city missions (which is practically the ambulance corps of the Church seeking by the grace of God to restore sinful men and women after they have fallen), and yet unwisely forget to use or cowardly shrink from using precautions against such dread results as those they seek to ameliorate.

While the Church is thus shrinking and cowardly and oftentimes criminally indifferent to the importance of preventing the seed-sowing of vice and crime, we have the foes of the Church, to wit: organized infidels of this nation, lending their support to efforts to overthrow, ay! even brazenly demanding the repeal of all laws which recognize God as the Supreme Ruler of nations and his Son Jesus Christ as the Savior of the world. This was illustrated a few years ago when the infidels and free-lovers of this country organized themselves together as the National Liberal League, with R. G. Ingersoll, Vice-President, and then demanded, not only the repeal of the laws against the importation into this country of obscene and lewd matter, the printing and selling of the same in the District of Columbia, Territories, navy yards and provinces over which Congress had exclusive jurisniction, the transmission of such devil's wares through the mails, but also at the same time demanded "No God in the Constitution or Civil Government," "Abrogation of all laws for the public appropriation of money for educational or charitable institutions," "Abrogation of all Sabbath laws," "The abolishing of the appointment by the President of the United States or by the Governors of the various States, of all religious festivals and fasts," "That the judicial oaths in courts and in all departments of the Government should be abolished," and "That all chaplains in Congress, State Legislatures, in the navy and militia, prisons, asylums and public institutions should be dismissed and discontinued." This organization for years publicly demanded these things, and in addition to this, "That all laws looking to the enforcement of Christian morality should also be abrogated," and "All religious service of every name sustained by the Government," not only should be abolished, but that "The Bible should not be admitted in the public school either as a text-book or avowedly as a book of religious worship."

This class of persons are superlatively vicious, as they insult the God of the universe, ignore the hallowed influences of religion, break down the restraints of morality, and open wide the flood gates for the free outflow of obscenity, indecency and all kinds of immorality.

But, you may ask, "What of the poor and the degraded—those who have sunk below the level of decent society, and wallow in the slums?" For twenty years I have seen this class dragged into the police court—the harvest of these three great crime breeders. I have seen young women brought into court with the blush of shame for the first arrest, and perhaps the first exposure of sinful and vicious living, and yet in a very few years I have seen them bloated wretches—objects of abhorrence to everyone whose eyes rest upon them. Tracing out lives of young men who have been bitten by one of these poisonous reptiles — intemperance, gambling, evil reading or licentiousness—I have seen the harvest gathered in in ruined lives, desperation and untimely graves.

With these results all about us the apathy and indifference of Christian men and women is appalling. Even good men and good women not only withhold their sympathy from efforts to check the pernicious influences of the wicked, but often ridicule and unjustly criticise the efforts made by devoted men and women to prevent the seed sowing which leads step by step down to the lowest degredation known to our civilization.

This nation cannot hope to escape the inevitable consequences of the seed sowing of vice and crime if it tolerates intemperance, gambling, evil reading and uncleanness. These are moral pestilences, scourges worse than the plagues of Egypt, that are fostered, licensed and encouraged ofttimes because there is great wealth to be accumulated through them from the weakness of mankind.

We must stop the seed-sowing, or the harvest will soon bury the blessings of free government in obloquy and disgrace, and bring upon this nation the judgment of a holy God. History is replete with instances where men have turned away from the Most High, and nations that have run riot in vicious living, have been swept out of existence by the judgment of God. Sacred and profane history, and the laws of Nature proclaim "after the seed-sowing cometh the harvest," and "as the seed sown so the harvest must inevitably be."

Traduce not the victim of the drink curse, while the cause of his ruin is protected by the copartnership of the State under license laws.

Hale not the defaulter, embezzler and thief to prison while the statute books are blotted with the accursed Ives Pool bill, authorizing the temptations of the gambling fraternity of robbers, sharpers and thieves.

Turn not away in holy horror from the victim of youthful indiscretion, while the sensational writers of modern filth and trash are outside of prison walls. Hope not to better the condition of those who live in the precincts of squalor and want unless the pestholes of contagion are closed and the renewing grace of our Lord and Savior Jesus Christ shall be applied to the hearts of the stricken, tempted and accursed. The laws of suppression and repression must be enforced, apace with the preaching of the Word of Life, and the restoring, converting and healing influences of mission and social reforms. The sewer pipes that are belching forth poisonous gases into the community, especially through the "gin mill," "dive," disorderly house, devil's printing press, etc., must be closed; otherwise religion and morals will be infected, diseased, corrupted, debased and overthrown.—N. Y. Independent.

—o—

Private fortunes of the ancients.—Croesus possessed, in landed property, equal to $8,500,000, besides a large amount of money, slaves, and furniture, which amounted to an equal sum. He used to say that a citizen who had not sufficient fortune to support an army or a legion, did not deserve the title of a rich man. The philosopher, Seneca, had a fortune of $17,500,000. Tiberius, at his death, left $118,625,000, which Caligula spent in less than twelve months. Vespasian, on ascending the throne, estimated that all the expenses of State at $175,000,000. The debt of Milo amounted to $3,500,000. Caesar, before he entered upon any office, owed $15,000,000. He had purchased the friendship of Curio for $2,500,000, and that of Lucius Paulus for $15,000,000; he owed this sum on the ides of March, and it was paid before the kalends of April; he squandered $735,000,000 of the public treasures. Appius squandered in debauchery $2,500,000, and finding on examination of the state of his affairs, that he had only $400,000, he poisoned himself, because he considered that sum insufficient for his maintenance. Julius Caesar gave Servilla, the mother of Brutus, a pearl of the value of $200,000.

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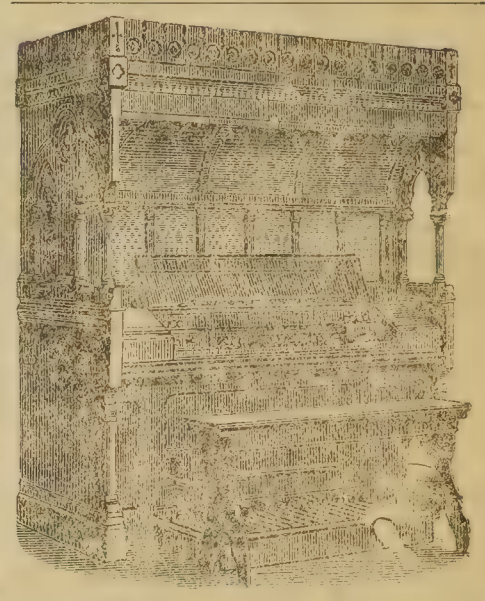

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REV. E. J. STANLEY, Editor and Business Manager.

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Montana Methodist

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THE

Montana Methodist.

Vol. 5. January 27, 1893. No. 112.

The Good Samaritan.

By Rev. S. W. Cope.

The good Samaritan,
As he went on his way;
Showed mercy to a man in need,
Wounded and robbed that day.
Go thou and do likewise.

The thieves had stripped him bare,
And left him for half dead;
This good man, all his needs supplied,
Bound up his wounds that bled.
Go thou and do likewise.

He sat him on his beast,
And took him to an inn;
And waiting, watched him through the night,
As one of near akin.
Go thou and do likewise.

The morrow when he left,
He gave the host two pence;
And promised if he needed more,
To meet the whole expense.
Go thou and do likewise.

Go thou and do likewise,
Be neighbor to mankind;
To every nation, kindred, tribe,
The maimed, the halt, the blind.
The helpless sufferer.

S. W. Cope.

—o—

HERE AND THERE.

"It never rains but that it pours," says the old adage. Communications have been literally pouring into our office ever since new year, and still they come. This issue is given up largely to our correspondents, and we have some choice articles left over for next week. We hope our friends, will continue to favor us with reports of their labors and with short, crisp communication on live topics. Be sure to write plainly, and avoid abbreviations. If our contributors knew the time required for us to write out in full these abbreviated words before sending them to the printer, they surely would not be quite so sparing of time and paper.

From all quarters we receive words, of commendation for the "Methodist." Our friends tell us that it gets better all the time. Well, we are doing our best, under the circumstances, to make it one of the very best in the land, and we earnestly solicit our friends everywhere to unite with us in the good work.

During a recent trip to Missoula, Helena, Boulder, and Butte in the interest of our paper we heard great complaint of dull times. This is prompting some of our patrons, who feel that they must curtail expenses in every way possible, to withdraw their advertisements from the paper for a time. To make up, in part, for this loss, others have kindly consented to increase their rates. It is next to impossible to conduct a paper, especially a weekly religious paper, for a dollar a year, without some income from this source. Our friends will readily see the situation; the need of prompt action and of liberality in behalf of our enterprise. We have no fears. We are bound to succeed. But let everyone do his whole duty and help to roll up a large list of new subscribers. How many will respond to Brother Bell's proposition? Please let us hear from you at once.

While the Nation, rather the world, was listening to hear of Blaine's death, all at once the country was startled by the announcement that General Butler had passed away, Jan. 11th, 1893. His death was a great surprise, as no one seemed to know that he was ailing. He was a remarkable man. Possessing extraordinary talent, he was at one time or other on almost every side of every great political question. We suppose that in the South his name will forever be associated with silver spoons in memory of his New Orleans administration. We heard a lawyer from Mississippi, who was in Washington when the effort was made to impeach President Johnson, say that Butler's speech in arraigning Johnson was the ablest effort that he had ever heard before any court on earth. But brains without brawn—moral back bone—while it may attract and dazzle for a time will not win in the final engagement of life's great battle. Men must have the wisdom "from above," that is "pure, peaceable, easy to be entreated and full of good works." It is a character that wins in the outcome.

While out "on the wing" we spent a few hours at Boulder, hoping to see Brothers Clark and Squires engaged in a protracted meeting; in the dear old church there. But they were pressing the battle at Alhambra, where we had passed them without knowing it. We made the most of our time by visiting the homes of Sister Wade; Brother and Sister Taylor, Sister Curren and the parsonage, where we had a delightful talk with the inmates—sisters Clark and Warren. We met with numerous old friends and picked up a few mites for the "Methodist." There is much that we would like to say, but we cannot now. We saw and admired the improvements made by the preacher on the parsonage property, and heard that the church had lately been strengthened by several valuable additions.

It was here that we commenced our career as an itinerant in Montana by preaching to six grown persons one stormy November day, in 1871; here, at the home of Brother and Sister Holt, we lay sick for seven long weeks with "mountain fever" when life was despaired of by all, and here we afterwards succeeded in erecting a neat little church. How gratified to see the beautiful and growing town, now the county seat of Jefferson county, and how grateful to mark the growth of the little vine that was planted in the wilderness and watered with many tears. May nothing arise to mar the peace of hinder the growth of our cause of Boulder. May prosperity be within thy gates continually.

That was an enjoyable time spent with Britt, Alton and two other bachelors (at least they were "baching," they said)in the parsonage at Butte. "The old home isn't what it used to be—lively with pattering feet and prattling voices and the loving lullabies of admiring mothers—when Couey and afterwards Squires abode there. But like Brother David Morton, on a certain occasion, we rather enjoyed a meal or so where no woman's deft fingers had patted the panes. It reminded us of old times. But it increased our sympathy for those who are living in a way that the Bible says is not good for man to be—alone.

Brother Alton was raised in the town in which we more born—the only man we have met in the Northwest from the same spot of ground. How we talked, and talked, and talked till the wee small hours admonished us to desist. He is every inch a man, strong and robust in physique as well as in character, eloquent, energetic, and commands the respect of all. He was in the midst of a good meeting when the Spirit of the Lord was poured out. We reported the Epworth League growing and the work in a prosperous condition. We enjoyed a short visit with Brother Kemper and family. Sister Wm. Thompson, who was packing for a trip to California, and with Mr. J. T. Baldwin and family. In our rounds we secured a handsome list of bran new subscribers for the "Methodist," which of course made our joy complete.

The revival services at Stevensville continue. The Congregations are large and serious and a number of persons are being added to the church.

Thus far the winter hasbeen one of the finest that we have ever seen in Montana. At this writing there is no snow on the ground in the principal valleys. The roads are smooth and dusty, and it is just cold enough to give one a taste for healthful exercise. There is no wind, and it is simply delightful for winter weather.

We take pleasure in calling the reader's attention to our advertisements. We believe in co-operation, in helping those in this respect, who help us. We tell our friends, the business men, that we "do good unto all, especially those of the household of faith," and we consider those as belonging to the "household" who advertise in the "Methodist." They have faith in us, and pay their money to help us in our work. Let us see that their faith is honored.

—o—

Ashamed of our Looks.

The men found by Dr. Livingstone in Africa, who had never seen a looking-glass were surprised at their own ugliness when they saw his mirror for the first time. There are no doubt men in almost every Christian congregation who would blush with shame if they had but one glimpse of their own deformity in the great moral looking-glass of God's truth. —Selected.

CORRESPONDENCE.

FROM THE SUNNY SOUTH.

(By Rev. T. W. Flowers.)

Dear Methodist:—We arrived at the old home of Mrs. Flowers on last Wednesday, the 4th instant, after a visit of five days with our nieces in Natchez, Miss. Natchez is where the Mississippi Conference was held, beginning on the 14th of December, the day after I left Grantsdale, and closing the 18th, the day before I arrived in Fayette. I was very sorry that I did not get to my old conference in time to see my old friends. However, I met several of them who are yet in the active work, and one or two others who are worn out in the service of the church. Brother Ballard, who I visited while in Natchez, and who was once a faithful worker in the conference, is now prostrate and not able to be out of bed, or scarcely so. He has dropsy and heart trouble and has been thus afflicted for two years. Poor old brother! We was glad to see me and shake my hand once more. No hopes for him to be restored, but he will die happy and go home to rest. I also met Brother W. B. Lewis, my old friend, and heard him preach last Sunday. He is stationed in Natchez this year, and I anticipate he will have success in building up the church this year. He is a good preacher.

But according to my judgment religion is at a low ebb in the portion of country which I have visited. I have never seen a country so completely broken up and dilapidated as this is. Large farms once in a good state of cultivation, and producing abundant crops of cotton, corn peas, and potatoes, and other plants in the way of vegetables, to one's hearts content; now thousands of acres are growing up in almost all kinds of bushes which in some places make the thickest thickets I ever saw. Nothing looks natural. I cannot recognize scarcely any place, except the old dwelling house. How I long to be back in Montana at my work on Upper Bitter Root. I hope you are having success on the circuit. Give my love to the old friends, Your Brother.

F. W. Flowers.

Hamburg, Miss., Jan. 8.

FROM KEYTESVILLE, MO.

Dear Brother Stanley:—I have been studying about writing to you for the purpose of stopping my paper, but I could not consent to do so, for I love to hear from you out there, and I love to read your paper. My prayer is that the good Lord may bless his servants and people all over the world. When you read this scribble get your hymn-book and turn to the hymn commencing:

"Oh, for heart to praise my God.
A heart from sin set free," etc.

and there you will find the sincere desire of my heart. I want this to reach you in time to renew my subscription by the first of January.

Mrs. E. A. Adams.

(We are glad to hear from our sister, and to know that she enjoys reading the "Methodist" and is so interested in our Western work. Her letter reached us in ample time.—Editor.

FROM GALLATIN, MO.

Dear Brother—I have been sick and unable to go to the post-office, the reason that I have not sent you the dollar before. When the time runs out, if I do not send any more money, you may stop my paper. I will be 82 years old in June, if I live till then. I am very feeble. I do not expect any one has enjoyed the "Montana Methodist" more than I have. I there learned of the death of my last school teacher, Rev. Thomas Johnson, also our old minister, who has gone to rest. May God's richest blessings attend you and the paper, is the prayer of a true friend.

Mrs. J. D. Coulson.

(We do not expect to stop the paper so long as we are in charge of it and our dear mother in Israel is alive and wishes to take it. Her subscription is paid up to October, 1894, and if she is not able to renew at that time, we will find a friend who will do so for her. We rejoice that the "Methodist" has brought comfort to many people. The church owes a debt of gratitude to our venerable mothers in Israel that it can never fully repay. Their presence among us, their consistent lives, their faith, their hope, and their prayers are an inspiration to those of us who are now bearing the brunt of the battle or just buckling on the armor "Their strongest trials now are past, their triumph is begun." They linger in Beulah land, on the borders of the better world and are only waiting the call to "come up higher." Their conversation is in heaven, and they carry its very atmosphere with them. Let us strive to make their last years among us the brightest and happiest of all. "Eighty-two years old." How many labors, conflicts and trials, how much of valiant service to God and humanity do they represent. What a joy and crown of rejoicing will they bring "in the crowning day that's coming bye and bye."—Editor.

FROM BROTHER PARNALL.

Editor "Montana Methodist:"—merically the strongest, but it is Having hitherto, from some unexplained cause or other, failed to secure a single copy of the "Methodist" since coming here, I had purposed to delay sending another communication until I had first learned the news from the friends in Montana through its pages. There is now, however, such a blockade on the mountain wagon road leading to this locality as to prevent our newspaper mail from reaching us, that I have determined not to wait any longer lest some might erroneously think we had lost interest in the work and the workers from whom we were reluctantly compelled to part so recently. Having now spent nearly three months at this place, we have had sufficient time to carefully look around us and take our bearings, so to speak.

Geographically, Coquille City is situated on the Coquille River, a sluggish navigable stream which affords the most convenient highway for travel that is attainable, especially in the winter. The surrounding country is quite hilly and heavily timbered. Nearly all the available farming land is found in the river bottom, and but a few acres suffice to afford a living to an ordinary family—the farmers don't seem to make money very fast, some say they do not want to. Dairying and vegetable raising seem to be the most profitable, some kinds of fruit also do well, but the summers are not warm enough for the other varieties to mature perfectly. Lumbering and coal mining are the principal industries, but as the capitalists who operate these do not pay their employes in cash, money is exceedingly scarce and nearly everybody seems to be in debt, and quite content to remain so. There are about 800 inhabitants living in Coquille City, a good portion of them being juveniles. An academy conducted by the Seventh Day Adventists attracts a great many families to the town for the educational advantages that it offers. Three church buildings may be seen, one belonging to the Universalists, who formerly predominated here, another belonging to the Disciples, which for the present they are unable to complete, and the third, with a seating capacity of about 220, belongs to the M. E. Church South. There is but one liquor shop in town—a creditable showing so far as it goes, the lack of ready cash, however, largely accounts for it. I am the only resident minister, and supply all the regular preaching that the people now receive except on one Sunday a month when the M. E. preacher from Myrtle Point, occupies our pulpit whilst I preach at a country appointment. Next to the Adventists our church is nu- almost entirely composed of the weaker sex, some of whom are, however, very energetic and devoted. It seems to be fashionable here for the married men to relegate their religious affairs to the care of their wives, but even a great many of the latter prefer the ways of their irreligious husbands to those of their godly sisters. An unconverted father is bad enough in a family, but for the mother to be devoid of piety is indeed a calamity—I might say a disgrace.

Our congregations are good on Sunday nights. The attendance at the Sunday-school in the afternoon is also excellent. The pastor, when present, superintends. The Sunday-school we regard as the most hopeful feature of the work. We are now preparing for revival services to be held in conjunction with the second quarterly meeting, which is appointed for next Saturday and Sunday week. A mighty work of grace is needed here to stir this "Valley of dry bones", where so much infidelity, indifference, and worldliness prevail. May the Lord bestow it upon us!

But this does not look much like taking the rest that I left Montana for, some one will perhaps be saying or thinking. Well, thank the Lord, I have already had a rest—an outbreak of small-pox in town gave me a rest for about a month. Benefiting by that, and with the aid of the soft, soothing atmosphere here, exercising caution also in not overtaxing myself, I am now enabled by the blessing of the Lord to preach twice on Sunday and conduct the Sunday-school without suffering very much fatigue and weakness afterwards. The nervousness that so greatly troubled both Mrs. Parnall and myself has almost entirely disappeared in this quieting atmosphere. For all this we are devoutly thankful, although we are not yet so strong as to feel justified in throwing ourselves into church work with the unwise prodigality of energy that perhaps has sometimes been characteristic of us in the past.

This part of Oregon is pre-eminently Missionary ground. The people are, as a rule, very poor. The preachers and church buildings are comparatively few and scattering, even these cannot be sustained without help from the outside, and their number ought to be considerably augmented. Self-support cannot possibly be practiced here for many years to come, unless the country quickly improves financially.

We do not complain however. The "barrel of meal and cruse of oil" have no failed yet, and will not do so whilst we do our duty and trust in Elijah's God, as we mean to do. J. B. Parnall.

Coquille, Or., Jan. 4, 1893.

P. S.—Have you learned the sad news of the sudden death of Brother Ligon, the bright promising young pastor of our church at Corvallis? He was killed last week by the awning of a store falling upon him. The conference could ill afford to spare so useful a man as he was increasingly showing himself to be.

J. B. P.

Sunday School.

February 5, 1893.

Ezra VI. 14-22.

DEDICATING THE TEMPLE.

BY AMOS R. WELLS.

TEACHING HINTS.

The central theme of the lesson is the church. What makes a church? Why is a church to be prized? What services are due the church? What is required of leaders in a church, and of members as well? What is the value of Church ordinances? These five questions, drawn out of the experience of Zerubbabel's Jews and applied to our modern religious life, constitute a sufficient outline of the lesson. It would be best not to take the verses in order, but to raise these points, one after another, letting the scholars answer them first by reference to the lesson story and then by discussing modern conditions.

BLACKBOARD HINTS.

The temple is finished. Let us look back and see how it was built. It was founded on obedience, on teachableness. The walls were raised with enthusiasm. It was money and labor that put on the roof. The whole was crowned with prayer. Bring out these points by questioning, writing on the blackboard as you proceed the words, "Teachableness, Enthusiasm, Money, Prayer, Labor, Enthusiasm." Enthusiasm comes in twice, but it won't hurt to have a great deal of it. What do the first letters of these words spell? Yes, those are the things that made a temple in Zerubbabel's day, and make a church in our day. Let the leader show how these five things make a church by printing the words so as to form a neat outline of a church front TEACHABLENESS the base; ENTHUSIASM on each side the walls, upright and downright; MONEY and LABOR sloping up to form the roof, and PRAYER the spire pointing to heaven. Turn the board aside and see if the children can tell you what makes up a church, a temple.

EXPLANATORY NOTES.

ELDERS (v. 14). Zerubbabel and Jeshua and such "chief of the fathers." CYRUS, DARIUS, ARTAXERXES (v. 14). The first sent home Zerubbabel and his company, the second permitted this completion of the temple, the third, sixty years later, sent forth Ezra and his expedition. ADAR (v. 15) February; the last month of the Jewish year. PRIESTS IN THEIR DIVISIONS (v. 18). This was simply an emphasizing of an old system, introduced in its rudiments, at least, by David. There were twenty-four of these "courses," serving in turn for a week at a time. "LEVITES IN THEIR COURSES" (v. 18). The Levites were those members of the tribe of Levi who were not, as were the priests, of the family of Aaron. IN THE BOOK OF MOSES (v. 18). Moses, in Numbers, lays down the duties of priest and Levite, but not their division into courses. THE PASSOVER (v. 19). Review the original institution of the passover as given in Exodus, and compare the accounts of the famous passovers of Hezekiah's (2 Chron. 30) and Josiah's (2 Chron. 35) times, as well as the solemn fast, later, in the days of Nehemiah (Neh. 9). PURIFIED. (v. 20). From the ceremonial defilements described in Leviticus. THE FEAST OF UNLEAVENED BREAD. (v. 22). For an explanation see Exodus xii. 15. THE KING OF ASSYRIA, —usually referred to by the larger title, king of Persia.

COMMENT.

THE ELDERS BUILDED (v. 14). Probably the "elders" did no building at all, but were merely the overseers of the work. We need to learn, however, what Ezra well knew from experience, that the man who plans, directs, encourages, inspires, and bears the heavy burden of responsibility, is above all the true builders of any undertaking. It is the fashion, nowadays, to exalt the worker who does with his hands what he is told to do, and depreciate the worker who guides the hands of others. Each to his calling, as God has fitted him; but if a man wants easy work, let him be a subordinate.

THEY PROSPERED THROUGH THE PROPHESYING (v. 14). Men of spiritual insight and force are the most profitable citizens a community can count in its census. They may not own a mill, but they build the foundations on which all factories rest. They may not hold an office, but they make government possible. They may not own much property, but they have contributed to the coffers of every man in the community.

ACCORDING TO THE COMMANDMENT OF GOD.....AND.....OF CYRUS (v. 14). A strange conjunction, yet one constantly occurring. Some sceptics speak as if modern philosophy had discovered the thought of God's personal and direct moving upon and in humanity, upon good men and men not so good. On the contrary, no thought appears more frequently on Bible pages.

THIS HOUSE WAS FINISHED (v. 15). What did it mean, this finishing of the temple, that it should be the climax of half our quarter's studying, and of three books of the Bible? If it meant merely so many blocks of stone and so much wood and mortar, the time of the Jews and of us was wasted. But since it meant the establishment of a national centre, and that centre God, too much time can hardly be spent in the study of it, that we may learn how to give to our own churches' supremacy over the hearts of men. It is the loftiest thing done by men,—the true establishment of a true church.

ISRAEL (v. 16). It is no more Judah and Israel; sorrow and trial have welded the people into a united nation again.

WITH JOY (v. 16). It sometimes seems that an exile of months from our churches would be good for us, that we might learn to appreciate, at their full value, the blessings we enjoy there. Sometimes God sends this exile in the form of sickness, or the sickness of loved ones, and with what joy we return to the dear precincts! But why must we lose a thing before we learn its value?

AND OFFERED (v. 17). To be sure, most of these animals were "offered" by being eaten by the worshipers themselves; but that was all right since God commanded it. Sometimes our sacrifices to God are things given up to others; but often our loving Father calls upon us to give ourselves delights, in honor to him, and that he may rejoice with his rejoicing children.

DIVISIONS, COURSES (v. 18). If service is to be given to God at all, it must be service well ordered. It is very fine to talk about spontaneity and volunteers, and all that, but disorder is the poorest imaginable soil for spontaneity. The church makes a great mistake that distrusts methods and trusts to impulse, for impulses find in methods their best provocatives to action and channels for it. Things that move spontaneously are always things organized.

CHILDREN OF THE CAPTIVITY (v. 19). What access of life is given to old forms by new experiences! These returned captives were brought by their sufferings into a closer touch with Moses and his nation of freedmen than any intervening generation had felt. In like fashion, how dull and senseless seems the Lord's Supper and baptism, until we have died with Christ and risen into his life!

WERE PURIFIED (v. 20). We are all, now, priests unto God, and no most scrupulous law of purity is too strict for a Christian. That those who wish to see God must be pure in heart, all Christians agree; that comes first. But why not extend the purity into the smallest and least important matters, as minutely as Leviticus enjoins? Care that the hands should be clean, the finger nails unoffensive, the hair tidy, the clothes brushed,—is this too much to expect of every one who believes that his body is the temple of the Holy Ghost?

SEPARATED THEMSELVES (v. 21). There came in Nehemiah's time, a stern separation, that is the best commentary on the separation mentioned here. Wise men will look ahead, and when thay see that parting from anything that is going to be demanded in the future,—they will not go near it at all.

THE LORD MADE THEM JOYFUL (v. 22). While we praise God for the causes of our joy, let us praise him also for the joy itself, since he gives us that as really as he gives us those. —*Golden Rule.*

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There isn't a bit of religion in going without sleep at night to talk about your neighbors.

Our Intercessor.

How inspiring is the thought, that when Christ was upon the earth, He prayed for us. Just a few hours before his death, when his soul was burdened with its own sorrow, His unselfish heart remembered those whom He was about to leave. When asking God to keep them—to keep them from the sin that is in this world, He also said: "Neither pray I for these alone, but for them that shall believe on me through their word." But was this prayer for believers in general? No indeed; we are told many times, both by Christ and the Father, that He knoweth them that are His, and sweetly adds, "He calleth them by name." How assuring are the words, "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His," and "The Lord is good, and a stronghold in the day of trouble, and He knoweth them that trust in Him." How cheering are the words of the Good Shepherd, "I am the Good Shepherd and know my sheep, and am known of mine. My sheep hear my voice, and I know them, and they follow me." Yes, "many! O Lord, my God, are thy thoughts which are to us-ward." And how tenderly Christ said to Peter, "I have prayed for thee, that thy faith fail not." What a mighty fortress for our faith such assurances are!

With these assurances that Christ knows us, and also that He prayed for individuals, we can, with the greatest confidence, claim an interest in His prayer.

Jesus, in His divine wisdom, foresaw our weak condition. For, "He knoweth our frame, He remembereth that we are dust;" and therefore by His prayer sought to help us.

What strength, what grace, has come to us, in answer to His prayer! If we rejoice at the thought that the prayer of the righteous availeth much, how much more that of our blessed Redeemer!

But we do not need look back to the time when Jesus was on the earth, but we are taught, "He ever liveth to make intercession for us." And of the Spirit it is said, "He maketh intercession for us with groanings that cannot be uttered." O! how we need this divine help, we know not even how to pray, much less how to live a righteous life, but if we accept this help from Christ, it will encourage us, and fill our souls with an inspiration to "press toward the mark, for the prize of the high calling of God, in Christ Jesus."

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It is hard to believe that a man who doesn't agree with us can be altogether right in his heart.

There is no sound basis of power but honesty.—J. G. Holland.

——o——

God made the sun to give light, but he gave every man the right to put shutters on his windows.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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E. J. Stanley,
Business Manager.

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FROM BROTHER LEE.

"HEAVEN FEELS VERY NEAR NOW."

Townsend, Mont., Jan. 9, 1893.

Dear Bro. Stanley:—Our baby boy died Saturday morning, Jan. 7th. We buried him Sunday, by the side of his little sister. God has given us four, but has required two of them at our hands. It seems hard, but I realize that He has only taken them to a far better home than we can possibly provide for them. He was spared to us two months lacking two days. He was a sufferer five weeks of his earthly existence, and the last week was one of intense pain. Just as our baby was dying I received the sad news that my youngest sister, living in Oklahoma, died on the 27th of December. I have as yet received no particulars. I find God's grace a very present help. He who is able is an unfailing support in this trying hour. Mrs. Lee says that heaven feels very near. We need the prayers of our brethren.

Yours in His name,
E. L. Lee.

HOW THE BATTLE IS GOING.

FIELD NOTES.

By J. E. Squires, P. E.

Dear "Methodist": — Your weekly visits are much more satisfactory than when you came but twice a month. And I am reminded that we contributors must send more often if not so long. The Montana weather is perfect here, and has been for two weeks, before which time we had a few very cold days. The meeting was in progress at Bozeman and I had to spend the Sunday with Bro. Tabor, at which time the tide had arisen to a good point, but the exceeding cold weather well-nigh closed us out. Bro. Schaffer had come over to make the team as strong as possible, but we could not brook the elements and so we both left Thursday for our families, having seen little fruit of our labor. The meetings yet continue. I must here mention the heroism of a young brother Glasgow, whose home was in Kentucky, but has been some time in Eastern Montana, and has within the past few months yielded to the call to the Holy Ministry, and so written Bro. Tabor. Knowing that I was to be with Bro. Tabor until over Tuesday, and not being able to pay his way on the train, having loaned out the little money in his hand, walked over the range from near Chico, Mont., about 45 miles through deep snow and the thermometer at 18 degrees below zero. I think he will make a preacher—he is now with brother Warren, of Belgrade..

By special planning I spent Christmas day at home and held the Quarterly Meeting at Deer Lodge. This charge is moving along nicely under the careful pastorate of Bro. Britt. The beginning of the new year was given to Butte City, the service commencing Friday night and growing in interest to the close on Sunday night, at which time a crowded house met us. Bro. Alton is doing well at this most important center. My family accompanied me and we made our home at the good home of J. W. Kemper.

BOULDER, MONT.

R. S. Clark:—We have taken two into our church since conference. We have just finished painting the parsonage, inside and out, and a fence enclosing it is almost complete. The front, including one panel back on each side, is of pickets nicely prepared, and the rest is made of plank with a dressed face. The painting and the enclosure add much to the appearance and value of the property.

DEER LODGE NOTES.

We have just closed a very pleasant and profitable week of prayer service in connection with the other churches of the town. The meetings were well attended and served to revive all the churches participating in them in the great interests of the church universal. I must express my surprise that our Board of Missions should have selected this week as a week of prayer and self-denial in the interest of our missionary debt. In the first place it was to be expected that nearly all our churches in towns of this size and smaller would unite with other churches in a union week of prayer. In the next place, coming just after Christmas there is a general scarcity of spending money, owing to its free use during the holidays. It seems to me, if the week before Christmas had been designated it might have turned much of the money into the missionary treasury which in fact went for useless presents. We will not forget the missionary debt, but could not give it much thought during the week of prayer for all churches.

The second day of Jan. was made sad by the death of Bro. W. A. Hensley. He was a most patient sufferer for several months and is the gainer now we trust by what is our loss. Bro. Squires preached his funeral at our church and wrote the inclosed obituary.

Our second quarterly meeting embraced Christmas day. The quarterly conference was held the Wednesday night after. The reports at the conference were encouraging. We have a good Sunday School, alive Epworth League, an interesting children's meeting every Saturday afternoon, a working Ladies' Aid Society, and the Little Workers, managed by Miss Margaret Evans.

W. M. Britt.

Deer Lodge, Jan. 7th, 1893.

EAST COLUMBIA CONFERENCE MISSIONARY DEBT.

Brethren, the time is approaching which has been set for the "complete extinguishment of our Missionary debt." I know that each one of you likes that thought—complete wiping out of the debt. All our preachers and laymen heartily indorse the idea, and are ready to join in bearing their part. The ready response of those present at conference in subscribing so liberally showed their interest. The time for paying those subscriptions is now at hand. Every dollar paid now will reduce the interest the Parent Board is having to pay. Let us begin the new year by sending in this offering to the Lord's work. The amount asked of our conference is only $158. I hope we will not stop short of $200. To reach this latter amount will not require many offerings in addition to the amount already subscribed. How many will send a New Year's offering to this good cause? Who would fail to bear a part of this glorious burden? Are there not those who will send, some $10? some $5? some $2? and some $1? Any amount will help. One noble brother in our bounds, unsolicited except by his love for the cause, sent $100 for this cause about a year ago. He was not a rich man either, except in faith and good works. There are many who will do what they can, I trust. Send the amount on, great or small. The Lord will bless the giver.

To those who have subscribed, and all who will aid, send the money to the undersigned, at Spokane, Wash. If it is more convenient to some of you, pay to Rev. M. V. Howard. He will report to me, as I hold the subscription list. I will forward the money to the Treasurer, at Nashville, and will receipt for all amounts sent me and make report to our annual Conference Board next Conference.

Remember, brethren, this money should all be in the Treasure's hands before the 31st of March.

Reg. B. Swift, Conference Solicitor, Spokane Wash.

SPOKANE DISTRICT.

A sad note from Palouse City informs me that our dear Bro. J. W. Compton fainted in his pulpit last Sunday night. He is better now, I learn; able to sit up some. He had been very busy, preparing to hold revival services, which he had commenced that day. He was completely prostrated "from overwork and cold," the physician says. It is thought he can resume his work probably in two weeks. Prayers will be made by many, we trust, that this faithful pioneer of our work may soon be able to resume his loved employ.

This scribe began his second round last Saturday at Rockford, where he remained three days with the pastor, Rev. E. P. Warren, who is continuing the meeting. He is pushing the battle, with his accustomed vim and earnestness. The prospect was very encouraging for a fine revival. He is assisted by Bro. Simms, of the Cumberland Presbyterian church, and Bro. Gibson, pastor of the M. E. Church. When these good men begin the new year in an effort together in Christ's name for the salvation of souls we expect the Lord to reveal himself in mighty saving power.

Mr. Editor, one of my New Year resolves is, to do better in reporting to the papers our work. So I begin with a few notes this week.

Reg. B. Swift.

Jan. 6th, '93.

FROM SPOKANE.

Dear "Methodist:"—After a short delay I will again attempt to pen you a few lines.

The holidays are over and all have returned to their duties. We hope, Mr. Editor, you enjoyed your share of gifts, lots of turkey, and a pleasant Christmas. The church here is alive and at work, the pastor earnest and attentive and it is hoped, the revival soon to commence will prove a revival in the hearts of the members, and an awakening in the city, such as has never before been known. Our meeting will begin the 22nd of Jan. and Bro. Craig will be assisted by Bro. Shelton, of Dayton, and others.

Our Sunday School has elected M. F. Warren as Superintendent, also made several changes among the teachers and officers. Bro. Warren seems to begin as though he had always been adapted to the work, and trust our school will more than double its number this year of '93.

Bro. Compton, of Palouse, came up to have his eyes treated and consult a physician in regard to his recent ill health. Bro C. has quit preaching for a short time, and his illness tells greatly on his familiar face. We are very sorry to hear of it, and hope for him a speedy recovery.

Bro. Majors, a transfer from South Carolina, arrived in Spokane Monday night, en route for Volmer, Idaho, where he will labor the coming year. Bro. Majors is a young man full of intellect, and we welcome him to the West, and hope he may continue in good health, have good success, and find warm friends, and the "latch string hanging on the outside of the door that he may enter and find a home within."

Miss Della Dyer has, after 12 weeks of confinement to the house with fever, again resumed her usual duties as teacher and organist. We all welcome her back with her pleasant smile.

The Woman's Parsonage and Home Mission Society is doing good work here for our church. At the beginning of the new year the ladies gave a New Year's dinner in the Auditorium Store rooms, serving a delicious dinner of chicken, turkey, salads, cakes, jellies, pies and coffee, and lunch in the evening; everything being of the best quality and well cooked. During the day they voted on the most popular newspaper in the city, the "Chronicle" taking the lead by a majority of four. They presented the editor of the "Chronicle" with a gold pen as a token of good luck for '93. Our pastor was on hand smiling and sociable, getting acquainted and making things pleasant for all.

The dinner proved a success, both financially and edibly, making about $67.00 after all expences were paid, which the good ladies gave for paying for the parsonage furniture and other expenditures, leaving $8.00 in their treasury. We surely think they did well and hope "there is still more to follow."

They are having a union service this week at the Methodist Tabernacle, and last Sabbath the ministers in the city exchanged pulpits both morning and evening. Rev. Davies, of the Congregational, preaching for us in the morning and Rev. Beaven of the First Baptist preaching in the evening.

Bro. Skee is holding a meeting at Fairview and we hear is having good success. Bro. Majors goes to assist him. The Aid Society will give a dime social at Mrs. Cardwell's, Friday night.

"An Observer."

Spokane, Wash., Jan. 11th.

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FROM LEWISTOWN, IDAHO

At the last session of the Tennessee Conference, I was transferred to the East Columbia conference to follow Brother H. B. Terry on the Lewistown circuit.

We (my wife and I) left Tennessee November 27th, and arrived in Lewistown, December 7th. Since our arrival the thought has occurred to me that I could become partially acquainted with the "brethren" of this section through your paper. I want to say that I am highly pleased with my new work. Our people received us with warm hearts and open arms. We have a beautiful new church about twelve miles from town, the result of Bro. Terry's labors. Since our arrival we have been at work to organize a society in Lewistown, and bless God, I believe we are going to succeed.

The Hon. James Reid, Isaac Mounce, and others have gone into their pockets, and rented us a nice church and organ, ordered our Sunday School literature, one dozen and a half hymn books, twenty-five testaments, one dozen disciplines, and a great many other things which are too numerous to mention. God bless these good brethren. Brethren, we are laboring for the advancement of the kingdom of our Lord in these quarters. When you pray remember us, and in making up your number count us one.

W. B. Taylor.

We rejoice at receiving this cheering note from our brother. It has the right ring. He will not be long in getting acquainted. We shall count him one at least. May the Lord give him great success.

—o—

ISLAND CITY, OREGON.

P. M. Bell:—Since coming on my work we have been "tried as by fire." About two weeks before Thanksgiving day my wife was taken sick, but she did not give up until the day after Thanksgiving when she took her bed and for two weeks she was very sick. I was not able to be at my first senior meeting except long enough to assist in the Sacrament. On the night of Dec. 2nd she had a very severe attack and I thought she was dying. I sent for a good brother and sister and for two hours we worked hard, and were rewarded by seeing her recover from the attack. She is up now, but not very strong, and she is still under treatment Most of the time she was sick I had to do all the house work, besides waiting on her, several nights being up all night. But just as I was about to succumb to the strain I succeeded in hiring a girl who stayed with us two weeks Even though the strain was great I kept up my work, and was able to look after every interest. Through it all the Lord has sustained us, and wonderfully blessed us. It was the loving Father's hand that chastened.

You heard something of the condition of this work at conference, and when I came over here I found it had not been exaggerated, but the brethren rallied nobly at our call and came heartily to our help. There are yet difficulties to overcome, but many that seemed unsurmountable at first have melted away, and the old ship is getting out into the deep waters of God's love and grace, while the clouds over head are fast disappearing and a clear sky is being revealed. With the blessed Savior as our Pilot I think the old craft will avoid the "breakers;" and have a safe voyage this trip (year.)

Our congratulations have been good from the start and continue so. Just as soon as I arrived on the work I began praying, preaching and working for a revival, and I began a protracted meeting Jan. 1st which continues. There is deep interest manifested and we have had one conversion, a noble young lady. There are many persons attending our services who have never attended anywhere before, who, owing to the peculiar situation, have certain excuses to make, but the Spirit is working and I look for large results, if not now, then in the near future. I may close the meeting next Sunday or may continue a month, but when I close here I will begin another immediately at another of my appointments.

The stewards were quite liberal in fixing our salary at $500.00 and parsonage. Our finances to date are in fair condition and the prospect is quite good to meet them. Please send my "Methodist" to Island City, Oregon, instead of LaGrande at present.

P. M. Bell.

CHRIST AND THE POOR.

BY THE AUTHOR OF "THE PATH OF WEALTH."

This glad Christmas day brings good cheer to everybody, old and young, rich and poor, but it is especially a gladsome day to the poor, for in every Christian country their needs are carefully looked after during each recurring Christmas season. It is also the custom of those countries to give the inmates of their prisons and asylums right royal fare on Christmas day. This is the birthday of our Lord Jesus, and as His mission upon the earth was more especially to the poor and the outcasts of society, those who are endeavoring to follow in his footsteps, are reminded of their obligation to share their prosperity with those who are less favorably circumstanced. Christ is pre-eminently a friend of the poor. There are a great many things that can be said in favor of this proposition. From the beginning of His ministry and even prior to His birth, the information was heralded, that he was coming, or had come to the earth to bring gladness, peace and plenty, to the homes and the hearts of the poor. When God revealed through the Angel's visit to Mary and Elizabeth, that Christ the Lord was coming, it was made known to them that His mission was to be to the poor; that He was to bring food for the hungry, and light for those who were sitting in darkness. In prophetic utterance, hundreds of years before his birth, it was stated of him, that, He was to proclaim liberty to the captives, and to open the prison doors to them that were bound. In that wonderful outburst of holy eloquence, which sprang out of Mary's heart like sparkling water from an artezan well, on the occasion of her visit to Elizabeth, soon after the angel had revealed to her the fact, that she was to be the mother of her Lord, and in response to Elizabeth's congratulations, she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior..... He hath filled the hungry with good things; and the rich he hath sent empty away." This was the first utterance made concerning the mission of our Lord on the eve of his birth. God revealed to this holy woman, whom Jesus had chosen to be his mother, that his advent into the world was not to the rich, not to the learned, not to the kings and mighty men of earth, but to those who were sitting in darkness, and in the shadow of death; to those who were hungry, and in destitute circumstances. And each successive utterance concerning Jesus Christ, either from His own lips or from the lips of others, has been in harmony with this prophetic outburst of Mary his mother.

When John was born and the dumb tongue of Zacharias was unloosed, he too gave expression to similar sentiments, on the occasion of naming the babe, who was to be the forerunner of Jesus the Messiah.

This, too, was a prophetic utterance, full of rapture and holy inspiration, "And his father, Zacharias, was filled with the Holy Ghost and prophesied saying: Blessed be the Lord God of ISRAEL, FOR HE HATH VISITED AND REDEEMED HIS PEOPLE." And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation unto his people by the remission of their sins. Through the tender mercy of our God, whereby the day spring from on high hath visited us. "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

It seems that all who took part in conveying the glad news to earth, of the incarnation of our Lord, took special delight in emphasizing the fact that, His mission on earth was to the poor, and that it was a mission of gladness and liberty to men. Thus it was a part of the angel's song as they sang their glad carols over the fields of Bethlehem. They sang, "Glory to God in the Highest, and on earth peace, good will toward men." On Christ's advent into the world, the many were in poverty while the few had riches and prosperity. Anything but peace prevailed, for the world was covered with the dark mantle of sadness and sighing. Jesus Christ like a mighty conqueror, was coming to drive back the curse of poverty and darkness and usher in a time of peace, plenty and prosperity, and thus the angel's sang of Him on His advent to the earth.

The surroundings, and the facts in connection with his birth, also indicate that he was to make the cause of the poor His own cause. Thus, he chose to be born amid the lowliest possible surroundings; no child, however poor, could be born upon a humbler couch or in a more disagreeable apartment, and as the angel's said, "This shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger." Then Jesus selected persons in humble circumstances to be his parents, and among whom He was to spend the most of his days in the flesh. In His early manhood He worked as a carpenter, so that He might know what it meant to earn His living with the sweat of His brow; that from experience He might know how to sympathize with the sons of toil.

Hence in after life, those who were in authority said derisively, "Is not this the carpenter, and are not His brethren with us?"

When he had to make selection of helpers to preaching His Gospel, he did not go to the halls of learning, to the homes of luxury, or to the palaces of kings to select them, but He made choice of humble fishermen, and cast in His lot, fully and unreservedly with those who were called the poor of this world.

Another singular fact, but wholly in harmony with his life work, is that His preaching and teaching were largely addressed to the humbler classes. When he would form special attachments they were not chosen from the rich, but from those who were in the humbler walks of life. The people who flocked to hear him, and who waited upon His ministry for the most part were the common people. Hence it was used against Him by the priests and his other enemies that He made Himself "the friend of publicans and sinners." No other prophet, or messenger from God, had ever so fully identified himself with the common people as Jesus Christ. When we consider the class distinctions of Oriental nations and remember how sharp the lines were drawn between the learned and illiterate, between the rich and poor, or the aristocracy and democracy, we can the more fully comprehend the love of Jesus for the poor, and the wonderful courage which enabled him to carry out his life's mission.

So thoroughly had Jesus indoctrinated His followers with the spirit of His mission to the poor, and so fully did the Holy Ghost bring to their remembrance His words and works that the early Church was pre-eminently a Church composed of the poor. Then, too, a special department of the Church was organized for the express purpose of ministering to the wants of widows and those who were in necessitous circumstances. This is the record of its organization, Acts vi. 1:4. "And in those days, when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said. "It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." Hence the origin of the diaconate was in the needs of the poor, and its special office was to minister to their necessities. Here is a clear case made out that the mission and work of Jesus Christ, was not only to preach the Gospel of salvation to the souls of men, but it is also addressed to the salvation of their bodies, from want and destitution. If the modern Church had been true to the Spirit of her master, and had followed in the footsteps of the early Church, the good work now being done, by the various benovlent societies, would have been a part of her work, and by thus caring for the bodies of the masses she would have multiplied her power a hundred fold in saving their souls. I would like to ask, where can we find in the modern Church anything which corresponds with this apostolic diaconate? This part of Christianity has been neglected, and it is being done outside of the auspices of the Church, and to a great extent outside of the spiritual influences of Christianity. It is an astounding thing, that the Church of Jesus Christ has no organization, whose mission is to relieve the needs of the poor; to look after the temporal wants of her members, to lend a helping hand in time of need, to Christians, or to have in any way any direct interest in the temporal prosperity of her membership. By the example and mission of Jesus, by the spirit of His Gospel, by the example of the early Church, it is clearly the duty of the Christian Church not only to be a theoretical friend of the poor, but practically to organize, so as to help them with material, as well as spiritual blessings. How much better it would be if the time spent in the club room were spent in the Church, and if the provision made against sickness and death, could be received from the organized Church of God.

I have to remark in the next place, that the religion of Jesus Christ aims to banish poverty. While Jesus is a friend to the poor, He is an enemy to poverty. There is no virtue in being poor any more than there is in being sick, or being possessed of any other weakness. The love that Jesus has for the poor, is not a love of admiration, or of reward, but a love of compassion. Poverty is one of the results of sin, and Jesus Christ came to institute a philosophy, and a rule of life which will banish poverty. The relief of the immediate physical needs of the poor, is given to prevent suffering and to prepare the heart and mind for the reception of principles, which if followed, will remove the subject from the ranks of poverty, and place him in the ranks of comfort. There may be loyal followers of Jesus Christ who are poor in this world's goods, but the number is small, and they must of necessity be the exception and not the rule. Christianity is an effectual weapon against poverty to the individual as well as to the Nation. Any man who will comport himself according to Christian doctrine, and will be rue to its principles cannot long stay in the ranks of poverty; any more than darkness can hold sway where the light is shining. Christianity is the antipodes of poverty, for "Godliness is profitable unto all things having the promise of the life that now is."

Hence, while on the one hand Christ is a friend to the poor, he is the enemy of poverty; and the object of his friendship is for the purpose of making them rich. "For ye know the grace of our Lord Jesus Christ, that, though he was rich yet for your sakes he became poor, that ye through his poverty might be rich." And thus while on this glad Christmas day the hearts of Christian people go out in sympathy to the poor, and they help them to material good, for their immediate necessities, they can also offer them peace, plenty and happiness, for all time to come.

—o—

It is hard for God to do much for people who can't see that they have anything to be thankful for.

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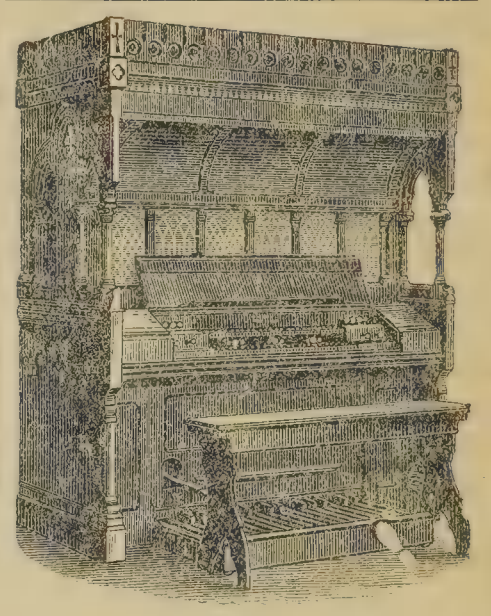

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Vol. 5. February 3, 1893. No. 113.

EDITORIAL.

THE SINFULNESS OF SIN.

—o—

One great source of trouble at the present day is the failure of men to realize the sinfulness of sin. Their minds are blinded by the god of this world. Their foolish hearts are darkened. They are so given up to the pursuits of life in its coarser, material conditions that their perceptions of spiritual truths are blunted. They may possess a kind of principle of honor among them in their relations to each other, much like the "code" among dualists, or the "Queensbury rules" among pugilists—a disposition to give every fellow a fighting chance for his life while an effort is made to knock him out if possible. Yet there is a great disregard of the claims of the higher spiritual law of God upon the heart and conscience. They have no "conscience for sins." They are dead in tresspasses and in sins. They wink at sin, roll it as a sweet morsel under the tongue, think it smart to commit it and clever to conceal it, if indeed they care at all for the latter. This spirit, that worketh in the children of disobedience, infects the very atmosphere in which we live. A preacher friend of ours once told us of the distress he felt because apparently he could not have the abhorrence for a certain kind of sin that it really deserved. We have to be on our guard and keep our heart with all diligence lest we catch the contagion. Recently [illegible] minister instructing [illegible] erning the process [illegible] was just after an [illegible] ade by another [illegible] importance of [illegible]. He wanted to ma[illegible] easy, and told them [illegible]d be Christians [illegible] easiness and inwa[illegible] they had heard abo[illegible]s. "Just resolve in t[illegible] be Christians, and t[illegible] version." We could not [illegible] ing our brother against [illegible] ger of such counsel. M[illegible] need much encouragem[illegible] this kind at this point.. [illegible] ust not heal lightly the h[illegible] he daughter of God's people[illegible]e must not be guilty of crying "peace, peace," when there is no peace—when sin unconfessed and unrepented rules in the heart. The proud Pharisee experienced no distress when he went into the temple, while the poor Publican was greatly troubled, stood afar off, smote upon his breast, would not even look toward heaven and cried,' "God be merciful to me a sinner." The latter, says our Lord, went to his house justified rather than the former. David was in great agony because of his sin. He was as one in a horrible fit, sinking in deep mire, and as one who had been smitten of God and all his bones broken. He cried mightily to God for pardon, for a clean heart, a right spirit and the joy of God's salvation which alone would fit him to teach transgressors and see sinners converted to God. Paul was doubtless passing through the same deep waters when it was said, "Behold he prayeth," and when he cried, "Oh, wretched man that I am, who shall deliver me from the body of this death?" Sin to him was a powerful force, a fearful reality, and, having tasted of its bitter cup, and felt the sting of its galling yoke, he never ceased with entreaties and tears to warn men against it, commending the truth to every man's conscience in the sight of God.

In proportion as we hate sin we will love righteousness. As we abhor that which is evil we will cleave to that which is good. And why not hate it and abhor it? What in all the universe of God so wicked, so loathesome, so vile? We talk of the sin of the anarchists in our government, and believe in visiting swift justice upon them, because they would do away with law and spread destruction everywhere. Every sinner is an anarchist in the government of God, and had he the power would produce the same result in the spiritual and moral measure. We laugh at the folly of the anarchist in trying to resist a strong government like ours; but the folly of every sinner is still greater, for it is only a question of time when his way will be hedged about and he will be cast into utter darkness. We have a perfect horror of the cholera and our government moves all the forces of earth and heaven at its command to quarantine against it, yet at the same time we harbor a thousand evils, such as lust, covetousness, gambling, Sabbath desecration, profanity, drunkenness and the liquor traffic, which destroy more people, body and soul, in one year than were ever affected with cholera since the landing of Columbus. The disobedient child that breaks a fond mother's heart by such ingratitude is styled a heartless wretch; yet who has not committed the same offense against a loving Heavenly Father? The great apostle has shown us in the seventh chapter of Romans that by the law is the knowledge of sin, and the commandment came that sin might appear exceeding sinful.

Truthfully and forcibly has it been said by Burkett in his notes upon this passage: From hence it follows that sin is therefore exceeding, yea unmeasurably sinful, poisonous and pernicious, because it kills men; and not only so, but it kills men by that which is good, to-wit: the law. That which was appointed for life becomes the occasion of death; consequently sin is the most villainous, virulent and deadly thing, that ever was in the world. Ah! sinful sin, hyperbolically and out of measure sinful, thou art a contempt of God's sovereign authority, a contrariety to his infinite holiness, a violation of his royal and righteous law, and the highest affront that can be offered to the majesty of the great and glorious God. Thou hast made man like a beast, like the worst of beasts, yea, sin is worse than the devil himself, than hell itself. Sin made the devil what he is. A devil and hell never had an existence till sin had one. God was never angry till sin made him angry. O sin! 'tis thou that makest hell to be hell; and the more sin the more hell. Well might the apostle then say here, "Sin that it might appear sin, worketh death in me, and is becoming exceeding sinful."

—o—

We do not have to be great in anything except faith to obtain great favor with God

HERE AND THERE.

Ex-President Rutherford B. Hayes died at his home at Fremont, Ohio, January 17th, 1893. While the circumstances under which the deceased was elevated to the presidency were very trying and such as to provoke bitterness and unpleasant criticism, yet in all pobability most men would have followed the dictates of party leaders just as he did. While he was not regarded as one of the most brilliant men, yet he possessed many excellent traits. His administration was characterized as just and impartial. He possessed a kindly nature, and won the respect of his political opponents.

The Montana legislature is having quite a time in the election of a Senator to succeed Mr. Sanders. The Democrats have a majority, counting the three Populist members, who are voting with them, but they cannot unite on a man. Mr. W. A. Clark, of Butte, has a decided majority of the Democratic votes, while the others are divided between W. W. Dixon and T. E. Collins. The Republicans vote solidly for Sanders. This thing of politics is an uncertain business. At this writing no one knows which way the cat will hop.

The weather in Western Montana is the finest in the memory of the oldest inhabitant, at this season of the year. The skies are like those of Italy, while the gentle zephyrs seem as soft and spicy as those we sing about on Ceylon's isle. We would advise our friends in such snowy and frozen regions as Missouri and Mississippi are reported to be, to emigrate to a warmer climate—Montana.

Dr. L. A. Steel, pastor at McKendree church, Nashville, has recently married. He and his bride have our best wishes for present and future happiness. The doctor has recently written some trenchant articles upon the subject of holiness. Would that we had space for the one that appeared in the "Southern Christian Advocate." Holiness is the great need of the church to-day.

The apostle says, "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Those professors of religion, whose spiritual state gives them no concern, have cause to examine the ground of their hope in Christ. Woe to them that are at ease in Zion.

Brother, what have you done towards the support of your preacher this year? Would he not have starved out if all had treated him as you have? It is time to begin to divide up the good things that God has blessed you with. Pay that thou owest.

A number of errors occurred in the columns of our issue, January 13th. In our editorial on education, speaking of the dislike begotten for manual labor, we wrote, "which they have come to regard as beneath their dignity". The types made us say, "have cause to regard," etc. In speaking of the palatial home of our Brother and Sister Clarke at Helena, the typesetter made us say, "political home" As we cannot read the proof, and our manuscript, like lawyer's writing, "ain't no print," it is impossible to prevent errors. Our readers will please make allowance.

ENCOURAGING WORDS.

Mrs. G. W. Shoemaker writes from Sheridan, Montana: Enclosed find three dollars for back pay and one more year's subscription in advance. Excuse my long neglect, but it is better late than never. We have a good Sunday-school at Sheridan, and also a Woman's Christian Temperance Union, and preaching every two weeks. The evil of intemperance seems to counter balance all the good. But we are striving hard to overthrow it. Pray for our success.

Joe Rosell, Florida, Mo.: Enclosed find $1 for the "Montana Methodist." We like it very much. We are having some mighty cold weather now, Jan. 13.

Our good brother, Rev. W. R. Cain, writing from Falls City, Neb., in December, renews and sends a new subscriber and says: I am glad that you have concluded to talk to us once a week. I do hope and pray that the "Methodist" will be a success as a weekly paper. God bless the paper and God bless the Montana Conference and make you a thousand fold more than you now are.

We are having good winter weather—snow 12 or 14 inches deep and mercury down to zero.

The only people who can be lost are those who will not decide to be saved now.

COMMUNICATIONS.

NORTHERN METHODISTS IN TENNESSEE.

By A. C. Couey.

Editor "Montana Methodist:—The caption above is one feature of a rather hackneyed subject as we all know, but having labored side by side with our Northern brethren in Montana, and knowing their sentiments toward the Southern Methodists, their estimate of the demands for our presence as a church, etc., I beg the privilege of a little chapter from my own personal observations on the above subject. Please have it understood that this is not "car window observation, nor second hand from negro porters, nor from prejudiced white folks.

IN CHATTANOOGA.

On my return from North Georgia last fall, I had several hours in this beautiful city of the mountains, forming the southern gateway to Tennessee. I put the time in as best I could. Among the places visited was the "U. S. Grant University." This building and grounds have a most prominent, commanding situation, on one of the very choicest streets of the city, and is as they say in the "Announcement for 1892-3," "all that could be desired." After looking at the grounds and the exterior of the building, which together are said to have cost $200,000, I went within and was cordially received in the office of Prof. Hooper, who is the principal. This reception was by his good lady, Mrs. Hooper, to whom I handed my card from "Montana." Making known my desire to "do" the University, she kindly took me from cellar to garret, from the laundry to the chapel. To my many questions, as many indefinite answers were made. I will not venture the reason of this indefiniteness, but would say the most charitable opinion, was that the dear good sister did not know.

Such became the embarrassment that she proposed to conduct me to Prof. Hooper's classroom, that I might interview him. This was done. After an introduction, I plied Prof. Hooper with a list of questions for general information concerning this University. From both Mrs. Hooper, and the principal, Prof. Hooper, I got the following: Boarders, about 40 or 50, day pupils from the city, a fraction less. Total in attendance less than 100; number in faculty I did not learn. Course of study—that which is embraced in the preparatory department and what would properly fall under an Academy course, and as well as I could gather, less than is given in the High Schools of Butte City. In addition to the above, Mrs. Hooper told me they had several (indefinite,) theological students; but that this department was not thoroughly organized. To sum up: This U. S. University has about half the pupils of "The Webb Bros.' School", at Bellbuckle, Tenn., but does not begin to touch its curriculum. The above are the facts as nearly as I could learn by diligent inquiry. On leaving I asked for a catalogue. I quote the "Announcement for 1892-3," page 5.

Chattanooga, the seat of the professional schools, medicine, pharmacy, dentistry, law, theology, technology and business college, and academic, normal, music and art departments, etc." Now, sir, between what really is, and what you would think from the "Announcement" there is a great chasm, difficult to span, without "enlargement on the truth." "Except the Lord build the house," etc. The truth of the whole matter is, they are making a miserable failure with that institution which they try to dignify with the high sounding title of University. We do not think that we do them any injustice to say that this is a "clap-trap method" by which to "draw" the unwary. I may give you another short chapter on this line at another time concerning their unwisdom at McMinnville and at Nashville. To point the moral: If our dear good Northern brethren are distressed about the waste of men and money by the Southern Methodists in Montana, why on earth can they not weep a little bit over their own folly. Our presence in Montana, or anywhere else West, is not the equivalent to their presence in Tennessee. When they can do for Montana what Southern Methodists are doing for Tennessee, then their present views may have the semblance of reason. Greetings to my former fellow-laborers.

OBITUARY.

Hensley—In Deer Lodge, Montana, Monday, January 2d, 1893, William A. Hensley, aged 58 years.

William A. Hensley, the subject of this sketch, was born in Scott county, Kentucky, April 30, 1835, and departed this life at his home in Deer Lodge, Montana, January 2, 1893, at 7 p. m.

For several months Mr. Hensley had been afflicted with a form of paralysis, which with some complications grew worse and worse until, in spite of the best medical skill and all that kind hands could do, his strong constitution yieded and he quietly passed away in the midst of his family and friends. He leaves a wife and eight children to mourn their loss, besides a great many friends who feel personally bereaved in his death.

His surroundings in early life were of the kind to develop in him those sturdy traits of character that always made him "a man among men." In his early manhood he came from his Kentucky home and taught school in Missouri and Texas. At the close of the war he came west and settled in Montana, engaging in mining at first and later in ranching and stock-raising, accumulating a good competency of property and making a record for honesty, sobriety and purity when such virtues were rare in this altitude.

In 1868 he married Lovina Hancock of Carroll county, Mo., and brought her to this country to share the cares and trials and victories of life with him; and to them was born the six sons and two daughters, nearly all of whom are grown and beginning to take a honorable places in the community.

W. A. Hensley was a generous, great-hearted man, who never suffered the hungry to go unfed from his door, or allowed anyone to suffer when he could alleviate pain. His intrinsic politeness was proverbial, and even when near the end, but permitted to sit up that he might breathe easier, he would rise or try to do so, to give a seat to a visitor, or remove his swollen feet out of the chair to let one coming in sit down.

The characteristic grasp of the hand was true to the last. But above all the man of a Christian faith; the son of a Methodist minister he accepted Christ as his Savior in early life, and while he did not live up to his duty and privilege, he never entirely slackened his hold and some months before his demise he was formally received into the church and partook of the sacrament of the Lord's Supper with his wife and friends.

He was sick a l[illegible] out any conscious[illegible] passed peacefull[illegible] a tired child going[illegible] its mother's bosom[illegible] re we know where [illegible]. He was a great s[illegible]ver of good music[illegible]e old-time hymns[illegible]ays of his sojourn[illegible] is now doubtless [illegible]he New Song of[illegible]he Lamb." May his [illegible]ildren all so live an[illegible]t last they may reunit[illegible]en family circle "no r[illegible]rt forever."

J. E. S.

Sunday School.

February 12, 1893.

NEHEMIAH'S PRAYER.

Lesson Text, Neh. I. 1-11.

GOLDEN TEXT.—Lord, be thou my helper.—Ps. xxx. 10.

TEACHING HINTS.

BY A. F. SCHAUFFLER, D. D.

Let the teacher remember that there were three "returns" of the Jews from captivity. One under Zerubbabel. Their chief work was the rebuilding of the temple. One under Ezra, and their chief work was the return to a stricter keeping of the law of Moses. And one under Nehemiah, and this time the chief work was the rebuilding of the walls of the city. The prayer that we study to-day was offered in captivity by Nehemiah, about ninety years after the first return under Zerubbabel. Bear well in mind the situation of affairs at this time. The temple was indeed finished; but the walls of the city were still in a mass of ruins, and the people therefore defenseless against their enemies. It is hard for children of this day to understand what a wall was to an ancient city; but they should be told that it was all in all, and a wall-less city was in mockery and derision.

All this time, far away in the land of captivity, lived Nehemiah, who by reason of his fidelity had been promoted to be cupbearer to the king. His position was one of great comfort, not to say affluence; for he lived in the palace, and had all that he needed for his bodily wants. Many men would have been content with this condition of affairs, and would have given little thought to the affairs of those who were so far away. Or, if he cared for them, it would have been in the way in which most people in our day care for the poor, by saying, "It is too bad, I am so sorry for them." But Nehemiah was not that kind of a man. His thought about Jerusalem, and longed for its welfare, so that it lay a trifle nearer his heart than any other earthly thing. When men from there came to his city, his first question was concerning the children of the captivity, and he inquired how it fared with them. Thus it came to pass that he heard from Hanani the evil tidings, which led his heart to mourn and his lips to pray. This prayer of his forms a large part of our lesson for to-day, and as it is a kind of model for all who pray in earnest, we may well study it.

1. IT WAS A STEADFAST PRAYER.

He did not pray for once, or twice, and then stop, he prayed on and on. For how long? For not less than four months. And this prayer was intermingled with fasting as well. This showed his intensity of desire. Though there was no sign during all these months of any answer that we know of, he never stopped, but kept up his supplication, assured that in his own time God would give him his desire, if it was for the best.

2. IT WAS A PENITENT PRAYER.

Read verses 6 and 7. He fully realized that God was not to blame for the condition of affairs that made him so sad. It was because the people had sinned, and his own forefathers among them, that all this evil had come upon them. If they had only obeyed the commandments of the Lord their God, captivity would never have been their lot, nor would they ever had to rebuild temple or walls. So he confessed the sins of his people, and his own sins as well, and begged for pardon and Grace from God.

3. IT WAS PRAYER FOR PERSONAL WORK.

This is apparent from the fact that he prayed for grace "in the sight of this man." That meant that God should so incline the heart of the king that he would permit Nehemiah to go up to Jerusalem himself, and help those that were in such distress. Of course he knew that he was not asking for a bed of roses to lie on when he wished to go to that afflicted city. But his heart's desire was that the walls might go up, and in that arduous work he craved a part, however difficult it might be. This is grand. Many people pray, "Thy kindom come," but they want it to come through the self-sacrifices of others, and the suffering of others, and are not willing to make any painful effort themselves to help on the answer to their prayers. Of one thing you may be quite sure. If you pray for anything, and are not willing to do anything to bring your prayer to pass, God will not put himself out much to help you. He who prays for a thing should want it so much that he is willing to do anything in reason to reach the fulfillment of his desire. Then he is likely to have his prayer answered.

4. HE PLEADED GOD'S PROMISES.

See verse 8 and 9. If God makes a promise, we may be sure that he will keep it, as soon as we comply with the conditions that he lays down. Nehemiah knew this, and so he dared to remind God of what he had said to Moses and the children of Israel many years before this. He "brought forth his reasons," and they were good ones. In this he set us a good example. When you go to God to ask for anything, have you any promise that he will give it to you? Then plead that promise, and see if he will not be faithful to it. But there are many who pray and yet be at a loss to quote a single passage of God's which they could use as an argument in their prayers. How they differ from this man in his captivity!

5. HE KEPT ON PRAYING, IN SPITE OF DIFFICULTIES.

Of these there were many. Had his desires been languid, or his faith weak, they would have been quite sufficient to lead him to stop praying after a few days. In the first place there was the king. He wanted such a man as Nehemiah near him, for he was one of the few whom he could really trust. In fact, the life of the king was in Nehemiah's hands, for was he not the king's cupbearer? And was not that office created just on purpose to protect the life of the king from poison? And would he be likely to let this peculiarly valuable man go away from his court? Second, there was the long journey; much longer, relatively, than a journey around the world in our times. And it was not a luxurious experience, like that of traveling in a Pullman car to-day. Third, there was need of many things to be given by the king before they would be able to undertake so great a work as rebuilding of the walls of the city. But, in spite of all these difficulties, Nehemiah kept on praying. As the Psalmist said, so could he say, "One thing have I desired of the Lord, that will I seek after." So Paul said in later times, "One thing I do." In all this, the captive of twenty-five hundred years ago set a grand example to us in these later days as to how to pray, in what spirit to pray, and how long to pray. Are you following that example?—S. S. Times.

A CASE IN POINT.

Here is a striking illustration of the last sentence of the paragraph above. Last fall a young minister was sent to a small town in a northwestern conference. There were several mills in the place in which from seventy-five to a hundred young men were employed. Most of the young fellows had come from other parts and had no regular home in the village. There were twenty saloons and several billiard parlors. In these dens the men spent most of their evenings. They paid over their money freely, and were treated with marked cordiality by the several saloonists and their employes. Did this not show thoroughly depraved tastes on the part of the young men? Probably so. But you must remember that they were far from home, and that no other doors in town swung open to their touch. One young minister had been in town only a few weeks before he fully took in the situation. Then he planned a solution of the problem. The church was located on the main street, and had a basement which had for some years remained unused. The sewage was imperfect, and the social services had been moved up stairs. Into this basement the minister went with carpenter, painter, and paper-hanger, and it was soon transformed into a clean, attractive room. Tables and chairs were borrowed, and some inexpensive appliances for gymnastic exercises set up. A number of daily papers were subscribed for. The best magazines found their way to the table. Some innocent games were introduced. An invitation was given all young men to make the basement their headquarters every evening. About forty accepted. The evenings passed pleasantly in reading, conversation, and gymnastic practice until it became the most popular resort in town. The young minister often spent an evening with his new friends, and strong personal attachments were formed. The saloon-keepers were robbed of much of their trade. They raved. They threatened. They tried to break up "that church club," as they sneeringly called it. Toward spring our young minister held revival services. Among the first to present themselves as seekers after Christ were two of the young men whose hearts had been so adroitly won. When the service closed he received eighteen of them into the church.

This is not fiction. It is history. Did the experiment pay? What minister could win a more signal triumph? The greatness of the victory does not now appear, nor will it for ages to come. These eighteen redeemed lives will touch other lives, and literal multitudes will be lifted up through influences which shall project through the years.—Epworth Herald.

The Best Words.

A loving word is always a safe word. It may, or it may not, be a helpful word to the one who hears it, but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh, or hasty, or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while he was yet with us. But there will never come into our hearts at such a time a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time. We have reason to be on our guard in our speech in most directions; but we can be fearlessly free in our loving utterances. Apart from any question of the good we do to others by our words of love, we are personally the gainers, for now and for hereafter, by every such work which we speak out explicitly; and we are sure to be the losers; now and by and by, from every such word which we ought to have spoken and failed to speak.—Sunday-School Times.

—Miss Indignant: "How careless you are! You have left all my plants freeze. If it wasn't for me, there wouldn't be a *green* thing in the room.—*Exchange.*

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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E. J. Stanley,
Business Manager.

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CHURCH NOTICES.

QUARTERLY MEETINGS, THIRD ROUND
HELENA DISTRICT

Great Falls, Feb. 18 and 19th; Townsend, Feb. 25th and 26th; Stevensville and Corvallis, Mar. 4th and 5th; Bitter Root, Mar. 11th and 12th; Willow Creek and Whitehall, Mar. 18th and 19th; Deer Lodge, Mar. 25th and 26; Butte City, April 1st and 2nd; Boulder, April 8th and 9th; Belgrade, April 15th and 16th; E. Helena, April 22nd and 23rd; Wallace, April 30th; Helena, May 6th and 7th; Bozeman, May 13th and 14th.

J. E. Squires, P. E.

—o—

—People who are really missed when away never appreciate their importance when present.

News From The Front.

LELAND, IDAHO.

W. S. Hornbuckle, P. C.: We are having a good meeting at Leland in our church. God is stirring the community for miles around, and the devil is mad. One bright conversion last night. Six accessions up to date, and more to follow. Pray for us.

—o—

WILLOW CREEK.

W. T. Goulder: My work progresses fairly well. The weather deterred the attendance some at Whitehall yesterday, but we had a good congregation and a pleasant service.

—o—

HELENA DISTRICT.

By J. E. Squires.

Deer Lodge, Mont., Jan. 18. '93.

My dear brother:— I am sorry you passed through my ground, and so near to me, and that I did not get the grip of your hand. Your weekly paper keeps you busy I suppose, and I am sure it will please the subscribers better than the semi-monthly. I trust we may circulate it enough to put it in the best financial condition. I have seen or heard from all of our men in the conference quite lately. Bros. Bramble and Flowers are away visiting their wife's people. Bro. Lee has lost his little boy and has the prayers and sympathy of all his brethren. Bros. Warren, Alton, Clark and Waggener are in revival meetings on their respective charges. Others of the brethren are helping these. Britt with Alton, Tabor with Warren Schaffer with Waggener, and your humble servant with Bro. Clark. Our Brother Noland is at work at Wallace, and I think will command that strategic point for our church. Bro. Goulder is moving well at Willow Creek, and has now with him our young brother Glasgow, who comes up from Bozeman for license at our next quarterly meeting there. Now I want here to state that our district conference is to be held at this place, and will convene about the last of March, date given later. I have asked Bishop Haygood to be present and we hope to have him. I expect to have a definite work assigned to each member of the conference, and we hope to magnify the occasion by having lively discussions on the most practical themes hope to publish the program soon in your paper. I subjoin the quarterly conference appointments for Helena District, 3d round.

—o—

FROM ISLAND CITY, ORE.

Jan. 16th, 1893.

Mr. Editor:—In your last issue of the "Methodist" you urged us to write while the battle was in progress. I intended to wait, but will not do so after that request.

Yes erday was a glorious time for us at Mass Chapel. At them orning service I received six into the church; five on profession of faith and one by vows. Three of them are noble young ladies and three others young girls about 13 years old. A very large congregation was present, and many eyes were wet with tears as hearts were touched, and souls felt the thrill of the presence of God. There are many more deeply convicted, but as yet have not yielded. The meeting has been in progress two weeks and will continue this week, perhaps longer. I have no ministerial help, but am assisted by my wife and others in the singing. Pray for us as I know you do. May the Lord continue to bless the "Methodist" and its editor.

P. M. Bell.

(My wife is about recovered).

—o—

FROM CIRCLEVILLE, KAS.

Mr. Editor:—Your little paper now comes to our home every week. It is small in size, but large in its make-up of matter. It gets better all the time. I hear it spoken of in the highest terms by all who read it. It is filled with just such matter as is interesting and helpful to the average reader. It is like the preacher's sermon—short but sweet.

We are having very cold weather. The ground has been covered with snow six or eight inches deep for over a month, though stock is doing very well. The corn crop turned out much better than was expected. A great many cattle and hogs are being fed, more than have been for several years previous, though times are hard and money matters close. But we hope for better times.

Our preachers, so far as I can learn, are doing the best they can under the circumstances. Our preacher, Brother Tillery, is like Bishop Marvin said of old Brother John Monroe at the conference at Kansas City in 1867. "He is just as good a man as he knows how to be, and he knows how very well." Brother Edwin Tull, who is on the circuit with Brother Tillery, is a nice young man and preaches very well for his practice. You all know Rev. T. C. Downs, our presiding elder. There is no discount on him. As Dr. McAnally once said, "he will do to hitch to."

I spoke of the hard times we are having. I suppose we will surely have better times now, as we have a new president and a new people's party governor of our state. When I was a boy I once heard one of my brothers, who was a Democrat, and old Cash Williams, a very strong whig, talking about the hard times we were then having. It was just after the election of old General Harrison. If a man got twenty-five cents for a day's work he was doing well and everything else was in proportion. It seemed that there was hardly any money in the country. Finally Williams remarked, "Well, Stanley, I am afraid there is not enough money in the country to last until Harrison can send it on." It seemed that the old man thought that Harrison would just send money on by the cart-load and distribute it all over the United States. So, I presume now our new president and our new governor, judging by what the politicians have told us, will send us all the money we need before very long.

Henry Stanley.

Circleville, Kan., Jan. 12.

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FROM POMEROY, WASH.

Pomeroy, Wash., Jan. 3rd, '93.

Dear Brother Stanley:—I am taking your paper and receive it every week. I am better pleased with it since it became a weekly than before, and I thought it good then. We live in a thinly settled country and have scarcely any preaching. Brother Gibbs has preached once for us and we enjoyed the sermon very much. But Brother Gibbs, you know, has a circuit large enough for four ministers, if the country was settled up thicker. He has to be on the fly to get around to his appointments and visit the people, which he does. (Thank the Lord for that—Editor.) He is holding a meeting at Paola, but we have not heard the results. We have Sunday School about half the year. We try to do what little we can. (We are glad of that. We know some of the discouragements and trials of living in a new and thinly settled country. We have been there, and received our first training in Christian work under just such circumstances. Be faithful, sister, and while doing the little things you may accomplish great things in the end—Editor.) It seems to me that the people ought to be stirred when so many are going down to ruin. There are many that have been raised to do right that have been led off and lost. Nothing but the grace of God can save such. O, may his saving power be manifested in our midst.

Sophia J. Moyer.

FROM WHITEHALL.

Mr. Editor:—Enclosed find five dollars to be applied to the payment of the missionary debt, the

amount assumed by our conference last fall. I regret that we have not more to send you. As Montana was the first conference to lead off in the proposed plan of liquidating the heavy debt hanging over our church, I hope we will be the first to pay the amount assumed. (Let all who subscribed say amen, and send us the money at once, and let as many more who did not subscribe do the same—Editor).

I was detained in Butte City on Friday and Saturday the 16th and 17 ult., as a witness in a mineral land, case, until after the train for Whitehall had left. Sunday morning I availed myself of the pleasure and profit of hearing Brother Alton preach a splendid sermon. His text may be found in Numbers, 10th chapter and 29th verse: "And Moses said unto Hobab. . . . We are journeying unto the place of which the Lord hath said, I will give it you; come thou with us and we will do thee good."

At the close of Brother Alton's sermon, which I think hard to improve, I took the afternoon train and arrived home in time to hear Brother Goulder preach a good sermon from Mark, 4th chapter and 37th to 39th verses, "And there a rose a great storm of wind," etc. Brother Goulder has evidently made good use of his time since he preached on this circuit four years ago.

E. G. Brooke.

—o—

WORLDLINESS IN THE CHURCH.

Mr. Editor:—After wife and the wee one recovered I find myself almost helpless again with rheumatism. Just how it will terminate I cannot tell. I hope it will not keep me from my beloved employ. We have not held special services yet, but will begin soon. The indications are very good now. Our church seems to grow in favor with the people all the while.

I do not know how it is up with you, Mr. Editor, but there is so much worldliness in the church in this section that it seems to be sapping the life out of the church. So many there are who have a name to live and are dead while they live. So many who are satisfied with their name on the church register. I have been useing some sledge hammer blows in that direction, and at that point. When I read the Savior's denunciation against this particular sin it makes me tremble to see how silent we have been in the past. Certainly God will hold us responsible for not crying aloud against this sin as well as any other. Our blessed Lord never did denounce the poor drunkard, nor the leper, nor even blind Bartemeus, nor the woman taken in adultery, but he drove with tremendous force the arrow pointed at covetousness.

Then how can we afford to do less and be true to Him who has commissioned us and sent us out to cast a light upon this darkened world? I hope he will spare me to continue to lift my warning voice against this dreadful sin so common among our church members. Some who never go to church on the Sabbath, to say nothing of the prayer-meeting and other social meetings of the church, are the ones who want the preacher to count the world and bait the church with a little flesh to catch men.

What a pity! O, how we need a revival of the ministry of the axes! A John the Baptist or a Luther to preach against these sinners regardless of their position in the church or State, or their pocket books. We are glad to welcome our new transfers to our conference, while we regret to give up any one.

God bless you and the "Methodist". Send mine to Leland, Idaho.

W. S. Hornbuckle.

THE BITTER ROOT NURSERY.

We take pleasure in calling attention to the advertisement of Mr. Thos. Burrough, nurseryman, in another column. He is our neighbor and is honest and reliable. We think that he can do better by customers in Montana who wish to set out shrubbery, shade or fruit trees than those nursery men who sell by agents and have to ship their trees such a long distance. Let our friends who wish to beautify their homes or set out an orchard send one cent and get his price list.

—o—

A REMINISCENCE.

Dear Bro. Stanley:—Your reminiscence in a late number of the "Montana Methodist," of the Waterville circuit, calls up many events of the dead past. Some of these events are pleasant to look back upon, others are not so. In 1860, the "Big Blue Mission" embraced all of northwestern Kansas, west of Circleville, and of course it embraced all the territory in the vicinity of Waterville. As Big Blue Mission was my first pastoral charge everything in connection with that country, as it then was, is indelibly fixed in my mind. The circuit extended from the Kansas River on the south to the Nebraska line on the north, and from Soldier Creek on the east to the Republican River on the West. One of my appointments was at the home of Sister Hamilton, who lived near Blue Rapids and not far from the present town of Waterville. Sister Hamilton lived in a cabin, but her presence made it a palace. You must remember, that we had neither church nor school-house in all that country at the time of which I write, and our only show was to preach in cabins or in groves. I have seen this cabin so filled with people that my only chance for a pulpit was to stand at the back of a chair. Some of the richest experiences of my life, are in connection with this cabin work. It sends a glow over my soul now, as I call up the seasons of grace and power manifested on these precious occasions, in the days that are past and gone.

In a grove on the very banks of the Blue River, we held one of the best meetings I have ever enjoyed. This was in August, 1861, Rev. P. W. Duncan, who is now a worthy local preacher in our church, was my colleague, and assisted in the meeting. The Holy Ghost fell upon the congregation, and many found the Lord. Bro. Hamilton was converted at this time, and many others who have long since gone to their reward.

In this same grove in 1862, we had an experience of a different kind. We had gone out to assist in a meeting held by Rev. J. O. Foresman, and Rev. P. W. Duncan, and the meeting was progressing nicely. On Sunday afternoon as we were trying to preach, a United States officer, with his squad, came into the congregation, Land while the soldiers stood at our side and held over us the flag of our country, the man with the shoulder straps sat just before us and busied himself writing. The very moment we ceased talking, the man in uniform approached us and handed us the note he had written, which read as follows: "Rev. Mr. King, Dear Sir, You are hereby requested to pray for Abraham Lincoln, President of the United States, for the supression of the rebellion, and the success of the Federal armies." We told him plainly that if the soldiers desired us to pray for them, we would gladly do so, if they would make a personal request, and that we should be more than glad to pray for Mr. Lincoln on the same conditions, but to offer a dictated prayer to Almighty God we never would. We fully expected that our stubbornness would put us in durance vile, but after laughing at our folly, he permitted us to go on our way rejoicing. It did not take long for three Methodist preachers to saddle up and get from there. We crossed the Blue River at Blue Rapids and headed for Fancy Creek, passing over the ground where Waterville now stands, we did not let up until we reached the hospitable home of Bro. John Randolph.

We did not visit that part of the country again until 1870. It was in this year that the Western Conference was organized, at which time we were appointed to the Atchison district, which of course embraced all the territory above alluded to. It was during this year that the Waterville Church, to which you refer, was completed, and while we were on this district, we had the very great pleasure of dedicating it to the worship of Almighty God. Bro. P. R. King, Bro. Cox, and Sister Hamilton, together with many others, were present on that occasion. Most of those dear friends sleep now, but in the day that has "no night" they shall awake in His likeness. May you and I be there.

Joseph King.

—o—

Half-conscious Duty.

Professor Drummond tells the following story in the illustration of a sense of duty: "There was in Glasgow a boy apprentice to a telegraph lineman who told me this himself. One day this boy was up on the top of a four-story house with a number of men fixing up a telegraph wire. The work was all but done. It was getting late, and the men said they were going away home, and the boy was to nip off the ends of the wire. Before going down they told him to be sure and go back to the work-shop when he had finished, with his master's tools. The boy climbed up the pole, and began to nip off the ends of the wire. He lost his hold and fell upon the slates, and slid down, and then over in the air down almost to the ground. A clothes-rope stretched across the "green" caught him on the chest and broke his fall; but the shock was terrible, and he lay unconscious among some clothes upon the green. An old woman came out; seeing her rope broken, and the clothes all soiled, she thought the boy was drunk, shook him, scolded him, and went for a policeman. And the boy with the shaking came back to consciousness, rubbed his eyes, and got upon his feet. What do you think he did? He staggered, half blind, up the ladder. He got on the roof of the house. He gathered up his tools, put them into his basket, took them down, and when he got to the ground, fainted dead away. Just then the policeman came, saw there was something wrong, and carried him away to the infirmary, where he lay for some time. I am glad to say he got better, and is now doing well. What was his first thought at that terrible moment? His duty. He was not thinking of himself; he was thinking about his master. That is what the Christian ought to do."

Light in Darkness.

The fire burns low, the shadows gleam and fade,
And darkness lingers where the sunset played;
A hand of silence on my lips is laid—
I cannot find the light.

The eager longing fills my clouded breast;
I wait the coming of a heavenly guest;
Thou who of old in Bethany didst rest,
Tarry with me to-night.

With goodly fare my table is not spread,
Hot tears have mingled with my wine and bread;
I cannot pour upon thy blessed head
The spikenard rare and sweet.

But if my few poor gifts Thou condescend
To take, Thy taking worthiness will lend,
And I will pour my soul out, O my Friend!
Like Mary at Thy feet.

I strain my gaze now for one gleaming star,
I sit in darkness with my door ajar,
That I may hear Thy footsteps from afar,
The footsteps of my King!

And I do hear, though clouds Thy visage hide;
I reach my hand out thro' the shadowy tide
Of doubts and fears, and on the other side,
Lo! it is clasped in Thine!

I shuddering, feel the nail prints in the palm;
But O, the wounds drop healing, and a balm
Of tenderness that blesses with a calm
Of peace and love divine.

—Mary Lowe Dickinson, in "The Silver Cross."

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The Story of a Hymn.

More than half a century ago a young girl was praparing for a grand ball to be given in her native town. Full of gay anticipation, she started out one day to her dressmaker, to have her a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the greeting that passed between them he learned her errand. He reasoned aud expostulated, and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head upon her pillow only with the returning light, she was far from happy. In all the pleasures there had been a thorn, and now conscience made her wretched. The pastor had always been a loving, and cherished friend, and her rudeness to him rankled in her breast. More than all, the truth of his words came to her heart, and would give her no rest. After three days of misery, during which life grew almost insupportable, she went to the minister with her trouble, saying:

"For three days I have been the most wretched girl in the world, and now, Oh that I were a Christian, I want to be happy. What must I do?"

We need not be told that the pastor freely forgave her for rudeness to himself, nor that he joyfully direted her to the true source of peace.

"Just give yourself, my child, to the Lamb of God, just as you are." This was a new gospel to her; she had never comprehended it before.

"What! Just as I am?" she asked. "Do you know I am one of the worst sinners in the world? How can he accept me just as I am?"

"That is exactly what you must believe," was the answer. "You must come to him just as you are."

The young girl felt overwhelmed as the simple truth took possession of her mind. She went to her room knelt down, and offered God her heart, guilty, vile as it was, to be cleansed and made fit for his own indwelling. As she knelt, peaceful, overflowing joy filled her soul. Inspired by the new and rapturous experience,she then and there wrote the hymn beginning:

"Just as I am without one plea
But that thy blood was shed for me,
And that thou bid'st me come to the,
O, lamb of God, I come."

Little did Charlotte Elliot think of fame,or of the immortality of the words she had written. It was simply putting her own heart on paper; and the hymn, born of mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.

Charlotte was possessed of literary gifts, and when the editor of the "Literary Remembrances" died she took charge. In making up her first number, she inserted several of her poems anonymously; among them was "Just as I am." It immediately attracted attention, was widely copied, and passed into the hymnology of the Church.—Selected.

——o——

Intercession.

When Dr. Doddridge lived at Northampton there was a poor Irishman condemned for sheep stealing. In those days the statue book of England was cruel. He scarcely thought that there was proof of the man's guilt, and he believed in the book that teaches that a man is better than a sheep. He traveled, toiled and tried hard to get the man a reprieve, but unsuccessfully; he came back and the man was hanged. On the road to the execution the convict got them to stop the cart just opposite Dr. Doddridge's house, and kneeling down, he said: "God bless you Dr. Doddridge; every vein in my heart loves you, every drop of my blood loves you, for you tried to save every drop of it." There was a man! What love he has for the intercessor who has failed. But Christ has succeeded, and what a price he has given. O that every one would feel this, and be led to exclaim, "Every vein of my heart loves thee, O Christ, every drop of my blood loves thee, for thou hast died to save me."

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The Opium Traffic in America.

The traffic in opium, which is being carried on at this port, is a great disgrace to our nation and govornment. It is on the increase year by year, in spite of heavy import duties and municipal taxes. Last year 63,189 pounds of prepared opium paid customs duties amounting to over three-quarters of a million of dollars. This year it is evident we are going to break the record. From January 1, 1892, to July 8th, there have been regularly imported at this Customs House 49,856 pounds of smoking extract. At this rate, by the end of the year, we shall have imported nearly 100,000 pounds of the opium extract, yielding a revenue to the Treasury of the United States of $1,200,000 from a form of the drug only used for smoking. Besides this there is a great deal of opium smuggled into the country and illicitly prepared in this country. That all this opium is consumed by Chinese is simply impossible, and the conclusion is beyond doubt that the greater part is used by white people, amongst whom opium smoking is fast becoming a vice.

A short time ago petitions were signed by the people of our churches, and forwarded to Congress, urging both houses to take the matter up, and pass a law forbidding the importatiou, manufacture, and sale of the extract of opium under heavy penalties, and authorizing the officers of the law to destroy all forms of the drug prepared for vicious indulgence wherever found. Letters were received from the President, Secretary of Treasury, Speaker of the House, and our representatives in Congress, all promising their favorable consideration. Two months have passed, but nothing, apparently has been done.

Dr. Hammond pushes a series of vigorous resolutions through the General Conference on the subject, and other religious and philanthropic societies have done the same. This is good so far, but it is evident we have not sufficiently influenced public opinion to carry our point, and agitation will have to be kept up long and loud before Congress takes action. Meanwhile the evil is growing. More opium is coming in every month. It is being smuggled in, the extract is being manufactured in our cities, and so lucrative is the trade becoming and so growing the demand that it is actually proposed to grow the poppy in our valleys, and manufacture it here. When that day comes,opium will be a recognized industry, American capital will be invested in its manufacture, and it will be difficult to do anything in the way of reform. Now is the time for action before American prople and American capital get interested. At present the only difficulty is to arouse the great, lazy, selfish public to shake off and crush this insidious evil before it gathers sufficient strength to enslave our race, and overwhelm us as a nation. F. J. M.

——o——

Pitiable Mothers.

Of all classes of people to be pitied in this world it is the mother who has a wayward daughter, As a general rule such a calamity falls to the lot of a meek little woman, a diffident creature, who would suffer any amount of torture rather than face a scene with her unruly daughter, and thus the girl comes out victorious in every word scrimmage with the tired, patient mother. Mothers must meet unflinchingly the duties God has placed upon them, and remember that in their hands lie the future of their families for weal or woe. It is expected that they love their children dearly, but that should not be an impediment to their correcting them when they stand in need of it. In their infancy all they have to do is to cry for what they want, and the weak mother granting it will plant the first seeds of the evil which is to bear such bitter fruit. In girlhood the daughter soon learns that her mother's will is a matter of very little consequence; a little teasing and the point is gained. And when she arrives at womanhood, ah, then your trials begin. You begin to learn the truth of the old adage that "when your children are little they tread on your lap, but when they grow older they tread on your heart."

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Spurgeon on "Down Grade" Theology.

The preaching of Spurgeon was of the old positive, scriptural sort,without any accommodations of it to modern science or progress. Here is the way he once talked in a sermon about the "down grade" theology of some modern preachers:

"When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into possibilities, and treat verities as mere opinions. When you see a preacher making the gospel by degrees and miserably less,till there is not enough of it left to make soup for a sick grasshopper, get you gone. . . . As for me, I believe in the colossal; a need deep as hell and grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement, infinite love and mercy, an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ."

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Whole Heartedness.

Dr. Talmage describes the sight he saw of boys bathing in the morning. One of them just dipped his toes in the water, and cried out, as he shivered, "Oh, it's so cold!" Another went in up to his ankles, and declared that it was fearfully chilly. Another ran to the bank and took a header. He rose all in a glow, his blood all circulating, and he cries, "Delicious! What a beautiful morning. I am all in a glow. The water is splendid."

That is a boy for enjoying a bath!

You young Christians who are paddling about in the shallows of religion, and dipping your toes into it, you stand shivering in the cold air of the world which you are afraid to leave. Oh, that you would plunge into the river of life! How it would brace you! What tone it would give you! In for it! Be a Christian out and out. Serve the Lord with your whole being!

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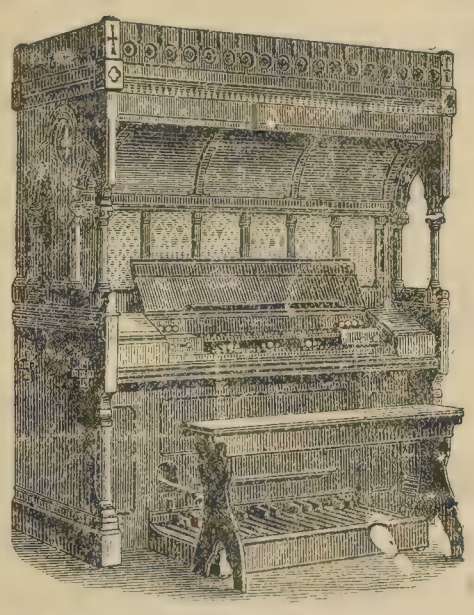

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EDITORIAL.

A CRYING EVIL.

Our moral sense was greatly shocked the first time that we saw the words, "Licensed Gambling House," printed over the door of a public house, and we have felt a sense of shame at every such scene since that time, whether the words were emblazoned in gold over the door of a fashionable saloon on main street, or daubed with lamp black in front of a low dive down town, or over a cross-roads country store. We suppose that the object of the law-makers in requiring such a sign was to compel dealers to advertise their business. But, alas, it advertises entirely too much for the good name and character of our commonwealth. It proclaims to the passer-by not only the fact that individuals are here engaged in the debasing business of getting money without giving value received, in corrupting the morals, receiving the habits, blighting the hopes and destroying the happiness, the fortunes and the lives of men, but that the state, composed of the men who are the bone and sinew of the country, in which is represented the patriot, the philanthropist the Christian, is a partner in this awful business. It not only gives license permission to the perpetrators of all the horrible crimes of the gambling hell, but it actually receives part of the income from the debasing business.

The great majority of the leading papers of the land united in the war against the Louisiana Lottery, and there was universal joy when the vile monster was throttled. But is not the gambling vice more debasing and destructive to character and fortune than the lottery could possibly be? It is wrong in principle, it cultivates dishonesty, and a greed for gain that is working wide pread ruin even in business circles, to say nothing of its demoralizing influence. Men—and even women—patronize pooling places, deal in futures, and gamble in public and in private. It has gotten to such a pass that even a church sociable can hardly be made interesting without some game of chance is introduced something near akin to if not downright gambling. It is the spirit of the age, and seems to be in the very atmosphere we breathe. If it continues there is no telling what the end will be.

One reason for all this is the "license" system. This takes away the odium that would otherwise attach to the vice. It gilds it over with the endorsement of public approval, and makes it respectable. The young man sees the great seal of the common wealth, with the signatures of these high in authority, printed at the entrance of these "hells," and if we call the proprietor to account for debasing our boys, he flaunts his license in our faces and points to the shekels in our tills and shouts with defiance, I have paid for the privilege."

Men talk about "regulation." You might as well talk about regulating a den of rattle-snakes or a band of hungry hyenas as to regulate a saloon or a gambling hell, or any other vice. Let our statutes put the stamp of infamy upon these iniquities as it does upon murder and theft. Let them be driven form the fashionable corners both in city and country places. It is weakness and folly to say that because men will practice such things, and do it secretly, therefore we had better put the stamp of approval upon them and give them the chief places in our commercial centers and share in the profits. This is acknowledging our inability to uphold the right; doing just what the devil wanted the Son of God to do—acknowledge his authority and go into partnership with him. If men are determined to persist in pernicious practices let it be under cover of darkness—away from the public gaze, and at the risk of penalties in proportion to the same. It is high time that the moral sense of the better element of our country was asserting it self in such well found statutes as shall cause these common vices to be less brazen, and as shall tend to drive them back to that pit of darkness from whence they come.

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THREE GREAT MEN GONE.

How are the mighty fallen and how rapidly are the men who have figured prominently in the affairs of our country, in both church and state, being called away. But recently we noticed the deth of Gen. Butler and Ex-President Hayes, and now we chronicle the departure of three others—two statesmen and one minister—who rendered distinguished service to the people of our country each in his sphere, and whose removal from earth will be widely and deeply mourned.

Justice Lucius Quentius Cartius Lamer died at Macon, Ga., the 23rd of January. He was born in Putnam Co., Ga., Sep. 17th, 1825, and graduated from Emory College when twenty years of age. He took an active part in the war on the Southern side, was a member of Mr. Cleveland's cabinet, as Secretary of the Interior, and was afterwards appointed Justice of the Supreme Court, by Mr. Cleveland. He was member of the M. E. church, South, and Rev. W. A. Chandler, presided at his funeral.

Bishop Phillips Brooks, of Boston, Mas., died the same day at Boston. He was born in Boston, Mass., in 1835. He afterwards graduated at Harvard College. He was a man of broader mind and more liberal spirit than most of the leading men of his denomination. He had a great intellect and a heart that took in the world. He was too great to belong exclusively to any one organization. He was claimed by Methodists and Presbyterians as well as by Episcopalians. It is said that during the Moody meetings in Boston some years ago, he would go at the noon hour and hold short talks with the workmen in the shoe factories and kneel with them in the shavings and pray without book or gown. He was a bachelor. His "Lectures on Preaching," delivered before the Yale University, had a wide reading, as did all his contributions to the press.

Gen. James G. Blaine, after a protracted illness, breathed his last on Friday, the 27th ult. He was considered by many as the typical American. He was one of America's great statesmen, and in the mention made in after years of his career, his name will be associated with those of Clay and Webster. His personal magnetism was great and he drew to himself friends who were willing to make any sacrifice for him. Now that he is gone, his former political opponents vie with each other in complimentary tributes to his virtues. He was, if we mistake not, a commmunicant of the Presbyterian church, and not a Roman Catholic, as was commonly believed.

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REV. W. H. HOWARD AND WIFE GONE.

While our pen is busy chronicling the death of dear friends near home and distinguished statesmen abroad here comes the "Pacific Advocate" announcing the departure from earth of Rev. W. H. Howard and his noble wife, of Pendleton, Oregon. Brother Howard was a supernumary member of the Columbia Conference, but lived in the bounds of the East Columbia Conference, and last year filled the vacancy made by the sickness and removal of Brother R. G. Isabel. He occupied the parsonage at the time of our visit to Pendleton, where he and Sister Howard gave us a cordial welcome. He was the father of Rev. M. V. Howard, the presiding elder of Pendleton District, and Sister H. was the sister of Rev. A. B. Wilson, of the Memphis Conference. He was a devout Christian, whole-souled Methodist, and an ardent lover and able defender of his church, in the service of which he and his companion had spent all the fortune acquired in early life. We count it a great pleasure to have been entertained in the home of this venerable couple, who have been greatly honored in the children they have raised and given the church. We sat spell-bound for hours and listened while our brother related in brief the story of his eventful life, his trials and triumphs in California and Oregon, where he contended earnestly for the faith once delivered to the saints, and of the times of refreshing he had experienced in the service of the Lord. He was a man of positive character, ardent temperament and apparently as artless

as a child. He received us into his confidence at once, went with us in a house-to-house canvass, for subscribers for our paper, heading the list with his own name, accompanied us to the depot, and with a hearty grasp of the hand bade us adieu and gave us his parting blessing. We cannot keep back the tears as we pen these lines. We love and honor the memory of the noble men and women who have not only sacrificed their earthly possessions, but have counted not their own lives dear unto them as they have thrown themselves into the breach and battled bravely for the truth and the right here in the Northwest during the thirty or forty years just past. Their reward is on high.

Brother W. H. Howard was born in Tennessee, August, 1824, and in 1842 was happily married to Miss Margaret Wilson. They celebrated their golden wedding last February, and within two weeks' time from December 26th, 1893, (the day that our brother was taken) they were reunited on the other shore.

We extend heart-felt sympathy to our Brother M. V. Howard and the other members of the family in their deep affliction and sorrow. Surely they have a rich legacy left them in the pure and blameless lives and triumph faith of such parents, and a wonderful incentive to press onward to the "land that is very far away."

"We are traveling home to God,
In the way our fathers trod;
They are happy now and we
Soon their happiness shall see."

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BOOK AND PERIODICAL NOTICES.

The "Sunday School Missionary" is a newsy little sheet of eight pages published by the American Sunday School Union in the interest of missions. The January number now before us gives much interesting information from the home mission fields throughout our country.

If you want to find out all about the great Fair at Chicago send to J. H. Campbell, 159 and 161 Adams St., Chicago, and get the "World's Columbian Exposition, Illustrated." It is a monthly publication of 20 pages and contains elegant illustrations of the principal buildings and the grounds and will give a complete history and description of this wonderful exposition. It advocates Sunday opening, which we do not like, but otherwise it is full of interesting matter which the reader would do well to know whether he visits the Fair or not. The subscription price is $3.00 for 12 numbers.

We have just received a copy of a medium-sized, neatly bound book called the "National Hymn Book," compiled by Robert Ellis Thompson, purporting to be for use "by the American churches." The compilation is made up of the hymns in most common use in the standard hymn books of the Baptist, Congregationalist. Episcopal, Lutheran, Methodist, (North and South), Presbyterian and Reformed churches, with the most usual tunes, and also from some privately edited books—30 in all. By the side of each hymn is a series of references to each book selected from. It is intended for use in union meetings, hotel services and the like, where people of all denominations are thrown together away from their own churches. The hymns appear to be of a substantial character, and free from the slight chaffy productions found in many modern books. We notice many of the grand old pieces that we have been accustomed to hear from our childhood. We have thought it a misfortune that the Methodists, not only of America, but of the world, could not unite in the use of a book gotten up something after this plan. It would tend greatly to help preserve the unity of the Spirit in the bond of peace. The price of this book is $50. per hundred; $6.50 per dozen or 60 cents for single copies. Address John D. Wattles, Philadelphia, Pa.

Rev. S. W. Cope, Chillicothe, Mo., writes: I get the "Methodist" regularly and would like to show my appreciation of it by sending you a few copies of my little books.

The books referred to are two copies each of "The Christian Ministry" and "The Great Evil," which have before received favorable notice in these columns. They ought to be in the homes of all our people. By purchasing them you will be benefited yourself, and help in the support of a faithful minister who has worn himself out in the service of the Lord and His church. We do not know the price, but suppose it is about 50 cents for each copy. Address the author at Chillicothe, Mo.

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"CHARACTER SKETCHES."

A copy of this popular book has been upon our table for some time. We hesitated to notice it without the opportunity of a more careful examination. We are now prepared to give it our hearty endorsement. The subject matter is made up of "a series of illustrated discussions, depicting those peculiarities of character which contribute to the ridicule and failure, or to the dignity and success of mankind. Also, a number of moral, practical and religious subjects, presented in an entirely new and striking manner, illustrated with our fifty engravings, from the original black-board drawings, by Rev. George A. Lofton, A. M., D. D." The book is handsomely bound. It contains an introduction by O. P. Fitzgerald, D. D. Mr. Lofton is a Baptist minister, but the book is entirely non-sectarian. The subjects are practical and are ably discussed, while the quaint pictures serve as object lessons to help retain the wholesome truths in the mind. Such chapters as "The Rock of Ages," "Sowing and Reaping Wild Oats," Profanity," "The Little Foxes," and many others that might be named, with their accompanying cuts, make an indelible impression upon the mind. The common vices of mankind are strongly caricatured. It would be an excellent book for the center tables of our homes, to be read by our young people, here in the Northwest. Address Southwestern Publishing Company, Nashville, Tenn., and get circulars and agents' terms.

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OUR SABBATHS.

"Sunday observance is a matter that each one must settle for himself," said our friend, with an air of indifference. He had frequently boasted of his liberal views upon this subject. Many a time he had indulged in words of quiet humor, to show the contempt for that which he was pleased to denominate "the Puritanic strictness of Sabbatarians." This remark of his was made on the Lord's Day; and, satchel in hand, he was hastening to the depot, having a business engagement in a distant part of the country. Our friend was a member of the church. He was leaving behind all sacred duties of the family circle; before him were hours of monotonous Sunday travel; conversation foreign to the spirit of the holy day; reading that chiefly related to stocks and marts of trade.

In all this was he not altogether in harmony with his avowed principles? The Sabbath, in his view, was destitute of sacred meaning above other days of the week. He was a "liberal" Christian—tolerant of others' opinions, and as to Sabbath observance professing to believe that he was his "brother's keeper." He did not see that Sabbath rest was so necessary, either to individual or public prosperity. He did not hear in the very depths of his soul God's voice saying: "Remember the Sabbath day to keep it holy." It had not yet come to him that the Lord's Day was a sign of His covenant; that it was the perpetual commemmoration of the Lord's resurrection from the grave, and therefore visibly represented all the blessings of man's redemption. As he journeyed on that holy day, "finding his own pleasure," speaking his own words, the tender words of Moses addressed to God's erring people might have been appropriate: "O that there were such a hear in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever."

Believers are everywhere summoned to watchfulness, lest the divine law of the Sabbath be broken. The customs and demands of modern society have never seemed so imperative as now. In little things "offenses" may come. Having yielded at first to that which is questionable. The way has been opened to commit flagrant transgressions. How easy to lose an inward sense of guilt! "Having once been enlightened," it is possible to so break God's commandments that their profound seriousness utterly ceases to affect us.

The Sabbath is being fiercely assailed. The opposition of the carnal heart to God's commandments can only explain this antagonism. But the danger is far greater from silent betrayal than from open assault. Worldly tendencies meet us on every hand. We pause to ask: "Is it any harm to do this?" Or possibly we begin to compromise with evil by saying: "It is less harmful to do this than to do that" which the weakened conscience of another permits.—Christian Advocate.

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"Tis I, Be Not Afraid."

A well known evangelist relates a striking incident of a lady of his acquaintance who was supported under a great reverse of fortune by the grace of the "Rest Giver," our blessed Saviour. She lost the sum of £30,000, and had to put down horses and carriages, and take a house for the purpose of letting lodgings.

"I would not," she says, "have missed these dark days for double £30,000. I now know the preciousness of a Saviour's love in a way I never knew before. Jesus is worth more to me than horses, houses and lands. The first time I let my house, I said, 'Lord, I can never wait upon these people; I have never done it before, and I feel I can not do it now.' I began to weep, when that sweet text came into my heart, 'My grace is sufficient for thee.' The table was soon laid and the lodgers seated. As the bell rang for food to be served, I said, 'Lord, I cannot serve at the table; my trouble is greater than I can bear. While in this distressed state another text instantly came rushing into my mind; 'I am among you as he that serveth.' In a moment I had great joy for I seemed to see my Saviour at my side, and the service I so much dreaded thus became delightful. Every day since then the Lord has been tenfold more to me than all my loss of wealth."—*Christian Intelligencer.*

The man who will not give up his sin in this life will have to keep it in the next.

Sunday School.

February 19, 1893.

REBUILDING THE WALL.

Neh. IV. 9-21.

BY AMOS R. WELLS.

EXPLANATORY NOTES.

Nehemiah was about four months on his journey from Susa, reaching Jerusalem toward the end of July, B. C. 444.——JUDAH (v. 10). The half-hearted, half-heathen Jews from the surrounding towns.——STRENGTH OF THE BEARERS OF BURDENS IS DECAYED (v. 10). The working parties were weakened by the withdrawal of so many to stand on guard—DWELT BY THEM (v. 12). By Nehemiah's opponents.——RETURN UNTO US (v. 12). They were urging the Jews that had come from outside Jerusalem to desert.——LOWER PLACES, HIGHER PLACES (v. 13). Where the wall was low or the ground was high. The families were placed in exposed situations because they would fight better.——HABERGEONS (v. 16). Coats of mail.——THE WORK IS GREAT (v. 19). The walls were about four miles in circuit.

COMMENTS,

MADE OUR PRAYER.....SET A WATCH (v. 9). The right kind of prayer leads to watching; the right kind of watching leads to prayer. If these two things do not work together in our lives, it is because something is wrong with one of them.

WE SHALL NOT BE ABLE (v. 10). It is more Christian to overrate one's ability than to underrate it, especially if we say, "I can do all things THROUGH CHRIST who strengthens me." The people who are always prophesying the failure of their undertakings have at least one satisfaction,—they always turn out true prophets. Distrust of our own ability is often only a cloak to hide our lack of faith in God.

THEY SHALL NOT KNOW (v. 11). Few of Satan's poisons are so deadly as those he distills from the fog. The open and definite attacks make against them, Christians have courage to rebuff; but they tremble before ghosts. "Your Christian course will ruin your worldly prospects;" "Your bold stand against wrong will rouse men's anger;" "Will THEY like it?"—such suggestions of the evil one are none the less deadly because they are mist and nothing more.

RETURN UNTO US (v. 12). Young Christians who think that by a single leap they can escape bad companions, bad thoughts, bad habits, safe in the fold of the church, will fall, if they are not careful, because of this very assurance. The evils of their past lives will lie in wait at every corner, crying, "Return unto us." Let them be ready with an answer

PEOPLE AFTER THEIR FAMILIES (v. 13). Get a family of six, all of one purpose, and zealous in this common interest, and those six will do the work of sixty disassociated people laboring at the same task. Christians who do not strive eagerly to make a Christian unit of their homes are missing their most important strategic point.

REMEMBER THE LORD. (v. 14). One would think that a Christian, with a Christian's knowledge of God's power and wisdom and love, would be in no danger of forgetting him. On the contrary, however, often the most trivial things in the universe—a frown, a toothache, a broken cup—will make us forget utterly the most momentous thing in the universe.

GOD HAD BROUGHT THEIR COUNSEL TO NOUGHT (v. 15). If we had been doing as much as Nehemiah, we should be likely to spoil the whole, in our minds if not in our words, by taking the credit to ourselves. Those who do the most are most conscious of how little they are doing, and how much God is doing through them.

THE RULERS WERE BEHIND (v.16). Did any of the toilers in stone and mortar grumble at the men behind them who merely gave orders? Not if they were wise men and knew anything about the toil of responsibility and planning and worry undergone by those overseers. Let no one refuse to be a ruler of men if God calls him to that labor, but let no one seek the task thinking it an easy job.

WITH THE OTHER HAND HELD A WEAPON (v. 17). We can hardly see how the walls could have been rebuilt any sooner. Evidently the weapon in one hand was no hindrance. And neither is it a hindrance if we go to our work carrying in one hand the Bible, "the sword of the spirit." Whatever our work this weapon reinforces the tools. It sharpens the pen, strengthens the plow, directs the plane.

HE THAT SOUNDED THE TRUMPET WAS BY ME (v. 18). Much excellent work is largely lost for lack of focusing. There was that line of wall—one would think that it formed sufficient common bond. It stretched out its uneven lengths much like some organizations we know of, that serve merely as a chalk line, along which the scattered members can toe the mark. But when it comes to effective fighting, a personal rallying point is needed; and happy are those organizations whose power is thus focused on the one Person, on Christ.

OUR GOD SHALL FIGHT FOR US (v. 20). But though God would fight for them, he would not fight instead of them.

FROM THE RISING OF THE MORNING (v. 21). They were early risers, like all zealous workmen. They knew that "the morning hour has gold in its mouth," and a thousand things better than gold. — Golden Rule.

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"The heart with love to God inspired, with love to man will glow."

Lights on the Lesson.

PRAYER.....WATCH (v. 9) Watching and praying, weak when apart, are a Gibralter of strength when united. Praying is not a substitute for the use by any means, but the power that inspires zeal and activity, quickens the invention, sharpens the intellect. And on the other hand, as Dr. Crosby says, "All the natural means, whether of mind or matter, form channels through which God conveys his grace in answer to prayer. To stop these channels is to cancel prayer."—Peloubet.

AND JUDAH SAID (v.10). This was a danger far more serious than that which came directly to the good governor from the wicked Sanballat. The solicitation of friends was far more likely to weaken his forces than the intimidation of foes. This would tend to consolidate the people for defence, while that would draw them off, little by little, a few to this village and a few to that. The pleas of friendship are stronger than the threats of enmity.—Boynton.

MUCH RUBBISH (v. 10). So much has to be undone before you can do anything. So much has to be cleared away before you can get down to bed rock and build at all. Precious little inspiration is there in this sort of work, and sometimes there seems to be no end to it.—The Baptist Teacher.

I EVEN SET THE PEOPLE (v. 13). It is a mistake to suppose that the Christian is not to use all the tactful resources of the mind to carry on God's work. Piety and good generalship go well together. Many a good enterprise has come to grief because God's people seemed to proceed on the assumption that religious and spiritual work did not require earthly care and talent to guide it.—Pentecost.

FIGHT FOR YOUR BRETHREN, YOUR SONS, YOUR DAUGHTERS, YOUR WIVES, AND YOUR HOUSES (v. 14). When we are working or fighting for the cause of God, we are engaged on behalf of the truest, highest, and most enduring interests of those who are dearest to us, and of our own also.—Clarkson.

WE RETURNED ALL OF US TO THE WALL (v, 15). No church (or state) can live by fighting. This is partly true of direct battling with evil tendencies and habits in ourselves and others; let good be nourished and strengthened, and evil will decay. A church must be militant and ever ready to fight, but a church mainly militant will effect little good.—Lewis.

HIS SWORD GIRDED BY HIS SIDE (v. 18). Memorizing texts is not as common now as it used to be, but it is a pity if the children are not taught by heart many Bible verses. There come a thousand occasions through life when a text quoted out of the memory will be a sword drawn to smite an enemy.—Westminster Teacher.

RESORT YE THITHER (v.20). There are times and places which rally God's people. They must draw together. They must forsake for awhile their special, individual appointment. They must obey the trumpet which summons them to united efforts against a desperate assault. This is especially true in connection with the attacks of infidelity and superstition. —Rawlinson.

SO WE LABORED (v.21). Nehemiah was not the only man who was at this time building a city wall amid discouragements. But the fact that he was building Jerusalem's walls, the walls that should defend the interests of God, lifts him up amid the heroes of mankind, and makes his work immortal. So our own commonplace lives take to themselves high dignity because of the God for whose cause we strive.—Hurlburt.

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Why He Gave up the Business.

"I hear that Smith has sold out his saloon," said one of a couple of middle aged men, who sat sipping their beer and eating a bit of cheese in a Smithfield Street saloon the other night.

"Yes," responded the other, rather slowly. "What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment and then said: "It's rather a funny story. Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played outdoors. All boys, you know, the oldest not over nine, and all about the same size.

"Well he went home one afternoon last week, and found his wife out shopping, or something of that sort. He went on through the house into the back yard; and there under the apple tree, were the little fellows playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.' He noticed they were drinking something out of a pail, and they acted tipsy. The youngest who was behind the bar, had a towel round his waist and was setting up drinks pretty freely. Smith walked over and looked into the pail. It was beer and the two boys were so drunk that they staggered. A neighbor's boy a couple of years older, lay asleep behind the tree.

"'We's playin' s'loon, papa, an' I was a sellin' it just like you,' said the little fellow. Smith poured out the beer, and carried the drunken boy home, and then took his own boys in and put them to bed. When his wife came home she found him crying like a child. He came back down town that night, and sold out his businesss, and says he will never sell or drink another drop of liquor." —Selected.

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Love is the lever power with which to lift this world to God. Love to the soul is like sunshine to the plant, it produces life, health and vigorous growth.

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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CHURCH NOTICES.

QUARTERLY MEETINGS, THIRD ROUND

HELENA DISTRICT

Great Falls, Feb. 18 and 19th; Townsend, Feb. 25th and 26th; Stevensville and Corvallis, Mar. 4th and 5th; Bitter Root, Mar. 11th and 12th; Willow Creek and Whitehall, Mar. 18th and 19th; Deer Lodge, Mar. 25th and 26; Butte City, April 1st and 2nd; Boulder, April 8th and 9th; Belgrade, April 15th and 16th; E. Helena, April 22nd and 23rd; Wallace, April 30th; Helena, May 6th and 7th; Bozeman, May 13th and 14th.

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WORLDLINESS IN THE CHURCH.

BY REV. R. L. CLARK.

We are employing all the factors as best we can within our power to get and keep the church spiritual and free from all worldly innovations, as the means of saving sinners.

A worldly church can never save souls. Like begets like here as elsewhere. The church can never raise the world above the plane of life that she exhibits in her practical intercourse with it. If she is worldly, she can only make the world religiously worldly, and thereby affords it that light that is darkness, and of which the Savior asks: "How great is that darkness?" When we hear a church member say, in vindication of his indulgence in what is called innocent amusements, that the harm is in their abuse, we know that he is of the world wordly. Who ever heard of "a good tree bringing forth evil fruit," or an evil tree bringing forth good fruit?" "Not one: no; not one." To keep the church at a safe distance from the charms of the old serpent, which is inherent in the doctrine that evil is in the abuse and not in the nature of a thing, which would otherwise draw her into his fatal coils. God has instructed her not to look upon the wine when it is red in the cup; touch not; taste not; handle not. Be ye separate. Avoid the very appearance of evil. On this ground is she alone safe. And here alone is she the salt of the earth. If evil is in quantity, then we have no quality, then "he that is unjust in much" is not unjust in little. An intelligent stranger said to us on the cars a few nights ago, when the subject of church purity was being discussed, that there were three churches in his town and all of them danced, played at games, went to theatres, etc. (We suppose he meant that some of the members of these churches did those things, which, of course, is not churches doing them as they are continued in their fellowship.) We told him that we were decidedly of the opinion that his town would be better off without said churches. Mark you, he said, this in the vindication of worldly amusements." "If the foundation is destroyed what can the righteous do?"

R. S. Clark,
Boulder, Mont.

—o—

LETTER FROM BROTHER STATELER.

Dear Brother Stanley: My health has not been vigorous since the weather has become cold, hence I am at home a good deal. I preached frequently up till nearly Christmas, but took cold and have had to desist for sometime past. I had thought of spending Christmas in Bitter Root, but for reasons not necessary to mention I was prevented. If I had suitable company I would go yet this winter to a milder clime for a few months, but I dislike to travel so far alone.

The "Methodist," since it became a weekly, comes regularly, and is in good time, and I think the patrons ought to be satisfied, yea, pleased, and the subscriptions ought greatly to increase.

I am so situated that I cannot do much towards getting subscribers for the paper. I propose, however, to do this. I enclose ten dollars, and wish you to send ten copies for one year to ten poor widows, or to other persons who would like to read the paper but are unable to pay for it. This will help a little in meeting the increased expense of publication.

I want to say in conclusion that my face is still toward the mount of God, the heavenly Jerusalem, and my hope of immortality and eternal life is very steadfast. The larger part of my old companions are on the other shore, safe at home, and I am pressing on to overtake them.

O, think what a shout of victory we will raise when we get home and utter the triumphant words, "safe at rest." May we all meet there. I wish to be remembered to my friends. Tell them I love them still.

Your Brother, L. B. Stateler.

Leland, Idaho.

Our meeting continues with unabated interest. 10 accessions to date and more to follow. One day last week the young folks planned for a dance, but in a night or so the fiddler was converted, and then two of the leading dancers, and on Sunday we received them into the church. So you see what the Lord is doing for us here at Leland. The Lord be praised.

Your Brother,
W. S. Hornbuckle.

Jan. 23rd.

Spokane, Wash.

Dear "Methodist:"—Our work is steadily moving forward in Spokane.

We have as faithful a band of workers, as loyal to the church, as it has ever been my privilege to be associated with.

Our congregations are, I think, slightly on the increase, our prayer-meetings are well attended and spiritual; the Sunday Schoo is growing; and the Epworth League seems to be on the upward grade.

We have quite a live ministerial association in this place, whose meetings are characterized by a cordial fraternity, though the members have the utmost freedom in the discussion of the various topics introduced.

They have lately started a movement looking to the removal of taxation from the church property in this State. Certainly, a most needed reform. This State, and California, are the only ones, among the States, yielding to this infidel sentiment and clamor.

I trust our present legislature will have the wisdom and magnanimity to remove this stain from the escutcheon of our fair young State.

We are engaged in a protracted effort at our church. The outlook is encouraging.

I am expecting Bro. Shelton, of Dayton, this evening to assist me.

Our church, here, has been signally honored in that we have among our membership, a converted Jewess—She is faithful and zealous, loves the church, and abounds in good works.

The ladies, through their Aid Society, are doing good work.

J. W. Craig.

Island City, Oregon.

Dear Brother Stanley:—I closed my meeting last night after running three weeks, during which I did all the preaching except three nights, when Bro. Adkins was with me, besides I led the singing most of the time. I would have continued this week, but I had an attack of nervous prostration and was forced to discontinue. Yesterday I received a young man into the church, making five conversions, one reclamation and eight accessions since conference. You heard something of this work at conference, but I think it will come up all right this year. I will do my duty, God helping me, and preach the Word." Amen!

P. M. Bell.

Jan. 23rd, '93.

PROVIDENTIAL, CIRCUMSTANTIAL, OR FINANCIAL. WHICH?

Rosalia, Wash., Jan. 23rd, '93.

All arrangements had been made to go to Pendleton, Oregon, Jan. 4th, 1893, to help Bro. F. C. Adkins in a revival meeting for two weeks. After taking my wife to Bro. A. H. Crow's, near Oakesdale, and reaching the train, you may imagine our disappointment when the Union Pacific agent said: "No half fare permits received yet, for 1893." Not being in a condition to incur the expense of such a long trip (400 miles) at full fare, we telegraphed the situation. Bro. Adkins called over the tele-

phone, in answer, and we concluded that we had better postpone this united effort, although much to our regret. There were three protracted meetings, then, in progress at Oakesdale: Methodist (North) United Brethren(in whose house we preach regular), and Cumberland Presbyterian. Bro. F. R. Spaulding, Methodist Pastor, insisted on me remaining there and helping him, but under the circumstances, I declined. Bro. W. H. Carder, of "Seltice" Junction, on the Union Pacific, had invited me some time before to preach at the school-house, there. This seemed to be my opportunity, and the first preaching by the M. E. church, South, was begun Sunday, Jan. 8th." Ten nights, there, has resulted in a great awakening and the organization of a new society of twelve members, five new ones, and $670. subscribed to build a Methodist church on a large corner lot, also donated, in this new town site just plotted under the name: Aurora, Wash.

Howson B. Terry.

——o——

THE WORK OF DEATH.

IN MEMORIAM.

"Know ye not that a prince and great man is fallen this day in Israel?"

Hiram Gray died at his home near Radersburg, Montana, on the morning of Jan. 16th, 1893, aged 62 years, 11 months, and 8 days. He was born near Sonora, Hardin Co., Ky. Feb. 8th, 1830. His parents, Joseph and Matilda Gray, were members of the Baptist church. Bro. Gray came to Alder Gulch in Nov. 1863, and settled upon the ranch where he died in 1865.

He was married to Mrs. Sarah W. Griffith on the 15th of March, 1872, whom, with a step-daughter, he leaves to mourn their great loss. In the last days of Nov. 1882, he was happily converted and from that time till his death, he lived a faithful and consistent member of the church.

It may be interesting to relate the circumstances which led to his conversion, as told to the writer. In Nov. 1882, God visited their home and took away an only grand-daughter. It seemed that the separation was greater than he could bear. He could rest neither day nor night until he felt sure that he was ready to meet her on the other shore. Every day he went into the grove and spent hours alone with his God. After some eight days he found that peace and assurance which he had so earnestly sought. In his after experience, he said "I can now see why God took our little Mary. He just placed her over there that we might follow."

"God moves in a mysterious way, His wonders to perform." His conversion was genuine. He often remarked to his beloved wife, "I act as if I were going to stay here twenty years, and live as if I were going to die tomorrow." The messenger found him at his post.

His home and hospitality were free to all, but especially to ministers. His funeral was held at the family residence on the 18th of January at 2 p. m., conducted by the Rev. R. S. Clark, who was sent for by special request.

His remains were followed to the grave by a large concourse of friends and neighbors.

His Pastor.

——o——

It is with sadness that we record the death of Brother Hiram Gray. His bright and friendly face was one of the first that greeted us after our arrival at our circuit home (that of Bro. and Sister Stateler)on Crow Creek early in the winter of 1871, and the hospitality of his (then) bachelor home was along with the first extended to us in Montana. But for the fact of our dullness at taking a hint (always a failing with us), before departing on a trip across the mountains to fill an appointment, we would nave enjoyed the honor of presiding at the ceremonies of his marriage. We often laughed and rejoiced with him at the change his marriage made in his bachelor home. But his hospitality was always generous, and has often been enjoyed by this writer. We were also present when he united with the church at Willow Creek. This made the greatest change of all. He was like a new man, cheerful, contented and happy. His kind words and kind treatment during the first year of our stay in what seemed then a wilderness, will never be forgotten. Into the little grove, of which the obituary speaks, we used to retire to get strength and consolation for the difficult work before us. How many of the old pioneers are being called away. May they all be as ready as was our brother. May the presence of the great Comforter cheer the lonely hearts of the bereaved ones in their deep affliction until the word shall be pronounced "It is enough, come up higher."

The "Montana Christian Advocate" chronicles the death of Sister Annora Thaxter, wife of Henry Thaxter, and daughter of Brother and Sister E. Notengham, now of Highwood, but formerly of Boulder Valley. It was in this Christian home that we were first entertained upon our arrival at our field of labor by one year ago last November. It was in a log cabin, but it seemed like a palace to us. Our departed sister was then a babe in her mother's arms. We watched her in her growth almost to womanhood, and while we weep over her early departure, while just in the prime of life, and extend our sympathy to the bereaved ones, yet with them we rejoice that "her last audible words were prayers and Christian songs." Thank God for the hope of immortality and eternal life.

The fell destroyer has been busy of late in the homes of our old friends. During our short stay at Boulder recently we learned for the first time of the decease of our young friend Sister Mattie Holt, daughter of James and Julia Holt, of Boulder Valley, which occusred some time in November last. She was only 18 years of age, young, bright, beautiful, and full of joy and hope for the future, yet suddenly cut down. We learned with much satisfaction that she made a profession of faith in Christ before her death. It was in the home of these friends also that we enjoyed a cordial welcome when but a boy preacher we found our way so far from our old home, away in Montana, in 1871. It was here that we were afterwards nursed for seven long weeks during a protracted spell of the fever that came well-nigh proving fatall. Mattie was then a bright faced little girl, and we remember how her face would shine and her eyes fairly sparkle with delight when she was permitted to perform the least little act in ministering to us. Our heart goes out in deep sympathy for the bereaved father and Christian mother, the uncle and aunt and brothers and sisters. May they not rest until they have the consolations of divine grace to sustain them, and until they can rejoice in hope of a happy meeting beyond the tide.

——o——

A Beautiful Evening Hymn.

BY JENNY M. BINGHAM.

That exquisite evening hymn, "Glory to thee, my God, this night," was written almost two hundred years ago, by Bishop Thomas Ken, of the English Church. He was educated at Winchester, College, and afterward wrote for that institution a Manual of Prayer, to which he added his morning, evening, and midnight hymns.

Before his death he requested that six of the poorest men of the parish might carry him to the grave, and that his funeral should not be attended with any pomp or ceremony. He had expressed a wish to be laid in his last resting place "under the east window of the chancel, just at sunrising." This was done, and in the quiet old churchyard at Frome, as the daylight brightened, they buried Bishop Ken, singing over him his own morning anthem of praise:

"Awake my soul, and with the sun."

His death was like a beautiful "going to sleep," thus exemplifying the words of his evening him:

"Teach me to live that I may dread
The grave as little as my bed;
Teach me to die that so I may
Triumphant rise at the last day."

A New York paper, a few years ago, published the following incident in connection with the singing of this evening hymn:

It was midnight when the northern train rushed into the station at C——, usually so busy and bustling, but now comparatively quiet and deserted. There was a delay of some minutes, but no one got out. Many of the travelers were half asleep. Others were settling themselves comfortably in their wraps and rugs, preparatory for their long night journey before them. Suddenly the silence was most painfully broken by a loud, harsh voice from one of the cars, beginning to roar out a profane and ribald song. The passengers were shocked and indignant. They would gladly have silenced the vile and indecent singer, but how was this to be done? Hark! another voice is heard, sweet, clear, and childlike; the voice of a little girl distinctly singing the words:

"Glory to thee, my God, this night,
For all blessings of the light;
Keep me, oh, keep me, King of kings,
Beneath the shadow of thy wings,"

Only a few notes were sung, when the hint was taken, and another voice joined, then another and another. Manly bases and tenors threw in their deep tones with all their strength and soon a full volume of sacred melody arose on the night air, led by a litttle child, and the voice of the profane singer was heard no more.

——o——

God's Promise Sure.

Mr. Moody says: "When I was a young man I was clerk in the establishment of a man in Chicago, whom I observed frequently occupied sorting and marking bills. He explained to me what he had been doing; on some notes he had marked 'B,' on some 'D,' and on others 'G;' those marked 'B,' he told me, were bad, those marked 'D' were doubtful, and those with 'G' on them were good. 'And,' said he, 'you must treat all of them accordingly.' And thus people indorse God's promises, by marking some as bad and others as doubtful, whereas we ought to take all of them as good; for he has never once broken his word, and all that he says he will do will be done in the fullness of time." "For all the promises of God in him are yea, and in him amen, unto the glory of God by us."

The promises contained in the Scripture are "exceeding great and precious," but what shall we say of the Promiser who stands at the back of every promise, and in whom they are all "yea and amen." Is it not strange that we should hesitate for a moment to claim them? We ought to seize these precious treasures, every one, and say, "*They are mine.*"

Smile Whenever You Can.

When things don't go to suit you,
  And the world seems upside down,
Don't waste your time in fretting,
  But drive away that frown;
Since life is oft perplexing,
  'Tis much the wisest plan
To bear all trials bravely,
  And smile whene'er we can.

Why should you dread to-morrow,
  And thus despoil to-day?
For when you borrow trouble,
  You always have to pay.
It is a good old maxim,
  Which should be often preached—
Don't cross the bridge before you,
  Until the bridge is reached.

You might be spared much sighing,
  If you would keep in mind.
The thought that good and evil
  Are always here combined.
There must be something wanting,
  And though you roll in wealth,
You may miss from your casket
  That precious jewel—health.

And though you're strong and sturdy,
  You may have an empty purse;
(And earth has many trials
  Which I consider worse!)
But whether joy or sorrow
  Fill up your mortal span,
'Twill make your pathway brighter
  To smile whene'er you can.

—EXCHANGE.

—o—

SMALL BUT MIGHTY.

The Significance of What We Do.

The eventual importance of our words, acts, and gifts is seldom comprehended. A word spoken, a sentence written, or an act done, may seem a little thing, and yet the influence of each goes out like the ripples, which, though started by a falling pebble, extend themselves in ever widening circles until they break on distant shores. Here are some illustrations of this truth:

"It seemed a small thing, a matter of no consequence, that a woman whose name has long since been forgotten, dropped a tract in the way of a very wicked man: he picked it up and lead it, and it was the means of his conversion. In after years, that man, whose name was Richard Baxter, wrote a book entitled 'A Call to the Unconverted,' which was the means of bringing a multitude to God; among others, Phillip Doddridge, who wrote 'The Rise and Progress of Religion,' which has brought tens of thousands to Jesus;and among others the great Wilberforce, who wrote 'A Practical View of Christianity,' which brought thousands to Jesus; among others, Leigh Richmond who wrote 'The Dairyman's Daughter,' which has been the means of the conversions of numbers which no man can estimate."

So also the influence of even a small gift might be seen in a single illustration. There is doubtless no city in the Union where wealth is buried deeper, stored closer, or built higher than in New York. In 1626 the entire island of Manhattan was purchased from the Indians for the sum of $24. The significance of this small amount, when set at work to accumulate for its possessor, will appear when we assure ourselves of the fact, that had that twenty-four dollars been put out at compound interest at the date when the purchase was made, it would now aggregate an amount greater than the present value of the entire island, of every building, and the goods contained in these buildings, and the gold in all the banks, together with the sum total of all the wealth in every form today held upon what was once Manhattan Island. If the statement seems too marvelous to be true, each one can verify it for himself.

The money we wish to give to-day to support the church at home, or to sustain a missionary or establish a congregation abroad, may seem to be insignificant; but when we stop and contemplate what the eventual result will be, when eternity shall reveal the accumulated influence for good of that which shall go on year after year and century after century compounding itself long after the name and the remembrance of the giver have been forgotten by the generations which come after us—then and only then can we fully realize the blessedness of the privileges which God permits us now to enjoy when we contribute of our money for the support of the church or the salvation of men. The full significance of our acts and gifts can only be seen when viewed in the light of eternity.

—o—

From Father to Son.

One day a young man entered a merchant's office in Boston, and with a pale and careworn face, he said:

"Sir, I am in need of help. I have been unable to meet certain payments, because parties have not done as they agreed by me, and I would like to have $10,000. I came to you because you were a friend to my father, and might be a friend to me."

"Come in," said the old merchant; "Come in and have a glass of wine."

"No," said the young man, "I don't drink."

"Have a cigar, then."

"No, I never smoke."

"Well," said the old gentleman, "I would like to accommodate you, but I don't think I can."

"Very well," said the young man, as he was about to leave the room, "I thought perhaps you might. Good day sir."

"Hold on," said the merchant. "You don't drink?"

"No"

"Nor smoke!"

"No."

"Nor gamble, nor anything of that sort?"

"No, sir; I am superintendent of a Sunday-school."

"Well," said the merchant, "you shall have it, and three times the amount if yon wish. Your father let me have $5,000 once, and asked me the same questions. He trusted me, and I will trust you. No thanks—I owe it to you for your father's trust."—Presbyterian.

—o—

We do not have to be great in anything except faith to obtain great favor with God.

Light Through Confession.

BY REV. B. FAY MILLS.

In a large city I noticed an old man who had remained through the first and second meetings, and was standing as though he was hesitating whether to leave the room or to tarry in order to confer with others. I asked a gentleman who was then my associate, to speak to him; and, approaching him, he said: "My friend, are you a Christian?"

The old man said, "No, sir, I am not a Christian; but I want to be. I have been trying all my life to find out how to be a Christian, but I have not been able to receive any satisfaction in connection with my endeavors in that respect. I have been to church all my life, and read the Bible. I have attended meetings like these, and yet have received no light as to what I need to do in order to be a Christian. When Mr. Moody was here, several years ago, I attended almost all of his meetings, and talked with him and others personally, and when the meetings were done, I was as far away as ever. Now, I don't suppose it is of any use, but I would be very glad if you would tell me what I need to do in order that I might become a Christian.

My friend said to him: "Have you ever confessed Christ with your lips?"

The old man said. "No; I was waiting to become a Christian before I should do that."

My friend said to him: "That is just the way to become a Christian," and quoted a passage upon that point from the tenth chapter of Romans, and said: "I believe you need to commence to-night with an open acknowledgement of Christ as your Master."

The old man said: "It is too late to do it to-night, for the service has been dismissed."

My friend looked about the room where there may have been ten persons tarrying, and said: "Suppose you confess Christ to these people who are now in this room?"

After a moment's hesitation, the old man walked down the room and held out his hand to a gentleman whom he knew, and said: Mr. W——, I want to confess Christ to you;" and then went to others and said practically the same thing. I think I was the last one to whom he spoke that night, and I told him not to let the adversary make him think that he had not commenced the Christian life that night, but to count the matter settled, and to think of himself as a follower of Christ.

The next morning, when I came in for the ten o'clock service, the old gentleman was seated in the front seat, and with him was another man about seventy-five years of age. The first man came to me and said:

"I have brought a friend to the meeting this morning. He is a little hard of hearing. Will you please speak out so that he can hear, and be sure to say something about confessing Christ."

I said to him:

"Has the light come to you?"

And he said:

"Yes; and I want my friend here to confess Christ, too."

Before the day was done, the second old man had risen in the meeting to express his intention of being a follower of Christ, and after that it was a joy to see the two old men, side by side, with their faces beaming with the satisfaction that was brought to them by their new life. I believe that what God put first, we need to put first also, and that there is no greater aid to the faith of one who would be a disciple than open acknowledgment of his intention to be a follower of Christ.—Golden Rule.

—o—

Mr. Spurgeon on his own Funeral.

In Mr. Spurgeon's book called, "Trumpet Calls to Christian Energy," the following prophetic utterance cencerning his funeral will be found:—

"In a little while there will be a concourse of people in the streets. Methinks I hear someone inquiring, 'What are all these people waiting for? 'Do you not know? He is to be buried to-day.' 'And who is that?' 'It is Spurgeon.' 'What! the man that preached at the Tabernacle?' Yes; he is to be buried to-day.' That will happen very soon. And when you see my coffin carried to the silent grave, I should like every one of you, whether converted or not to be constrained to say, 'He did earnestly, in plain and simple language urge us not to put off the consideration of eternal things. He did entreat us to look to Christ. Now he is gone, our blood is not at his door if we perish.' God grant that you may not have to bear the bitter reproach of your own conscience."

—o—

A King's Heir.

Said the King of Belgium: "Yes, I will tell you how my interest in Africa began. I had only one son, my heir, the pride of my eyes, and he fell sick, and his sickness was unto death. It pleased God to take my darling boy to himself, and I was left alone. In my grief my thoughts were turned to that dark continent in which were millions orphaned and friendless. While I meditated God seemed to say to me, 'There is your child,' and I adopted Africa from that time, and whatever I can do to lift the burdens and let in the light upon the poor people of Africa that I will do. All my private revenue is devoted to that object, and I have provided that when I die Africa shall be my heir."

—o—

SOME OF THE FENCES on the Alfred Jordon farm near Petersburg, Illinois, are made of rails split by Abraham Lincoln. When a young man the latter boarded with Mr. Gordon and paid his board by splitting rails for the farmer.

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THE

Montana Methodist.

Vol. 5 FEBRUARY 17, 1893 No. 115.

EDITORIAL.

PERSONAL PARAGRAPHS.

We rejoice with Brother Terry in the success reported in his letter of last week. Surely the Lord was in the movement. He endorses a dollar, which adds a new name to our list. He has been helping Brother Compton in a meeting at Zion.

—

Rev. J. W. Craig writes from Spokane: "I want to tell you how glad we have been made by the return of Brother P. M. Daniel, the recognized leader of our little band here, who has been absent for several months sojourning at Chicago."

—

It affords us great satisfaction to learn through Brother Fewel of the prospective early completion and dedication of that fine church in Eagle Valley. We have felt a deep interest in that work ever since we heard the speeches of Brothers Saunders and Crego at the district conference at Ingle's chapel two years ago. We believe the work is of the Lord, and will prosper.

—

We have received a "sample copy" of the "Oklahoma Christian Advocate," with the compliments of our beloved friend and brother, Rev.J.M. Gross, who has again been promoted (?) to the presiding eldership. The paper is a weekly at $1 a year. Revs W. Wimberly and C. P. Brewer are editors and publishers, and the place of publication is Guthrie, Oklahoma Territory. It will do much toward calling attention to that needy field,and greatly help in extending the Master's kingdom in that new land. We wish it great success.

—

We were just wondering what had become of our good Brother Barnhart, and feared that his removal to a more distant field had lessened his interest in the "Methodist", and were about sending a word of inquiry and exhortation. But this splendid report from Baker City speaks for itself. What a grand victory. It is worth a year of trial in the furnace. Our brother sends us a new subscriber, begs for extra copies to be distributed among the new converts to help in getting new subscribers. That is right. Get them to take the paper at once. It will help the pastor, help the young converts, and help the paper also. May the Lord continue to bless our brother in his glorious work.

—

Brother Skee makes us glad by the splendid report he sends from the Big Bend country. Everything seems to be on a "big" scale out there. Think of a circuit seventy-five miles across it, and yet a whole county just beyond without a preacher in it! But when they gain a victory the same rule holds good. A new preacher started out, a missionary debt (their portion of it), paid, a hundred dollars raised for the preacher, a good start made towards a new church, besides a number of happy conversions, shows that the militant host is going forth conquering and to conquer.

—

We rejoice to hear from our good Brother Hodge and to know that he is so pleasantly situated, and remembers the work in the Northwest where he and his excellent wife made many friends last year. May great success attend them.

—

Rev. W.O. Waggener writes in a private note concerning the meeting at Stevensville: We are still "holding the fort." A full house last night, with thermometer way below. Better attendance I never saw. There have been some 20 conversions and 12 have joined our church, with others yet to come in. The Sunday-school greatly improved. Do not know when will close. This cold weather is effecting my throat and lungs again. One penitent last night. By the way, you make me say in last "Methodist" that we have a "great" meeting. That is not my style of adjectives about anything I am engaged in. I wrote "good." Please correct it.

—

Revs. David H. Reid and Harrie A. Webb, evangelists, have just closed a meeting which they conducted for two weeks at the Presbyterian church in Corvallis.

They came at the solicitation of Rev. Mr. Hope, the pastor of that church here. While we confess to no predjudice hitherto in favor of professional evangelists, yet we believe these are devout Christian men and earnest and efficient workers in the Lord's vineyard. Mr. Reid is a Presbyterian, and has been a regular pastor in that church. He is a brother of the Presbyterian preacher at Great Falls, Mont. He is a native of Scotland. Mr. Webb is a native of England, is a Baptist somewhat after the Spurgeon school. He followed the stage for a number of years—captivated, he said, by the music of which he is a devout lover, and a talent for which he possesses in no ordinary degree. Both men are single, about 30 years of age, and of pleasing address. They are modest,unostentatious, avoid clap-trap, preach the straight, honest gospel truth in a manner that commands a respectful hearing and makes an abiding impression. Mr. Reid does most of the preaching and Mr. Webb the Bible reading, and exhortation, and much of the singing, for all of which he is eminently fitted. Mr. Webb has been in the evangelist work for three years, and labored for some time in Canada. Mr. Reid has been in the work only for one year, and they have been working together in Montana since last May, at Sand Coulee, Helena, Marysville, Kalispel and other places. So far as we can see they are clever, clean, consecrated men of God. With a little more of the Methodist fire and methods of work they would make more stir and secure greater visible results. Large congregations waited upon their ministry while here, the spiritual life of the community was quickened, and about half a dozen persons raised their hands in token of their decision to accept Christ as their Savior. They go from here to Missoula and from thence to Spokane, Washington, where they have engagements. May the Lord bless them in winning souls to Jesus Christ.

—

Brother Waggener expects to commence a protracted meeting at Corvallis as soon as he closes at Stevensville. May the Lord make it a time of great awakening and refreshing on account of his presence.

—

Brother Walton writes us that he has been afflicted with bronchitis. We trust that he has recovered ere this.

—

A new furnace has been placed in our church in Helena, which adds greatly to the comfort of the congregation. If stoves are a means of grace, furnaces are still more so; and with this new appliance as external aid to the redhot gospel that Brother Shaeffer preaches, (if the sermon we heard is a fair sample), we shall expect to hear of a general warming up in the church at the capital city at no distant day.

—

We had a little cold snap at last in Montana, and eighteen inches of snow which is worth many thousands of dollars to the agricultural, pastoral and mining interests of the state. The thermometer indicated 30 degrees below zero at Corvallis at one time, though there has been but little cessation of the ordinary winter work. Our people enjoy the cold weather more than the excessively warm temperature during the winter season, and it is more healthy.

—

Rev. J. H. Noland stopped over Sunday at Deer Lodge and preached for Brother Britt, and then proceeded on his way to Wallace, Idaho, since which time we have not heard from him. We hope to hear a good report soon. A different field is that from most that are found in South Carolina, but a pure gospel proclaimed by a plucky preacher wins its way in the West as well as elsewhere, in the long run. It shall not return void, is the promise of God. We may not expect always to revolutionize things in a day. If the Lord and his creatures have waited ten or twenty years for a preacher to come, the preacher can afford two wait a month or even a year for results. Only let us be strong and of a good courage to work and also to wait.

—

Quite a number have responded to Brother Bell's proposition and are doubling up by sending us additional names. One brother pays for ten papers, another for thirty, and others are at work soliciting new names for our list. This is something that all can do. Are there not a hundred little boys and girls who read the "Montana Methodist," who can, by interviewing their friends, send us at least one new subscriber each, with the money, one dollar in advance, for our paper? Let them do this for the love that they have for the Master and for his cause. Let all our friends rally to our help, make a united

effort and double our list by next August.

—

We rejoice that Brother Compton is able to be at work again, though sorry that his affliction prevents his writing more. It seems a pity for so facile a pen to remain idle. But He knoweth and doeth all things for the best.

—

Montana's history as a state has been, in some respects, a checkered one. She bids fair to attain an unenviable notoriety by the scrambles of her sons for the chief seats at Washington. Two years ago there was a disgraceful and bitter struggle between the Republicans and Democrats over the senatorship, the Republicans gaining the prize in the end. Now there is a vacancy to be filled, and the Democrats control a majorityof the votes in the legislature, but they are divided and fighting each other to the bitter end. Mr. W. A. Clark, one of the pioneers of the country, and a self-made man, has a large majority of the votes of his party. But Mr . Daley, a very wealthy man, has a great dislike for Mr. Clark, and is supporting Mr. Dixon, the present congressman from the state, for the senatorship. The fight is so bitter and determined on both sides that it is doubtful if there will be any election of senator at this session. But the people's time and money are being spent all the same in the disgraceful row.

—

The Quarterly Review of the M. E. Church, South, for January, 1893, is on our table with a tempting table of contents, which we shall be pleased to notice more at large when we have more time to examine it. Every preacher and reading laymen,—the women included this time,ought to take this excellent periodical–only $2 a year.

——o——

HOW THE BATTLE IS GOING.

——

FROM BAKER CITY, OREGON.

Jan. 30th, 1893.

Dear "Montana Methodist:"—I here with submit my first report for your columns for this year. I came here from La Grande, crossing the mountains in wagons. We arrived here soon after conference, tired and somewhat discouraged because of our unsatisfactory service last year, but we found many earnest and willing hands to assist us. In consequence of arriving on Saturday night we could not go to house keeping at once. I wish all the careless housekeepers who are in the ministry could have seen the face of my tired wife, when she found all the parsonage floors, scrubbed clean,stoves blacked,and plenty of wood in, and even kindlings cut for the fire.May the rich blessings of heaven follow and rest upon my worthy predecessors, Bro. and Sister Kirk. We had good congregations from the first and have a good Sunday School. My wife organized a Woman's Parsonage and Home Mission society with 17 active members. They have placed in the treasury for local work fifty-six dollars; and the work is going on. We have a noble people to labor with and for. They have met all our wants and stand ready to dare and to do for God.

On the 7th of January we commenced our first series of revival meetings at Express, Or., and although we could get no ministerial aid, the Lord heard our cry and came to our help and has begotten for himself a great name. We had 34 conversions and 28 accessions to our church, and more to follow. We commence at Wingville,on the 12th of February. May the Lord bless, is our constant prayer. Our membership has doubled since we came here and many souls have been born into the Kingdom of our Lord. We hope to trebble it before conference.

Pray for us,
Henry Barnhart.

——

Palouse, Wash, Feb 3rd, 1893.

The "Montana Methodist" is a success in its new departure, that is in arriving weekly.

Whether it will be a success financially will depend on its supporters. Stir yourselves,brethren! Furnish copy and coin, Stanley will do the editing, all right; and the Pittsburgh publishers will get in first class typographical blunders. I wonder if Stanley doesn't feel sometimes, as Dr Lofferty says, like "falling upon the proofreader and smiting him hip and thigh!"

Well, the M. E. brethren at Spokane are about to start a paper. Perhaps they can compete for the publication of the "Methodist."

The news from Palouse circuit is not inspiring. The writer undertook to begin a protracted meeting at Palouse on New Year's day. Going into the pulpit at night sick, he fainted at the very commencement of the sermon and was sick for days afterward with what, if some one else, would have been nervous prostration. As, however, his wife says he has no nerves, his sickness had to have another name. The Dr. called it overwork.

The meeting was suspended. We hope to resume next Sunday, the 1st in Feb.

Our meeting at Zion was interrupted by the severe and stormy weather.

Bros. Swift and Terry were with me and preached to edification and profit.

The apparent results were not great, but the meeting was a success in that it stirred up the church and impressed the unconverted with wholesome truths which will yet produce fruit.

We have just lost two excellent members from Palouse. Bro. Billie Gray and wife have gone to Ill. on account of his wife's failing health. We regret to give them up. May her useful life be prolonged, if it is God's will!

J. W. Compton.

——

Hesseltine, Wash.

Dear Brother Stanley:—I should have written you sooner, but somehow this circuit and branch of mine keeps me busy. My circuit is now 75 miles long, and the call comes from the regions beyond, "come preach for us." If I had a thousand lives to spend on this earth I would want to spend them all preaching Christ to a hungry people. Northwest of me there is a country with something like 4,000 inhabitants without a minister in it to tell "the old, old story" that Jesus died to save. My heart aches when I see the fields white for the harvest and no laborers to garner in the sheaves.

I have been holding a meeting near Edwall, a new town on the Great Northern R. R. The people were in the spirit and we had seasons of refreshing from the presence of the Lord. Brother Majors is a new man amongst us, from down in the Southland, yet he is no "tender foot," nor did he come out here to teach us cow-boys how to preach. He told the simple story of the cross in a way that reached the hearts of men and drew them to him and then to Christ. Brother S. E. Emerson also rendered valuable assistance. He has been fighting the call to the ministry for ten years, but has now surrendered and taken up the cross. I received four into the church by baptism. Some others told me that they would come in at my next appointment.

We raised our part of the mission debt (that was good--Ed.) Brother Priest took up a collection of $100.00 for the preacher in charge, and Brother Edwall donated three lots 50x140 feet and started the subscription to build a church with $100.00. We added about $300 more, with as much more in sight. (That was a revival worth the same. But we would advise our brethren to secure all the subscriptions that are "in sight" at once. Strike while the iron is hot, for then is the only time to mold, weld and complete the work properly. Much has been lost by delays just at this stage—Editor.)

Altogether we had a very good round-up for the first of the season. We expect to have four more before spring. O, for more power to win men to God. I should like to be able to furnish Bishop Haygood with some specimens of religion to take to the World's Fair next fall. If I don't happen to capture any between now and spring. I know where he can get them. There was a young man converted at a camp-meeting we held on Rhea Creek. He came to the meeting that night, told us that he had religion and that it was the pure stuff. Our good Bishop might send and get a bushel or two, put it in a glass case and label, "Southern Methodism, handle with care." Bosh!

I did not intend to say anything about the "big show," but now that I have started in, I can't help saying that I think it reminds me of a man who was arrested for using strong language to an officer of the law. When he had paid his fine he asked the judge if a man could be punished for his thoughts. The judge answered. "No." "Well,then, your honor," he replied, "I think you are a bigger fool than the man who brought me here." So, I think if our chief pastors are as wise and as godly as I take them to be, to use a western phrase, "we will not be in it" next fall.

A. Y. Skee.

——

Willow Creek.

Dear Brother Stanley:—I thought a few lines from this part might be of interest to your readers. I am getting the "Montana Methodist" every week, and love to read it all through. I have been well acquainted with the editor for a long time and read all his letters. I am a member of the M. E.Church,South,at Willow Creek, and feel like sending a word of cheer. We are nearing the other shore. May we live nearer the cross and put our trust in Him who is able to keep us from all harm and give us life everlasting in the bright realms above. May each and every one do his whole duty for the advancement of Christ's kingdom. Let us as Christians pray for one another, for the day is fading fast and there is not a moment to lose. We ought to have our lamps trimmed and burning, ready to meet the Bridegroom when he cometh, for we know not the day nor the hour when the Son of Man cometh. May the editor and the little paper live long and do much good, is the prayer of T. J. Williams.

——

Pine Valley, Ore.

Dear Brother:—Enclosed find $2. for the splendid little "Methodist", one for renewal of my subscription and one for a new subscriber whose name I send.

Brother Crego and family are as well as usual and as lively as ever. Our fine church in Eagle Valley is fast nearing completion and the brethren are expecting to be able to dedicate it sometime next month.

Brother Yoakum and others are expecting to commence a meeting in this (Pine) valley in about a week. I hope much good will be done during the meeting, in the name of the blessed Savior. Success to the "Montana Methodist."

B. F. Fewel.

(Continued on 4th page.)

Sunday School.

February 26, 1893.

READING THE LAW.

Neh. VIII. 1-12.

BY AMOS R. WELLS.

EXPLANATORY NOTES.

THE BROAD PLACE BEFORE THE WATER GATE (v. 1). South of the temple, toward the brook Kidron, was an open space called Ophel, bored with cisterns and subterranean water-ways. Hence this gate, either in city-wall or temple wall, was called the water-gate.——THE BOOK (v. 1). Probably Ezra had by this time completed his collection of the sacred writings.——THE FIRST DAY (v. 2). The Feast of Trumpets. OF THE SEVENTH MONTH (v. 2). This began in September, and contained also a Day of Atonement and the Feast of the Tabernacles.——FROM THE MORNING UNTIL MIDDAY (v. 3). He was assisted, of course, by the others named. THE PEOPLE STOOD UP (v. 5). The Jewish custom was to rise during the reading of Scripture, and sit during the exposition ——CAUSED THE PEOPLE TO UNDERSTAND (v. 7). The language used may not have been the common Aramaic of the people, some of the words may have become unfamiliar, and the people had doubtless forgotten many of the circumstances that would add point to the sacred narrative.——THE TIRSHATHA (v. 9). The governor.

COMMENTS.

THE BOOK OF THE LAW (v. 1). Nehemiah had built the walls of Jerusalem, but he knew well that unless they were buttressed by other walls, the unseen walls of faith and spiritual knowledge, they would fall as if made of paper. Many a city and many a nation founded since has made the fatal mistake that Nehemiah avoided, has built upon earthly foundations, and not upon "the impregnable rock of holy Scripture."

BOTH OF MEN AND WOMEN (v. 2). People are surprised when they see a Sunday school largely attended by men and women. On the contrary they should be surprised to see a large attendance of children. One of the most severe comments on our church membership accessible to the sceptic—only he never thinks of it—is the fact that conversion, profession of Christ before men, assumption of active duties in the church and of the cares of mature life, so commonly coincide with secession from the Bible school. "The more men work, the more men eat," the sceptic might well argue; "therefore either your Bible is not food for the Christian life, or you are not working at your religion very hard." And the last guess of the sceptic would be about right.

FROM THE MORNING UNTIL MIDDAY (v. 3). We are likely to draw our thoughts regarding Bible study from the microscopic study of the schools and colleges, that takes up line by line, word by word by word, and gets through a page a day. There is need of such work in Bible study, but there is great need also of enlarged reading, a whole book at a sitting, as we would read thirty or forty pages of some fascinating secular author before laying down the volume. Were we to read as much only in our newspapers as many of us read daily in our Bibles, we should not even get through the headlines on the first page.

MATTITHIAH AND SHEMA, AND ANAIAH, AND.....(v. 4). What an array of names, men about whom we know nothing, save that they helped the great scribe. The Bible is full of such names, and there remains the vast host not even recorded by name, all of whom did something at some time, to help. In which company would we rather be? Before we answer, let us think of the Saviour's words about the "last" and the "first."

ALL THE PEOPLE STOOD UP (v. 5). This was to honor the Book. And when Ezra began to preach his sermons, they all sat down. A valuable lesson might be learned from this by all who, in modern times, doze through the Bible-reading, and rouse just in time to hear the sermon. Is not that to put man before God?

WORSHIPED THE LORD (v. 6). The secret of the failure of much Bible-study is that it is not prayed over. The Holy Spirit will guide us into all truth,—if we ask him, not unless.

CAUSED THE PEOPLE TO UNDERSTAND (v. 7). The Bible does not profit until it is understood, and it is only half-profitable when it is half-understood. Much of the sloth and lack of enthusiasm in Bible-study is due to a lack of a good commentary. Some read the Bible in course—an excellent plan, when carried out in the right way—merely for the sake of getting over the ground. They hurry over sentences that are meaningless to them, past allusions that have no point for them; they need a bookmark to keep their place; they do not know whether the scene of the history is in Europe or Asia or Africa, and when they are through they are no wiser than before they began; only, forsooth, they have "read the Bible," read it all!

DISTINCTLY (v. 8). A good reading to one's self, with proper emphasis, inflection, and pauses, is a wonderful help to a better understanding; and the better understanding, when you get it, is a wonderful help to a better reading.

ALL THE PEOPLE WEPT (v. 9). Bible-reading is worthless unless it touches life, unless it influences the conscience and the will. Days and months and years, and earnest effor in them to practice what the Bible preaches, are the best commentaries to be obtained.

THE JOY OF THE LORD IS YOUR STRENGTH (v. 10). There are few finer lines in the Holy Writ than that. How finely it distinguishes the joy of the Lord from the enfeebling joys of human contrivances! The Bible student never hesitates between the sham happiness that burns and the true happiness that builds.

TO SEND PORTIONS BECAUSE..... THEY HAD UNDERSTOOD (v. 12). A genuine Bible student is always unselfish. It is possible for a man to be wise in Bible lore, to know his Greek and Hebrew Testaments, the dates for all Bible events, the arguments for all doctrines, and yet be selfish; but he is not, for all his learning, a true Bible student. He has grasped at the form, and let the life escape him.—The Golden Rule.

——o——

Beware How Ye Walk.

Every man's thinking machine necessarily makes him walk close to great intellectual perils. It is a sad thing not to think. It is more awful to think. Emerson says: "Beware when God lets a thinker loose among men." I walked with a friend lately among electrical dynamos. One had to walk carefully. Beware how you touch this or that wheel. It is death-charged. The dynamos were lighting the city. But walking among the wheels was to be in deadly jeopardy. Thinking lights the world. And yet the thinking machine deals out equally light and death; use the machine rightly, it will flood your path with light; use it wrongly, it is a thunderbolt to smite you. It will strike you stone blind. When I see the skeptics sneering at a future life, I say to myself: "Poor fellows, God gave them dynamos to generate light to pierce through the grave. They have used them to make thunderbolts for their own destruction."

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"Ask What ye Will."

If you have any trial which seems intolerable, pray—pray that it be relieved or changed. There is no harm in that. We may pray for anything not wrong in itself with perfect freedom, if we do not pray selfishly. One disabled from duty by sickness may pray for health that he may do his work; or one hemmed in by internal impediments may pray for utterance, that he may better serve the the truth and the right. Or, if he have a besetting sin, he may pray to be delivered from it, in order to serve God and man, and not be ourselves Satan's to mislead and destroy. But the answer to the prayer may be, as it was to Paul, not the removal of a thorn, but, instead, a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to him, that his strength is enough to enable us to bear it.—Rev. J. F. Clark, D. D.

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Two mites was all the widow needed to show that she was the most liberal soul on earth.

The only true riches are those that death cannot take from us.

Praise Your Wife.

"A sunshiny husband makes a merry, beautiful home, worth having, worth working for. If a man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings, and her mending basket, counts the hour till he returns at night, and renews her youth in the security she feels of his approbation and admiration. you may think it weak or childish, if you please, but it is the admired wife, who hears words of praise and receives smiles of commendation, who is capable, discreet and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion. In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like heavenly benediction."—Selected.

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Christ in Sorrow.

Every great sorrow is in a certain sense a lonely sorrow. It drives a man into the fastnesses of himself. No friends, however near and dear, can quite penetrate to the sacred chamber of his grief. They may come so near that he can catch the sound of their footsteps and get a vague, sweet comfort out of the sense of their hovering presence; but none can enter and raise him up, whispering, "Peace, peace!" Only Christ can do that. He is the one Guest that can enter the sacred chamber of great sorrow. The soul's sense of loneliness yields to him. The heart's sensitive reserve gives way. Christ enters, and thenceforth sorrow takes on a new nameing and aspect. The blinding bereavement, the crushing loss or disappointment, the trial which has wrenched the very heartstrings asunder, the awful temptation which has swept the soul at last from its moorings—all these crises of life fall into harmony with the divine love and the divine purpose, when the Saviour enters the hidden chamber of our griefs. We never know what sorrow, means, or what it can do for the soul, till then. "Lo!" says Christ to the spirit brooding in lonely grief, "lo, I am with you alway, even unto the end of the world." Blessed promise! Lord Jesus, come thou into all our sorrow burdened hearts; fill them with divine sympathy, and help us to learn through thy love the sacred meaning and meaning and uses of all life's dark and painful experiences!—James Buckham, in Sunday School Times.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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E. J. Stanley.
Business Manager.

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CHURCH NOTICES.

QUARTERLY MEETINGS, THIRD ROUND

HELENA DISTRICT.

Townsend, Feb. 25th and 26th; Stevensville and Corvallis, Mar. 4th and 5th; Bitter Root, Mar. 11th and 12th; Willow Creek and Whitehall, Mar. 18th and 19th; Deer Lodge, Mar. 25th and 26; Butte City, April 1st and 2nd; Boulder, April 8th and 9th; Belgrade, April 15th and 16th; E. Helena, April 22nd and 23rd; Wallace, April 30th; Helena, May 6th and 7th; Bozeman, May 13th and 14th.

J. E. Squires, P. E.

Continued from page 2.

From Coquille City, Ore.

J. B. Parnall:—Success to the "Montana Methodist," as a weekly. Long may it and its versatile editor live and prosper. After reading the contents of the numbers we have received to date we felt hungry for more of the same kind. Glad to learn of Brother Couey's whereabouts, and that he is so pleasantly situated in his new field. All the news concerning the old and the new workers in the Montana conference read is with interest.

Our second quarterly meeting has just been held. The presiding elder, Brother Shangle, was with us 6 days, preaching and looking after the various interests of the charge. He is a "hustler." The meeting lasted 10 days. Good was done, but there was no special move. One accession to the church, for which we thank God. A surprise party raided our house one evening after we had gone to church. You can judge our feelings on our return. An auxiliary of the Woman's Parsonage and Home Mission society organized with 13 members. We hope to get a suitable parsonage soon. Our health is fairly good.

Jan. 26th.

CORRESPONDENCE.

TWO AND A HALF MILLIONS.

I have taken my pen to write about money, and something that is better. No doubt I shall have the reader's attention and interest, at least to begin with. Money has a wonderful power over the masses. There is an attraction in it, even for the children. It is next to omnipotent for good or evil, as it is rightly or wrongly used. Anybody who will, may accumulate wealth. Some more, some less. A poor man operating necessarily on a small capital, will accumulate a large fortune slowly, and after long years of patient waiting.

The poorest man in the country may lay up for himself a treasure of two and a half millions. It will require a capital of only one dollar, and any poor man can command that amount. One dollar at a comparatively low rate of compound interest in two hundred and fifty years will increase to two and a half million dollars.

"But I shall die and be forgotten," says the poor man, "before the time of my inheritance shall come. So you have only awakened a hope to crush it in the blooming." Hold, my friend, and hear what I have further to say. I am writing of material things, only that I may illustrate things that are spiritual and eternal.

Put one dollar into the treasury of the Lord, and the interest and increase will certainly be as much as in the ordinary trades and business of life. No one will object to this as a just and reasonable conclusion. Money invested in this way is perfectly safe, and the reward absolutely certain. That much cannot be said of any secular business or worldy enterprise. In the ordinary trades and business of life great labor and care are required to guard the capital, and to secure the increase against waste and violence. By fraud and other crimes, both are often injured or destroyed.

It is different where money is invested in the cause of God. The only thing is to make the offering in good faith, and God will care for the rest. He will defend the capital, compute the interest, and at the appointed time give you the increase or reward. This is true whether the outlay is in money or labor. No sacrifice made to God, can fail of a just and satisfactory recompense.

And there is this further motive in our service to the Lord, the increase goes on forever; not in dollars and cents, but in something infinitely better. The reward of the inheritance does not stop on reaching two and a half millions, but continues to increase with the rolling on, and on, of the endless cycles of eternity. If such is the recompense of one dollar, what must be the magnitude of the reward, where the whole life, and all its possessions are consecrated in service to God!

Some people seem to think that money given to God and the church, is just that much thrown away. But the facts show that no better use can be made of it. In this way an inheritance may be secured, "that no angel tongue can tell, nor angel's pen describe." In putting to record these great facts, I feel heartily ashamed of my own littleness, in the meager contributions I have made in the past to Christianity. Comparatively few man reach their millions in material wealth. And if they do, it is often by oppressing the poor. And at most they can enjoy it only for a few years. Not so with the Christian, for both his money and good deeds go to bless mankind. And this is still another motive in well doing. The man who does best for himself, secures the greatest possible good to others. Reader, remember that money put into the treasury of the Lord, is cumulative of an eternal weight of glory. Can you put it to a better use?

S. W. Cope.

From Green wood, S. C.

Dear Brother Stanley:—The "Montana Methodist" comes to me regularly, and we enjoy its visits very much. Reading the paper, I am carried back in thought, and sympathy to the noble band of heroes in the Northwest, with whom it was my privilege to be associated last year.

The work and the workers with you will always have a tender place in my heart. May the blessings of our Father which make rich, and add no sorrow, ever rest upon our preachers and their families there! They are heroes and heroines in the highest sense. And may He remember in mercy, and peace the kind people who hold up their hands! At the last session of the South Carolina Conference, Bishop Hendrix appointed me to this charge. One church in a flourishing town in upper South Carolina. We are comfortably situated in a seven room parsonage, and are serving a most thoughtful and kind people.

I shall not try to tell you all that they did for us before Mrs. Hodges came, nor of the many good things they left here the day she arrived. The ladies of the Parsonage Aid Society look after the comforts of the preacher's home. May their number be increased till there shall not be a charge in the whole church without such a society of consecrated women!

Surely the good women of all the charges in the church, if they once awake to a sense of their duty and privilege in this direction, will not longer leave their pastor without such timely help! There is scarcely a day that some one does not express their thoughtful kindness in a tangible way. Indeed it is a pleasure and a privilege to serve such a people! Our Sunday morning congregations number several hundred. Our average attendance at Sunday School is over one hundred and twenty. I have been here a little more than a month. Twelve have applied for church membership, and nine have come to us by letter. We have held no special services as yet. The pastor has paid about seventy-five visits. The members here are trying to build a new brick church in a more central part of the town, which when completed will be a gem of beauty and convenience; having Sunday School rooms and rooms for pastor's study and library. We hope to go into it in the spring. Pray for us. At present we worship in a brick church in a beautiful grove, but is too far from the masses of the people, hence the determination to build. May you be blessed in your work!

Sincerely Yours,
W. H. Hodges.

The man who will not give up his sin in this life will have to keep it in the next.

MISSIONARY DEBT.

IMPORTANT NOTICE.

Upon consultation, I find that the subscription to the debt, not paid before March 31st, will be too late to be included in the annual report.

If possible, please let your remittances be in the hands of T. B. Holt, Treasurer, by the 25th of March.

Over $120,000 have been subscribed, and pledged; $15,000 are now in hand, and $10,000 more in sight. Now is the time during the next eight weeks, for us as one man to roll off the burden of our Board of Missions.

Are we like the Son of Man, ready for either sacrifice or service?

Walter R. Lambuth,
Nashville, Tenn.

Jan. 24th, 1893.

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FROM BISHOP DUNCAN.

At its last session the Montana Conference reported all the assessments paid in full, with more than one dollar per member for Missions. That was an excellent record.

The Conference assumed the appointment of one hundred and seventy-four dollars as its part of the missionary debt and promised to have the amount in the hands of the treasurer of Mission Board before the close of the fiscal year.

This promise, I trust, the brethren will at once redeem. One hundred and twenty thousand dollars have been pledged for the payment of the debt. Fifteen thousand is in hand of that amount, and ten thousand in sight, so Dr. Lambuth reports. The whole sum is comparatively small and can easily be paid if we will make a persistent effort. I feel certain that the Montana brethren will at once see to it that the part of the debt expected from them, and the payment of which they have pledged, will be forwarded before the 25th of March at the very latest. It should be in Nashville if possible, by the 15th of March.

I need not exhort you brethren, for you cannot afford not to do now and in the future what you have faithfully done in the past, and that is promptly responding to all demands made upon your liberality when the board meets. Montana need not appear in the debt column with a deficit. As the time is short you cannot lose a day from this work, but act promptly and maintain your place at the head of the column. The payment of the debt means expansion and enlargement at home and abroad, whereever we are engaged in missionary work. It means more men and money for Montana where both are so sorely needed. My prayers are with you for the conversion of sinners and the edification of the church in your difficult but exceedingly important field.

W. W. Duncan.

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WASHINGTON LETTER.

Washington, D. C., Jan. 31, 1893.

Butler, Lamar, Hayes, Brooks and Blaine have gone within a few days. It is rare that death cuts such a swath. Most of these men were familiar figures at the Capitol, and personal incidents and traits are recited on all hands, and though the majority of them in their lifetime excited fierce opposition, it is silent now and nought but good is heard of the dead. History has a place for each and will finally see that each has his place and to Blaine no doubt will be assigned, so far as temporal affairs are concerned, the loftiest place. He stands in one thing unique. He is the only man who ever twice refused a Presidential nomination that he would have had without the refusal.

Hawaii is knocking for admission to Uncle Sam's family circle or at least her dominant, intelligent, wealthy, business men, mostly Amercians, are seeking his protection. There is no clear unanimity of opinion as to what shall be done with the request. Some think we have territory and unassimilated population enough and are opposed to the acquisition of more territory and particularly that 3,500 miles away and peopled by Kanakas, Chinese and Japanese who they say are unfit to form a state or even to manage a territorial government. On the other hand it is said that the natives are intelligent Christians capable of self government; that we have encouraged our countrymen to develop the wealth of the island and invest their money there and that we owe them protection; that we can do there what England does in one way or another around the globe and what England may do in Hawaii if we do not. Further they say we need a station in the Pacific, and also a station in the West Indies for the defense of a ship canal across Central America and that we need the latter for the mutual defense of our eastern and western coasts. We need these to break the fortified circle which England is building around us and which she would be pleased to complete with Hawaii. Some assert it to be our destiny to absorb all the territory between the Arctic and the Carribean seas. As for the mode of government if the territorial form is not suitable, govern Hawaii by a commission. The District of Columbia, without a legislature, without a governor and without a voice affords an example. Let us, it is said, begin to resist the lightening band of England s circle of fortifications by taking Hawaii. Make it a Gibraltar of the Pacific. The New York Herald, Tribune, Sun, Times and Press say "open the door to Hawaii."

The Indian Territory is probably more difficult to manage in some respects than Hawaii would be. There are 120 deputy marshalls in the Fort Smith district embracing the Cherokees, Creeks, Seminoles and a part of the Chocktaws. These men make many arrests in the following order. First they "get the drop" with a Winchester; secondly put on the handcuffs; thirdly read the writ. Forty-six deputy marshalls were killed in six years in this district for trying to read the writ first. Here is a statement of account in one arrest: Mileage to the place of arrest, 6 cents per mile, $6.00. "Endeavoring to arrest," two days at $2 per day, $4.00 Serving writ, $2.00. Feeding prisoner two days, $1.50. Return mileage, prisoner and deputy, 10 cents per mile, $20.00. Commitment, $2.50. Attending before the commissioner, one day, $2 00. Subpoenaing four witnesses, $2.00. Total, $40.00. Of this one-fourth goes to the marshal. Bold, hardy men are required for this work and it is not singular that a story that one of the Dalton boys held the office should find credence.

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The Prayer Closet.

After I became interested in religions (says the Rev. Asa Bullard in his autobiography), in seeking a place for retirement for my secret devotions, I thought of a large closet out of the spare chamber. That closet was the place where my mother kept her blankets, comforters and various kinds of bed-clothes. It was large, and without a window. When the door was shut, it was total darkness; no eye but that of Him who "seeth in secret," could behold any one who there sought retirement from the world. In that closet I erected my altar for secret prayer. It was my Bethel, and none but God can ever know the Bethel seasons I there enjoyed in communing with the Savior in that time of my first love, until I left my home to prepare for works of the Gospel ministry. In one of my visits to my dear old home, years after I had left it, as I was "company," I occupied at night the spare chamber. In the morning I had a desire to visit the dark closet; and see how it would seem to shut the door, and pray to my Father which is in secret, as I was wont to do in my young days. I opened the door, and what a scene greeted my eyes! There in the center of the closet stood a chair, and before that chair was a cushion, in which there were deep prints, where some one evidently was accustomed to kneel in secret worship. And who should it be? Who but my own blessed mother, who had prayed all her ten children into the kingdom? What a hallowed spot did it seem to me! A thrill of sacred awe came over me, and a voice almost seemed to say, as it did to Moses at the Burning Bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Selected.

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HEAVEN BEGUN.

It is said of an old Puritan that heaven was in him before he was in heaven. That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die we shall never get there afterward. An old Scotchman was asked whether he ever expected to go to heaven. "Why, man, I live there," was his quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there. If you come down to-morrow morning, knowing and realizing that heaven is yours, and that you will soon be there, those children will not worry you half so much. When you go to your business or to your work you will not be half so discontented when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that there your portion is in the everlasting dwellings. "Lay hold on eternal life." "Get a hold on it now." It is a thing of the future, and it is a thing of the present; and even your part of it that is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—C. H. Spurgeon.

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GOOD ADVICE.

A father who tenderly loved his son, one day gave him some excellent advice, designed to govern his his course in life. He said: "My son, in pursuing your course in the world, you will find many things which you cannot understand. You would like to understand them, but it is impossible. There is no use for you to tsx your brain to explain them. Just throw them in a heap by themselves. Call it a heap of 'INEXPLICABLES,' and and go on your way.

"Then again, you will come across things which are manifestly wrong, but they are beyond remedy. It is useless for you to try to find a cure—it is not in reach. So you must throw them in another heap, and call it a heap of INCURABLES, and pursue your course."

That old father gave good advice to his son. Let us so deal with the INEXPLICABLES and INCURABLES.—Selected.

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In the prohibition town of Millville, in the State of New Jersey, two policemen are found amply sufficient to watch over the ten thousand inhabitants, the majority of whom are working men and their families. A generation ago the town was specially noted for its intemperance.

Christ's Standard of a Christian.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." (John 14:23.)

This is a clear statement of the fact that fidelity in the first stages of religious life will be followed by more marvelous displays of saving power and interior workings of the Three in One. Let us, then, examine the Savior's notions concerning a justified Christian.

"If a man love me, he will keep my words," embodies the Savior's views of a true believer; he loves God and keeps His commandments. Whatever may be done or not done at conversion, the carnal mind, which is enmity against God, and not subject to His law, is so far depressed [destroyed] that the happy subject of the change loves and obeys God. The Savior's teaching, then, is,

1. A justified Christian loves God. Death in trespasses and sins has been displaced by a spiritual life which shows itself in love, peace, joy, long-suffering, gentleness, goodness, etc. He delights in God, in his law, in his house, in his worship and in his work. "His delight is in the law of the Lord; and in his law doth he meditate day and night."

It is the nature of this love for God to awaken sympathy and affection for all God's creatures, and especially for mankind. Hence a true Christian is kind to his fellows, bearing patiently, and for a long time, the injuries or wrongs which their weaknesses or sins may inflict. He does not envy any one his prosperity, usefulness or honor, but is pleased at the success of all in every legitimate enterprise. He makes all due effort consistent with his obligations to himself and his dependents, to aid all persons, even his enemies, in their laudable undertakings. "Charity seeketh not her own." Such a person is "a new creature in Christ Jesus; old things have passed away; behold, all things have become new." * * *

2. A justified Christian obeys God. "He will," says Jesus, "keep my words;" he studies them, keeps them in memory, and obeys them. He is a person of prayer and Christian work; he leaves nothing undone which he thinks he ought to do, and thereby keeps a conscience void of offense against God. He walks abreast of his light, realizing that "there is no condemnation to them which are in Christ, who walk not after the flesh, but after the Spirit."

It is a fearful mistake to suppose that the initial Christian life allows any act which contracts guilt; and it is painful to think how common it is in these days to hear professors of religion confess that they do many things which they ought not to do; that they make many crooked paths, and that they feel guilt and condemnation as the result. And with all this, they view themselves as justified believers, and ask their brethren to pray for them that they may prove faithful, and at last get to heaven! Faithfulness in such a course will certainly end in the eternal loss of the soul! The plain statement of Christ is "If a man love me, he will keep my words." Love and obedience are the inseparable marks of a justified Christian; and fidelity in this relation is succeeded, sooner or later, in every case, by deeper and sweeter intimacies with the adorable Trinity.—*Sheridan Baker.*

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About the Theatre.

Dr. Theodore Cuyler, in response to a question as to what he thought of the theatre, said in the "New York Mail and Express:"

"You must take the average stage as it is, and not as you would like to have it. It is an institution which, if you patronize, you become morally responsible for, as much as if you were to patronize a public library, or a public drinking saloon. As an institution it habitually unsexes woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all, that if you saw your own sister in such a plight, you would turn your eyes in horror. Yet you propose to pay your money (through the box office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. If the daughter of Herodias dances to please you, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense. There is no evading before God, your accountability for the theatre, if you habitually support it.

"Another peril of the theatre arises from the fascination which it too often engenders. Like wine drinking, it becomes an appetite. To gratify this growing passion for the play-house, tens of thousands of young people squander their money and their time. Other and purer recreations become tame and insipid. Wholesome pleasures cease to please, just as a brandy drinker ceases to be satisfied with cold water. It is not recreation, but stimulation too, that you will be after when you become enslaved by the fascination of the stage.

My young friends, be assured that no sagacious employer ever chooses a clerk or accountant or any other employee the sooner because he is a theatre goer. No sensible man is apt to select the companion of his heart and home because she is a frequenter of a play-house. No good woman wants her sons and daughters there. No pastor expects that his youthful church members can go into that impure atmosphere without a terrible damage to their piety. I don't believe that the theatre has ever helped many souls toward heaven. I know that it has sent thousands to perdition. Now that I have, in kind and candid plainness of speech, pointed out some of the inevitable perils of the play-house, do you feel like taking the risk?"

NIGHT PILGRIMS.

"Faint and afar, behold a star;
And by its fadeless ray enticed,
O'er barren sands I stretch my hands
To touch the garment of the Christ."

Throughout the length and breadth of the land they are scattered—men and women whose half open spiritual eyes see men as trees walking; men and women whose clouded souls hunger and thirst after righteousness, even the righteousness of the Lord Jesus Christ, and find it not in measures that fully satisfy. They long to have him revealed to them in all His beauty, the chief among ten thousand and altogether lovely; but there are barriers—stubborn, stony barriers, which hinder Him from coming in and supping with them in sweet and holy communion. There are besetting mountains of unbelief which will not down for all the preaching of all the preachers, nor all the writings of all the apostles. They feel within their very souls that they have and desire no fellowship with sin, and yet the sacred cross is they fear only a "mental image" to them. They scorn to anchor upon any foundation save Christ for rest and peace, and yet it seems that the peace which passeth understanding to them is denied. And so not satisfied with the feeble embers of hope which smoulder within them, refusing at all times to to kindle to a flame, they stretch their hands and plead for more light. Shorn lambs to whom it has not pleased the Lord to temper the winds, through "doubt's dim twilight" they seek a better country, that is, a heavenly.

Christian reader, strong in faith and hope and love, pray for the poor night pilgrims, that the Lord may hasten his time of refreshing, and comfort them with songs in the night.—James W. Phillips, in Christian at Work.

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"What Doest Thou For Me?"

One of the most attractive characters in all the history of missions is that of Count Zinzendorf, the Moravian hero, who poured out his wealth and gave the service of his lifetime gladly that the Gospel of Christ might be preached and his kingdom extended among men.

The familiar story of his consecration of life and possessions has in it an unmistakable lesson. He was one day standing in a famous picture gallery at Dusseldorf when his eye fell upon a noble painting, representing the Son of man, in all the agony of his sacrifice, crowned with thorns, and with bleeding hands and side. And written upon this picture was this inscription: "All this I did for thee; what doest thou for me?" This rich nobleman stood transfixed. He saw the littleness and baseness of a selfish life, as contrasted with the immeasurable greatness of the divine love, and from the picture gallery he went out that day to a life of burning zeal and sublime heroism, and to say henceforth, "I have but one passion, and that is He—only He!"

Religious Intelligence.

The Methodist Episcopal church has 3,795 members in Japan.

There are 380 Bible women taking the Scriptures into the Zennas of India.

In Methodist Sunday schools during the past year there were 130,000 conversions.

The Canada Presbyterian church requires a year's probation from ministers coming from other denominations.

Recent revival services at fifty-six points throughout the United States, under the United Brethren in Christ, have resulted in 1,723 conversions.

The Lutheran church in America sustains 818 home missionaries and assists 2,353 mission congregations, with a membership of 114,745, at an expenditure of $282,059.

Mr. A. H. Massey, a layman of the Methodist church of Canada, has contributed $40,000 for the endowment of a theological chair in Victoria University, Toronto.

The religious census of New Zealand, whose population is 626,658, returns English Episcopalians at 253, 331, Presbyterians at 141,477, Roman Catholics at 87,478, and Baptists at 14,825.

Rev. Dr. Matthews says that in the Presbyterian churches in Holland it is the rule for a man when he begins to be sleepy in church, to rise and stand until he gets wide awake again. It is not an unusual sight to see a dozen or more men standing at the same time.

In a recent Sunday service at Dayton, Ohio, 230 young men and young women accepted Christ and designated the churches they desired to join. The meeting was in charge of Dr. Munhall, who is conducting a series of remarkably successful meetings at the the Third Street Presbyterian church in Dayton.

—o—

Wise Words.

A wise man understands a good work from the beginning, but a fool only when it comes to an end. Seek the counsel of wise and sensible men, of learned men, of intelligent men, and of men of good disposition, and be thou their friend. Keep thy hands from stealing, thy feet from wandering without work, and thy mind from cherishing wicked revenge; for the man who works righteousness obtains a good reward, and the man who does sin suffers punishment. Do not injure thy soul by wrath and envy. Do not consign thy soul to hell out of a false modesty or shame. Ask God's blessing and keep thy heart cheerful, and thou shalt obtain of the Lord an increase of his goodness. Always, and at every time, trust thou in God alone, and make that beloved to thyself which is increasing and profitable unto thee. Labor and sacrifice thy life for the thing which is of God. Meditate on virtue; do not meditate on sin; for man does not live forever, therefore the thing which concerns heaven is most befitting thee.—From a Parsee Writer of the Fourth Century.

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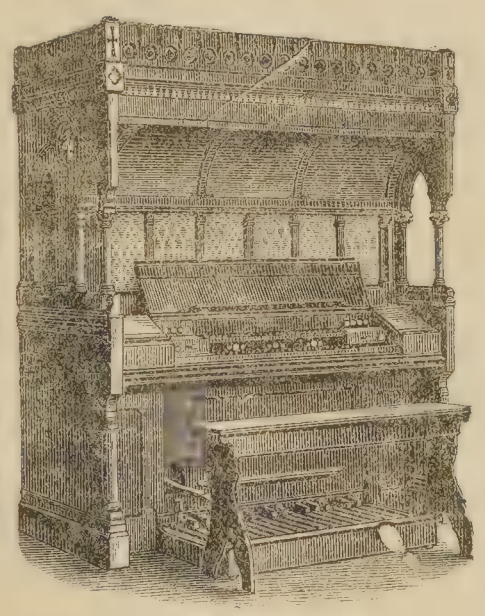

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THE

Montana Methodist.

VOL. 5. FEBRUARY 24, 1893 No. 116.

EDITORIAL NOTES.

Bishop Duncan feels and expresses a special interest in our work in Montana. In a private note he says: "I hope that the friends will see to it that Montana shows no deficit in the debt column when the board meets. I enjoy the "Montana Methodist" very much, a very readable paper to me. Trust that the friends and brethren around Corvallis are rejoicing in successful work." We appreciate the Bishop's and also Brother Lambuth's interest in us, but we think they need have no fears about Montana falling behind in the payment of her share of the Missionary debt. Our people are in the habit of paying what they promise, especially to Missions and Church Extension.

—

It is with much regret that we learn of the return of our dear brother, Rev. J. W. Robertson, of Genesee, to Tennessee. He is a superannuated member of the Holston conference, but came West seeking health, and seeing the great need of laborers he took work in the East Columbia Conference, where his labors have been greatly blessed in building up the church. He is a modest, sweet spirited Christian gentleman, and we pray the blessing of God upon him in the midst of his affliction. While not in the active work he can and will pray and cheer the hearts of those who are called to stand in the front of the battle. We shall expect to hear from him again. Who will fill the place made vacant by his departure?

—

The body of Mrs. Mary Allen West has been brought home from Japan, and interred at her home in Galesburg, Ill. The influence of her work in behalf of temperance in her Sunrise Empire will endure for many decades.

—

An exchange says there are 330 packs of hounds kept in England and Ireland, the annual cost of keeping which is estimated at $22,500,000. It would seem that many of the aristocrats are fast going to the dogs or after them. How many thousands of poor people would that amount feed and clothe. What a wonderful impetus even half this amount would give to Gen. Booth's work of rescuing the "submerged tenth." But too many people, alas, think far more of a dog or a horse than they do of a man.

—

In a private note, Rev. Sam M. Chase writes from Ventura, Cal. "Am trying to turn the world up side down to build a parsonage. Praise the Lord, I'm going to succeed. Am praying and hoping and working to keep up a revival 365 days in the year." [That is on the right line. Hope you will succeed.—Editor.] "God is helping me, and the work goes on. If I can keep my own heart full of spiritual life and fire, other things will move. God bless you brave soldiers on Montana's frontier. Love Squires for me. The Lord bless that good man.

—

Then deadlock in the Montana legislature, over the election of a U. S. Senator still continues. We feel zealous for the good name of our great state, and we cannot but regard such a war among politicians as exceedingly unfortunate. Two years ago the fight was between Republicans and Democrats, but this time the Democrats are devouring each other. The session is half over, and but little has been accomplished. The people are getting tired of such foolishness, and are loud in their demand for majority rule.

—

We have had some pretty cold weather in some portions of the state, but it was of short duration, and, in Western Montana, at least, it is regarded as a very fine winter.

—

The Hawaian question has been the sensation of the country for several weeks. The islands would be very desirable for us as a strategy point, and we should see to it that no other great power gets possession of them. But the character of the population and the unsettled condition of affairs here cause thoughtful men to think soberly before they shout for annexation. Still annexation will come sooner or later.

—

The preacher who habitually uses the Sunday train to go to or from an appointment becomes a party to the public desecration of the day, and his practice will counteract the influence of the strongest sermon he might preach in defense of the fourth commandment. We are in an enemy's country. Let us give none occasion to the adversary.

—

Let us not give up the time-honored custom of having preaching at eleven o'clock on Saturday, as well as on Sunday at our quarterly meetings. If the city churches do ignore it, let the country people cling to the old rule. Teach the people that it is their duty to come to the day meeting on Saturday. Some of the most profitable services that we ever attended were at this hour. It will help greatly to preserve the prestige of the quarterly meeting occasion, and save the institution from threatened demoralization. Let our preachers and people make it a point to be present and hear the presiding elder's Saturday morning sermon. It not only concentrates the forces at the commencement of the battle, but it warms their hearts, thrills and inspires them for better service in all the after devotional exercises of the meeting.

—

We rejoice with Brother Eakin in the progress of our cause in and about Lewiston. Doubtless there has been a great change for the better in that region within the past three years. May our brother be abundantly blessed in the new sphere in which he is called to labor.

—

There is much in Brother Payton Smith's letter of thrilling interest to us. The first recollections of our childhood date back to his home and to the old chapel that he speaks of, which our father was then building with his own hands. Our precious dead-four little mates who were taken from our home in early childhood, are buried in the cemetery there. Many precious memories cluster around that spot of ground. We rejoice that religion still thrives there, in the revival, in the Sunday school and in the new house May the glory of the latter house. exceed that of the former, and may our dear brother Smith, whom we love next to our own father, when his work is ended, have a happy and abundant entrance into that house above not made with hands, the building of God eternal in the heavens.

"Oh, what a glorious hope is ours!
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day.

We feel the resurrection near,
Our life in Christ concealed,
And with His glorious presence here
Our earthen vessels filled."

——o——

Labor and Sunday Closing.

Working men in various places are manifesting an active interest in the enforcement of the Sunday closing laws. There are many towns and small cities where the barbers have combined against working on the Sabbath. In Chicago the clerks of butchers, clothing houses and retail grocers, have almost succeeded in an earnest movement for Sunday closing. In New Orleans, a campaign for the enforcement of an existing Sunday-closing law is now in progress. The law has been set at nought by the saloon-keepers. The American Confederation of Labor has entered into an alliance with the Sunday Rest League to secure its enforcement, and it is believed that the opposition must give way.

Labor is beginning to realize that one of its most important rights is the right to have a day of rest. The Sabbath was made for man.

——o——

If you would increase your happiness and promote your life, forget your neighbors' faults. Forget the slander you have heard. Forget the temptations. Forget the fault finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels of histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable. —Lutheran Observer.

——o——

From the lowest depth there is a path to the loftiest height.—Carlyle.

——

It is well to think well; it is divine to act well.—Mann.

STRONG DRINK.

By strong drink we mean anything that will intoxicate. It is said, and truthfully too, that the history of strong drink is the history of mind, of tears, of bloodshed. It is, no doubt, the greatest curse that has ever been brought upon the human race. Strong drink has sent many a poor soul to a drunkard's grave and a drunkard's hell. We should beware of the first drop, for it will lead us astray. "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise," is the Word of God. It is Alexander the Great, who is honored among the greatest of warriors. But it is said that Alexander the Great was destined to owe his destruction to the wine-cup; while drinking at a banquet in Babylon, he was suddenly taken sick, and death conquered the conqueror, at the age of 33 years. Thus was he cut off in the vigor of early manhood. Men may talk of earthquakes, storms, conflagrations, famines and of war. But strong drink has sent a volume of misery and woe into the stream of of this world's history more fearful and terrible than any of them.

Strong drink is a giant demon of destruction. It is an evil which is limited to no age, no continent, no nation, no party, no sex, no period of life. Strong drink has taken the poor man at his toil, the rich man at his desk, the senator in the halls of state, the drayman on the street, the young man in his festivities, the old man in his repose, and plunged them into awful ruin. Strong drink! When we look upon the widespread desolation brought about by strong drink we stand in awe and cry, human strength is insufficient to restore the ruined homes and bring joy to the bereft hearts. God made man in his own image; but how fallen is man? God never created man for a drunkard's grave and a drunkard's hell. Strong drink has raged equally in times of war, and in times of peace, in the periods of depression, and in periods of prosperity, in republics and in monarchies, among the civilized and among the savages.

It is said Egypt, the source of science, Babylon, the wonder and glory of the world, Greece, the home of learning and of liberty, Rome, the mistress of the earth. Each in their turn had their heart lacerated by this dreadful canker-worm, and thus became an easy prey to the destroyer. It has drained tears enough to make a sea, expended treasures enough to supply every heathen land with missionaries, shed blood enough to redden the waves of every ocean. Some of the mightiest intellects, some of the most generous natures, some of the happiest homes, some of the noblest specimens of manhood and womanhood, it has blighted and crushed and buried in wretchedness. It has filled our penitentiaries, jails, asylums and alms-houses with thieves, murderers, lunatics and paupers. Oh, could we but sweep away forever, all the results of this one form of sin. Then would the children of haggard and want sit in the halls of plenty. The tears of orphanage and widowhood and disappointed hope would dwindle in a goodly measure. Disease would be robbed of much of its power. The clouds would vanish from thousands of ruined and afflicted homes, and peace breathe its fragrance on the world almost as if the day of its redemption had come.

Oh, what will we do, Christian friends? Stand aside and let this hellish thing be carried on? Close our ears and fold our hands in idleness and see our friends and neighbors, father, mother, brother, sister, yea, and our children go down to eternal night and ruin? I say will we stand by and listen to the pitiful cries and sobs of mothers and children, whose homes have been robbed of pleasure and happiness by strong drink? I plead with you dear friends, in behalf of enslaved humanity, in behalf of outraged society, in behalf of diseased bodies and minds, in behalf of broken hearts and ruined homes, in behalf of the church which is so sorely afflicted by this evil, strong drink. Yea, I plead with every Christian man, woman and child to live and pray, and work for the utter destruction of this monster evil which seeks to lay its crimson hands upon the dearest interest of our homes, and tear from our bosoms those whom we dearly love and honor? May God hasten the day, nay, may we by the help of God seek to hasten the time when this monster enemy of God and Adam's race shall be completely overthrown, and sinful, enslaved suffering humanity brought to the enjoyments of full liberty and permanent victory. May God bless every effort put forth for its overthrow. Come every one and help to unfurl the banner and fling it to the breeze, and let the glad hosanna sweep over land and sea. Come and stand by those who cared for us in our tender years, who used to press us to their breast and place upon our lips a mother's kiss. May not their gray hairs go down in sorrow to the grave on the account of drunken sons and daughters. But may we help to strew their paths with roses bright, and then in that last trying hour when they are about to change time for eternity, they can say all is well. I have seen my children breast the gale and stand the storm. Oh, my soul is full of glory. But now my latest sun is sinking fast. My race is nearly run, my strongest trials past, my triumph is begun.

By Once A Slave.

—o—

In Uganda a man will willingly work three months for a copy of the New Testament in his own language.

Missionary Notes.

BY ROBERT E. SPEER.

The Rev. E. P. Scott, a missionary in India, saw, one day, in the street of the city where he was working, a queer looking man, who had come down from some mountain village. Upon inquiry Mr. Scott found that the people of that place had never heard the gospel, and he made up his mind to go to carry it to them. His friends tried to dissuade him from his purpose and told him that he would never come back. But he took his violin and started bravely off. As he entered the village he was at once surrounded by natives, and a dozen spears were pointed at his heart. Still he did not quail, but closing his eyes lest the cruel faces so near his own should shake his courage, he began to play upon his violin the old hymn, "All hail the power of Jesus' name." As the sweet notes fell upon the air, there was a sudden hush about him and he wondered what had happened to his savage companions, but he did not pause until his arm was too tired to move the bow any longer. Then glancing up he saw that the men were standing motionless around him, and that tears were on many of the dusky cheeks. The power of that wonderful Name had made itself felt through the music, and awed them into silence. There was no further opposition to the messenger of good tidings. Mr. Scott lived with these people for two years and a half teaching them from the Bible and helping them in many ways. At the end of that time he was obliged to leave them because his health was failing, but the inhabitants of the village went as far as possible with him on his journey, saying over and over, "Oh, Missionary, do come back to us soon; there are tribes beyond us who must hear your story, too."

Many years ago in Scotland a little boy went, one day, to a missionary meeting, where he was so much interested in what he heard about the people in other countries who knew nothing of the Father in heaven and of the message He has sent to the world by His Son, that his heart was deeply stirred, and he determined that if he should live to grow up he would be a missionary and go himself to the heathen and tell them about Jesus Christ. When the meeting was about to close there was a notice given that a collection would be taken at the door. Now the boy had not a cent in his pocket and he was ashamed to go out and not make any contribution, he hung behind the rest of the people hoping that the collectors would do their work and depart before he should appear. But as he was stealing towards the door, one of the men heard him, and turning back held the plate towards him. The boy stood still for a moment and looked at the man, and then said quietly: "Please hold it a little lower, sir." The man complied with the request. "Lower, still, sir," said the boy again. Again the man did as requested, half amused, half curious. "You'd better put it on the ground," persisted the boy, and when this direction was followed, he stepped into the plate and glanced up with a smile, "It's all I have to give, sir," he said, "but if God will let me I will be a missionary some day."

And there was nobody in all the church that day who gave so much as the little lad with nothing in his pockets.

One fourth of the people of Africa are Mohammedans, and nearly three fourths are pagans.

The contributions of the native Christians connected with the Foreign Missions of our church averaged in 1890 $1.75 for each church member.

The wages of a Japanese are rarely more than 10 cents a day, but last year the converts gave $27,000 for mission purposes.

One-third of the people inhabiting the Congo basin are cannibals. The Bangola believe that the bravery and other qualities of a victim are imparted to those who eat his flesh.

There are 330 Bible women taking the Scriptures into the zenanes of India.

At the beginning of this century the Bible was accessible to but one-fifth of the population of the world. Now it has been translated into so many languages that it may be read by nine-tenths of the people of the globe.

The number of Protestant missionaries in the world is about 6,000, one to 166,000 of the unevangelized.

Afghanistan has 6,000,000 people and no missionary; Annam has 5,000,000, and only Roman Catholic missionaries; India has only one missionary to 275,000 people; Persia, one to 300,000; Thibet, one to 2,000,000. If 40,000 missionaries were sent to India there would still be one to every 50,000. Yet the work in India is so encouraging that there have been from 25,000 to 40,000 converts there this year. In Japan 400 people are baptized every month.

In Persia from Karachi to Bagdad, among the populous villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia and Southwest Persia, there is not a missionary, and from Bagdad to Teheran, not a missionary. The great oasis with 680 mountain villages craving medical advice is never visited.

Whatever shall appear to be God's will, that will I do.—Lincoln.

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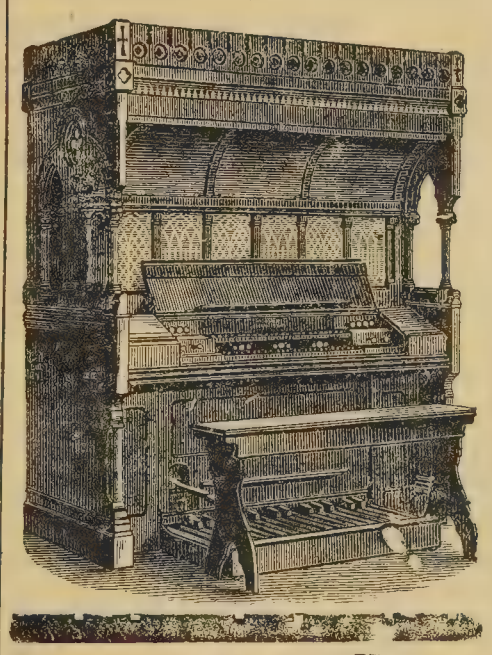

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Tidings From the Field.

BOULDER.

R. S. Clark:—We had to stop our protracted meeting at Alhambra on account of the severe cold weather. We received two into the church, both heads of families. We have received in all seven since conference. We now think of commencing a meeting at Boulder next Monday night, assisted by Brother Shaeffer, of Helena. We have reached a religious crisis in Boulder, and if God's people will come up to his help against the mighty, the type of religious life will be raised; if not, then it will sink to a lower plane. "The gospel"—when its claims are faithfully urged—"will prove a savor of life unto life or of death unto death." Under such an administration of the gospel those that do not work up into a higher type of spiritual life will certainly be worked down into a lifeless state where their light is darkness. May God save the church in Boulder from this latter state, is the prayer of one who has sought better things for her.

WATERVILLE CIRCUIT, KAN.

J. T. Smith:—Having been changed to the Waterville circuit by the presiding elder, T. C. Downs. I desire that you change my paper from Effingham, Kan., to Winklers Mills, Kan. This leaves me and my colleague, Rev. D. E. Bundy, in a glorious revival on our new work. Several have already professed faith in God and several are stil at the altar. We give God the glory.

GENESEE, IDAHO.

Rev. J. W. Robertson:— My health is so poor that I am unable to do active pastoral work, and I return to my own conference. My post-office will be Jasper, East Tennessee. We have had fine success here at Genesee, building a new church and parsonage, and adding 23 members to our roll since conference at Palouse City. I leave very regretfully a noble people and a very promising field for our church. I love your paper and the great West, and shall pray and do all I can for them. I will write to you from Tennessee. [We hope you will.—Editor.]

LELAND CIRCUIT, WASH.

Rev. W. S. Hornbuckle is pressing the battle, and most successfully too. We rejoice with him. He says on a postal: "I am away up here in the timber engaged in a gracious revival, and the Lord is with us. Seven conversions up to date, and all have joined our church, which makes 25 since conference, and others under conviction.

STEVENSVILLE AND CORVALLIS.

Rev. W. O. Waggener recently made Corvallis a flying visit and filled his regular appointment here on the second Sunday in February. He looks hale and hearty as ever, though he says that the constant pulpit labor and the cold weather have materially affected his health. The meeting at Stevensville still continues with full houses and unabated interest. About 2 conversions and 17 accessions to our church up to the present writing. He will commence a meeting at Corvallis on the 4th Sunday in February. May it prove to be a time of great awakening and spiritual refreshing. Sister B. S. Chaffin, of Corvallis, has lately been dangerously ill. At this writing she is better, and hopes are entained for her recovery, for which we are devoutly thankful.

UPPER BITTER ROOT NOTES.

The editor preached at Darby school house, which is 23 miles south of Corvallis, up the valley, the second Sunday of this month. There was a good congregation of attentive hearers present. A union Sunday-school is in progress, superintended by a Brother Tabor. Many inquiries were made as to when Brother Flowers will return. There is a promising field in this section. The people are glad to hear the gospel. The woods are full of men engaged in logging—cutting saw-logs and dumping them into the river to await the spring rise to float them down to the immense pond at Hamilton. They are at work away up on the West Fork. One man has a contract for putting in twelve million feet, another eight million, another three million, and so on. This gives the reader some idea of the extent of the business. This timber will be sawed at Hamilton next summer. The industry has given the farmers of this section a fine market for their produce the past season. An old fashioned Methodist revival at Darby would accomplish wonders for that region. Why not have it? Let the preacher in charge and presiding elder answer.

FROM LEWISTON, IDAHO.

Dear Brother Stanley:—I will give you a few items which may be of interest to your readers, as I have not seen anything in your columns lately from this corner. Brethren, we are, by the grace of God, still alive spiritually, and on the forward march, and I pray God that we may all reach that golden shore by and by.

Our pastor, Rev. W. B. Taylor, arrived some two months ago from the Tennessee conference, and has begun work in earnest. He has organized a class in Lewiston. Many the little vine be watered from the dews of heaven, grow and bear much fruit, and be the means of bringing many workers into the vineyard.

Brother Swift was with us at Upper Tammany in our quarterly meeting the third Sunday, and Saturday before, in January. He came with glad tidings of great joy. The meeting was continued the following week by our pastor, and resulted in four additions, and the church was much revived. This scribe was licensed to exhort. I am glad to say that we have a nice comfortable church here in Tammany, and it is paid for. I enclose one dollar to renew my subscription, which expires next June, and if the editor will meet me at the next district conference at Genesee I will pay him for another year's subscription. We would all be very glad to see you there. (We would be very happy to go, and will do so, if possible. — Editor.) Your paper has always been a welcome visitor in our home, and is doubly so now since it has got to be a weekly. It always sends a thrill of joy and gladness through my soul when I read it and see the accounts of the progress of the work in this sparsely settled Northwest, where there are so many obstacles and difficulties to be overcome. But amid all we are still advancing, and by and by we shall reap if we faint not.

W. J. Eakin.

FROM BROTHER STATELER.

A private note from Brother Stateler says: You enquire concerning my health and circumstances. Well, I got along quite well through the fall, but allowed myself to be over worked–preaching often, and twice a day frequently. Took a cold about Christmas and have not been well since. I am hoping through the mercy of God to recover sufficiently to be of some use again before I go hence. My constant business now is to strive to be ready to depart. I am contemplating a glorious meeting shortly on the other shore with "our loved and best"—not lost, but gone before. What a meeting that will be! Brother and Sister S. meet me there. God give us victory at last. Amen.

I have been at home a month, trying to take care of myself. To me it is very lonely, though I have plenty of company — the same family who have been with me for three years.

We have had a week of very cold weather. The last night of January the thermometer registered 40 below zero. We have about 4 inches of snow.

FROM RICHMOND, MO.

Dear Brother Stanley:—Your kind notice, informing me that I am behind on my subscription to the "Montana Methodist," is at hand. I thank you for it, as I did not know when my time was out. I send you three dollars,

which will pay for the paper to February, 1895, according to your notice, at which time you will please stop it. Of course I do not expect to live that long, but I do this to help you and the West. You are making a good and useful paper. I pray God to bless you and all of our men out there in your work and labor of love for the cause.

We have been rebuilding and renovating our old chuch the last summer and fall. We raised the wall three feet higher, making an arch ceiling 17 feet high in the center, with a square-pitch self supporting roof, and all new windows and new weather-boarding. We have also built a class-room on the side 12x20 feet, the same height as the main building. It is painted white and all looks well. It cost $520. We aim to have Bishop Hendrix dedicate it sometime in April.

Brothers J. P. Godbey and Sanderson had a good meeting this winter. There were about 20 conversions, and 16 joined our church, all young people who I hope will be faithful and fill up the places of the old ones as they drop out.

We keep up our Thursday night prayermeeting, and have an "evergreen" Sunday-school which has been running 3 or 4 years without intermission. The scholars are getting religion and coming into the church. Most all of them pray in our prayer-meeting.

Brother S., it is encouraging to the few old members that we have lived to see the ranks filling up. It has been our prayer for a long time that our society may continue to the end of time and that many may yet go up from the old (new) church and meet with the old veterans in that upper and bettter world.

Pray for us, brethren out there in the West, and we hope to ever remember you in return. Our prayers ought to mingle in one common interest for the prosperity of Methodism everywhere.

But I must stop. May the Lord bless you and yours in the interests you represent. Excuse this long scribble. I hope you will be able to make the most of it out. It is quite a task for me to write. This may be my last.

Most respectfully,
Payton T. Smith.

Richmond, Mo., Feb. 7th.

—o—

LIGHT AND DARKNESS IN CONFUSED RELATIONS TO EACH OTHER.

To us the scripture teaches that at the second coming of our Lord, "the mystery of iniquity will have succeeded in fastening itself upon every interest of life so subtilely as to deceive the very elect if "such a thing were possible." "And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day, which shall be known to the Lord, not day, nor night; but it shall come to pass that at evening time it shall be light." Zech. 14: 6-7. The present condition of the civilized world in relation to the great issues that effect directly its business, its social and its religious life, seems to us to be the expression in fact of the above prophetic scene, with other scripture descriptions of the confused conditions of human life at the time of the second coming of our Lord.

Look at the labor and capital question for instance, and see the confusion with regard to their true relation to each other throughout the civilized world. It can be seen that labor is oppressed by capital, and it can be seen also, that capital in the hands of a few, furnish labor for the many, who are less fortunate; but how to legislate for the one, and at the same time so protect the other that great enterprises may be carried on that will develop earth's resources, and bless the world of mankind, are questions about which much fierce confusion have gathered. So that viewed as a whole this vital question is neither "clear nor dark." And then comes "the woman's rights" question that stands out before the civilized world in the same confused, if not antagonizing, admixture of light and darkness as the other. It can be seen that woman has rights as the "helpmeet" for man, that in this sphere she is queen of all that she surveys; but just where this sphere ends and the masculine sphere begins, or whether or not man has a distinctive sphere in life where woman may not enter without her womanly qualities suffering loss, are questions about which public opinion is fast drifting to sea without chart, compass, or rudder. Here, too, the day is neither "clear nor dark." Which to us, is strikingly significant, because darkness entered our world through the effort of woman to enlarge the sphere for the display of her faculties, by passing out of the restraints of law into lawless liberty. Alas! for our day and generation, we have in the "church of the living God," which is the pillar and ground of the truth, "higher criticism" that with much scholastic display, gives to us a Bible that is neither true nor untrue, not "clear nor dark," having errors and truth in its composition, and we are left to the light of reason (?) to reject the one and appropriate the other. What sort of day have we here? Is not this to destroy the foundation, upon which the righteous rests his hope, and from which alone he directs his operations in the spiritual conditions of life successfully? And then in the church life, where it is divinely appointed that we should have the pure, unmisted light of good works from those whom God hath "redeemed from all iniquity, and purified them to unto himself a peculiar people, zealous of good works. We have to an alarming, and fast increasing, extent, worldly amusements and religious exercises. No clear cut line of demonstration here between the world and the church, as it is claimed that the evil is in the abuse, and not in the use of worldly amusements, in their quantity, and not in their quality; and who can tell us just when the point is reached, where innocence ceases and sin begins in their religious(?) use? Here we have a fearful admixture of light and darkness, because it becomes that darkness of which the Savior asks, "How great is that darkness?" And then we have Christ and anti-Christ, Universalism and Salvation by regeneration through faith and obedience alone, all occupying chairs in the same "divinity school." And there is a plan to effect "Christian unity" with a paper devoted to its interests that has the support of distinguished women and divines, of the latter not a few, that will bring into religious fellowship, Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians, Unitarians, Universalists and Swedenbergians. "Love your neighbor and respect his beliefs, and accept "Jesus Christ as your leader"—not Savior — are among the leading features of its creed. So some of us who have not been induced into the secrets of that advanced thought that is seeking to "turn the world up side down," and that call everything that moves progress, this is a strange conglomeration of religious elements. Light and darkness commingle here in unsatisfying, not to say deceiving, proportions. And last, but by no means least, our advanced thinkers, or some of them, are preparing to have next September in Chicago, a "congress of all religions," when the representatives of the orthodox faith, or the "faith once delivered for all time and to all "saints," and unorthodox faiths, and idolatrous faiths will meet in religious fellowship, or hold a big "class-meeting," while the world looks on in wonder and astonishment at the attempted fellowships of religious faiths. So utterally antagonistical to each other. Bishop Haygood never uttered a better, nor more timely truth than he did when he said: "It is the humbug of the century." We may next look for that upon which heaven's curse is pronounced? That is calling "evil good, and good evil," putting darkness for light, and light for darkness, and better for sweet, and sweet for bitter." From this advanced modern standpoint it is easy to see that either should have had a class-meeting with Simon Magn, and told his experience, instead of telling him so pointedly that he had no part nor lot in the religion that he taught, and that he perceived that he was in the gall of bitterness, and in the bonds of iniquity, and then exhorting him to repent that God might forgive him. We see that our day is not only "clear nor dark," but we see that the vital interests thereof are attended with a most determined revolutionary spirit, that seeks a change in the relations that they represent by the abolition of law and order, and the establishment of lawless liberty and unmerited equality, which is the issue between the Son of Mary and the old Serpent. And therefore the day can be neither "clear nor dark" until these forces are marshalled upon the world's plan in the interests of lawlessness, and the Son of God appears, which He will do in the "evening time" of the gospel dispensation, and destroys anti-Christ with all of his followers and Satan is chained so that he goes out to deceive the nations no more; then, and not until then, shall "it be light" in our world, which to us seems very near.

R. S. Clark.

Boulder, Mont.

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Books that Live.

Why do the Bible and Pilgrim's Progress move right on in the midst of the literary pestilence that stalks in darkness and the destruction that wastes at noonday? We may not be able to tell out all the reason, we may hint some things which will help to the solution of the problem. The vital book appeals to fundamental and permanent truth as found in God, man and nature. There are costumes of the time, sure to pass away with the change of fashion; the mere fashion book, however elegant or rich in color and texture, is sure to die. The fashion will change, and the author will appear in the antiquated, high-color coat of his grandfathers, for the sport of a few curious readers who will copy the odd inscription on his tombstone. The Bible reveals the kernel of truth rather than the husk. Forty generations have not outgrown its revelations It marks the highest point in divine truth attained by any explorer.—*Zions Herald.*

A lofty ideal is essential to the highest living. He who would make progress for himself, or who would help others upward, must have clearly before his mind the ideal of the best conceivable attainment.

OUR PULPIT.

PUNISHMENT FOR SINS.

By Rev. R. Schaeffer.

"What Wilt Thou Say When He Shall Punish Thee," Jer. 13:21. The tendency of the natural mind, said Mrs. Shaffer, is to throw off, or reject, all thought of accountability to God, or responsibility for actions committed. You see this demonstrated in the family, children disposed to have their own way, assuming control of themselves. Few if any parents have passed through such experience. Consequently the wise parent appeals to the child's faculties, his emotions of fear and love, addressing one by argument, by touch, pleading, the other by threatened punishment. So in the state. She promises to her good citizens the privileges of peace and the pursuit of happiness and prosperity, and her strong arm of protection in every hour of need; while her statutes bristle with threatenings, and her jails and penitentiaries are standing monuments of her authority to the lawless and disobedient. Passing from these to the region of the moral and spiritual I remark that God, as the tender and loving father and majestic governor of his creatures, has exhausted the resources of a divine mind in his appeals, and his word abounds in the sweetest and largest promises upon the one hand, and upon the other of awful threatening to the disobedient and finally impeniten. My text refers to the future and is suggestive of grave significance, to which we would do well to give heed. People receive their punishment sometimes in this world. Nations always. The people before the flood ignoring prophets and preachers and angels of God's mercy as they strove and warned, were overwhelmed and destroyed. Egypt, revelling in iniquity and disdaining authority, treasured up wrath against the day of wrath, until the black cloud gathered, out of whose depths the jagged lightning leaped, descending upon her helpless head, inflicting the punishment due for her sins. Rome, in her pride, conquered, dismembered and overthrown, becoming from mistress to servant, from head to tail; Sodom, Tyre, Ninevah, Babylon, all evidence the fact that sin, disobedience to moral requirement must and will be punished. Our own, southland, baptized in blood,' burned in fire, drowned in tears, expiating her sins and receiving punishment of necessity.

The groans of her slaves, the wail of separated wives and husbands, of parents and children, her young men growing up in luxurious idlenesss; brave, chivalrous, and magnanimous but too often proud and overbearing, her sins called for punishment. I speak not now of her superior moral culture, of the kindness of treatment, of the larger part of her slaves nor of the great attachments often existing between owners and owned. These are facts of history known to the intelligent. It is now of her sins, the penalty for which she paid. The fires were necessary to her purification.

But you ask was the south the only sinful and sinning part of our country? Has the north no punishment to endure? The answer to the first is no. The second question, yea, verily. She bought these slaves, and sold them when they became unprofitable. She fattened upon the spoils of the war. Her bondholders and manufacturers and trust companies are revelling on the spoils of a system inaugurated for their benefit and fostered by their influence, and the suffering is now there. A thousand delicate fingers are dripping with blood in making shirts at 50 cents per dozen. The shrunken forms of emaciated women, wornout over the laundry boiler, the droves of girls and boys and women driven back and forth to toil in close factories whose owners are as cruel as the former slave driver and as remorseless as death. Her multiplied thousands of poor crowded to moral and physical suffication, her laborers driven to frenzy through enforced idleness and consequently suffering, her inflated bondholders, manufacturers and multi-millionaries, increasing their gains and adding to their possessions by a system of legalized robbery, are bringing up families in idleness and self indulgence to be their own destroyers. Sin has its own reward. The way of transgression is hard as well as the "way of the transgressor." Nations and cities which sow the dragon's teeth may expect the harvest. The penality is inevitable, as inevitable as the moral ruin that must come to our city, with her 130 saloons, gambling houses and houses of shame, open day and night, in oculating the very fountains of muninicipal and social life, unless a speedy and radical reformaton is consummated. The history of nations all prove the folly of ignoring the threatenings of a merciful but just creator.

But the punishment about which you and I are peculiarly interested is that of a personal and future one. Many are inclined to despise the doctrine of future punishment. A maudlin sentiment seems to have possessed them, and the modern theologian, so called, has sought to explain away the plain teachings of God's word. But if there is one doctrine more plainly taught than another in the Bible, it is that men are to be punished for sins unrepented of. The idea of material fire constituting the punishment of sin, of course, is not believed or preached by intelligent ministers of the gospel. It is impossble that it should be so. Material fire cannot burn an immaterial spirit. It is simply used as the most appropriate figure to represent the torture of an outraged conscience and separation of the immortal spirit from its creator and savior. But that is suffering, which could only be faintly represented by the excruciating pain that fire gives to the flesh.

The cry of dives for a drop of water signified an intolerable spiritual thirst that must now be forever unquenched—a cry for the cessation of remorse. We read of fire that is never quenched, of punishment of everlasting destruction from the presence of God. The word is full of plainest teaching, and there must be a judgment and unpardoned sin punished.

The question of my text then is, What will you say when judgment is pronounced? When crime is charged and proven upon a culprit and sentence about to be pronounced, you will hear, in each instance, the judge ask, "Have you anything to say why sentence should not be pronounced?" Sometimes the answer is, "There were extenuating circumstances." Another, "Before God, I am not guilty." And in many instances the innocent have been adjudged guilty and punished unjustly. But what will you say? You cannot plead guiltless. Conscience, conscience, that you have stifled, conscience, that you have seared as with a hot iron, will then confront you and like a thousand voices within will forbid that plea and say it is just.

"Oh, conscience! into what abyss of fears,
And horrors hast thou driven me,
Out of which I find no way,
From deep to deeper plunged?"

You cannot say your punishment is in excess of crime. You do not now realize the enormity of rejecting Christ and of trampling His precious blood under foot, but you will then. It is an awful thing to despise the atoning blood, and to know that he was slain by your sins.

Shakespeare, the immortal, makes Lady Macbeth say, "Out damned spot! Out, I say * * * Here is the smell of blood still; all the perfumes of Arabia will not sweeten this little hand, oh, oh, oh!" And this because of Banquo's murder. Remorse had dethroned her reason. The blood of the murdered man cried from the ground and from her hand. "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the son of God, and hath counted the blood of the covenant, an unholy thing." That blood will condemn, and pronounce the sentence just.

Will you hope for pardon, executive clemency? The law is rigid—there is no favoritism. In many instances, men are pardoned after suffering for a period, by the interposition of friends. All are released after three-fourths time. But God cannot interfere. Both justice and mercy forbid it. Life and death are set before you. It was your choice to disobey. It must be your lot to suffer.

The idea of a second probation, which the "new theologians" advocate, and of future reformation is a figment of the brain, and without our support in all God's word. There is no repentance in the grave. "He that is unjust let him be unjust, still. He that is filthy, let him be filthy still." The die is cast. If you would escape present and future suffering submit yourself to the requirements of God's word, obey His will while time is going; now while God invites; while Jesus, the friend of sinners, offers life and eternal blessedness.

"Bow to the sceptre of His word,
Renouncing every sin;
Submit to Him your Savior, Lord,
And learn his will divine."

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I AM IN NEED.

Come along and help me out. I am stationed away out here in this far away sunset land, California, the golden west, in the pretty little seaside town of San Buena Ventura, right at the water's edge of the restless old Pacific, where "people are not more religious than they ought to be." I serve a faithful band of Methodists who, at much sacrifice have erected a splendid church building, and now the watchword is, a parsonage. We need it so much. Rents are so high! Now I'll tell you. Let every one who reads this send 50 cents for a 5x8 photo of our pretty seaside church (pastor and wife thrown in) and thus help us out in our parsonage enterprise. Address at once Rev. Sam M. Chase, or Dr. S. L. Stuart, San Buena Ventura, California.

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Whittier was color-blind, and on one occasion purchased a bright red nectie, supposing it to be a dull green one. He wore it several times, and was not aware of his mistake until one of his Quaker brethren remarked: "Thee's never worn a necktie like that before, Greenleaf; does thee think it is becoming?"

Put the right kind of a man in any community and he will soon make every mean man among his neighbors feel ashamed of himself.

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The only people who can be are those who will not decide to saved now.

"Remember the Sabbath day keep it holy."

Sunday School.

March 5, 1893.

KEEPING THE SABBATH.

Neh. XIII. 15-22.

GOLDEN TEXT:—Remember the Sabbath day to keep it holy.—Exodus xx: 8.

ILLUSTRATIVE APPLICATIONS.

BY H. CLAY TRUMBULL.

TREADING THE WINEPRESSES ON THE SABBATH, AND BRINGING IN SHEAVES, AND LADING ASSES (v. 15). It is very easy to break the Sabbath in harvest-time. The bigger the crop the more need there seems to be of taking every day in the week for its ingathering. And if the weather is a little better for harvesting on the Sabbath than it has been during the week, there is fine chance of talk of "a work of necessity." How hard it is for men to believe that more can be done to advantage in six days, with God's blessing, than in seven days without it! What faith it requires to trust God to take care of his children on the one day of the week in which he would have them give up all work for their own benefit! Yet there is no really good farming which leaves out of account the Lord of the harvest—in haying time.

AS ALSO WINE, GRAPES, AND FIGS, AND ALL MANNER OF BURDENS. If the Sabbath is broken on one plea, it becomes easier to break it on another. If it is right to bring in the hay because it may get wet, why shouldn't the milk be sent to godly city purchasers lest it grow sour? And if there is no harm in having milk served from house to house on the Sabbath, why shouldn't fresh bread from the baker's, and fresh fruit from the market, be regularly supplied? And so with ice-cream from the confectioner's; "and all manner of burdens," especially if that is the one day of the week when all the family are together and a good breakfast and dinner are so enjoyable. How easy it is to go on from step to step in Sabbath-breaking, until the brief hours in church service are about all that mark the difference between that day and the others! For you know, "the Sabbath was made for man," and doesn't that show that man should take as much as possible for himself, and give as little as possible to the Lord?

MEN OF TYRE ALSO.....BROUGHT IN FISH, AND ALL MANNER OF WARE, AND SOLD ON THE SABBATH UNTO THE CHILDREN OF JUDAH (v. 16). It is useless to expect a higher standard of morals outside of the church than inside. If members of the church will buy newspapers on the Sabbath, the world's people will print them. If Christians will take a train on that day every time it is convenient to them, railroad men who are not Christians will see to it that the trains are kept running. It is for the Lord's people to say what shall be the popular standard in morals in their neighborhood. Men of Tyre are sure to be found peddling "all manner of ware" on the Sabbath, so long as "the children of Judah" are ready to buy from them. A good way to promote godly living among those outside of the church is by raising the standard of living among church-members.

WHAT EVIL THING IS THIS THAT YE DO? (v. 17.) A great deal of wrong-doing in the world is from sheer thoughtlessness. "I didn't think," is the child's excuse for many a little misdemeanor. "I didn't think," might be the explanation by many a grown up sinner of his greater and sadder misdeeds. To think is a duty. Young and old ought to think of the right or wrong of their words and acts—of the consequences also. If only they WOULD think of the evil and the possible results of their unkind words, of their revengeful feelings, of their first step in a dishonest or impure course, of their dishonoring God's name and house and day, and of their many other misdoings, how surely they would shrink from pushing forward in that direction. That is a good question to press home to every sinner concerning his way of transgression. "What evil thing is this that ye do?"

DID NOT YOUR FATHERS THUS? (v. 18.) It is not from lack of warning examples that men decide to go wrong, when they stop and think of the probable consequences of their course. All manner of evil was done, and punished, in former generations, and the record of it is preserved, but that does not make this generation godly. The very follies and vices to which you are now tempted are those which brought trouble to your ancestors; and you know it. It was just such tobacco as you use which rendered your father's person so offensive, and so beclouded his brain. The best liquor which you can buy is no purer than that which made your grandfather or your uncle a drunkard. It was just such a disregard of economy and prudence as yours which wasted that property which might have been inherited by you. A knowledge of the evils of Sabbath-breaking and wine-drinking and beer-drinking in continental Europe does not forbid the advocacy of free drinking and no Sabbath by the sons of Europeans in America. The history for centuries of fruitless speculations, with their train of attendant misery, did not cause men to be fairly cautious in our day. The known hardness of the way of transgressors by no means restrains the wilful and the foolish from entering therein. Yes, your fathers did thus. You have no doubt on that point. And they were the losers by it. Why should you expect to fare better than they?

I COMMANDED THAT THE DOORS SHOULD BE SHUT: . . . AND SOME OF MY SERVANTS SET I OVER THE GATES (v.19). If you expect to bring about a reform in the morals of the community, you must do something more than express an opinion on the subject. It is not enough to whine over the low standard existing, and to say that people ought to be ashamed of themselves to act as they do. Vigorous effort is called for; and co-workers—servants or helpers of some sort—must be enlisted for duty. Reforms don't work themselves in this world. They require planning and pushing. If you want to lessen Sabbath-breaking, liquor drinking and selling, the circulation of obscene publications, the enticements of low theatres and vile houses, and all the other forms of popular evil, you must be up and doing, must see that the doors of vice are shut, and that somebody is set to watch the gates. It is of little use for you to know that these wrong things are very common, and to say that they are altogether too bad. You must do something to put a stop to them, or must help those who are doing.

THE . . . SELLERS OF ALL KIND OF WARE LODGED WITHOUT JERUSALEM ONCE OR TWICE (v:20). Success in the struggle against evil depends quite as much on perseverance as on energy. The Devil and his agents are patient and persistent. They are willing to wait, if need be, for the zeal of their opposers to grow cool. "Keep still," they say in revival times; "these meetings won't last always, and then Christians will slacken their efforts to win souls." "This temperance crusade is only a flurry. When it is over, we can sell as much liquor as ever." "We must close our shops for a few Sundays. After election, the police will let us alone again." Enemies of the Lord's cause and of the Lord's people, once driven from their strongholds, will watch anxiously for a chance of regaining their lost ground. Habits of evil, pet sins, and special temptations, shut out from the heart, will lodge without at least "once or twice," ready to get back again at the first sign of carelessness inside.

REMEMBER UNTO ME, O MY GOD, THIS ALSO, AND SPARE ME ACCORDING TO THE GREATNESS OF THY MERCY (v:22). Well doing is commendable in God's sight. When we have done well we can properly speak of it in our prayers; for it is a fitting cause of satisfaction and gratitude. But we musn't base any claim of reward on it. God owes us nothing for our best service. All that we have any right to ask of God is mercy,—even when our record of work is fairest. "Even so ye also, when ye shall have done all the things that are commanded you, [you ought to] say, We are unprofitable servants; we have done [no more than] that which it was our duty to do." Have you recently been doing good service in promoting the cause of good morals, in sustaining the laws, in ministering to the needy? Have you been peculiarly faithful in Sunday-school teaching, in prayer-meeting exercises, in winning souls to Christ by personal effort and prayer? Then may God spare you according to His greatness and mercy. You have not always done so well. You are one of God's unprofitable servants. May he forgive your shortcomings for the sake of Him who died for just such sinners as you are.—*S. S. Times.*

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In Syria there were fifty men who were anxious to hear the gospel, but as there was no money to employ a preacher for their village they became discouraged and drifted away. In India fifty Christian students were dismissed from college because there was not money enough to pay for their tuition, and all the money that was needed was $140. In Laos there is no obstacle to the advance in mission work except lack of funds. In one province, where a short visit was made by two missionaries, the wife of the governor, begged that they would give her one month's instruction, so that she might learn to read, but they had not time to wait, so that opportunity was lost.

Next to the Moravians comes the United Presbyterian Church of Scotland, in the army of missionary workers. They have 570 churches and 185,000 members and last year they contributed $400,000 to the cause of missions, and gained 600 converts.

In 1849 there were only 12 medical missionaries in all the non-Christian world. Now there are 400 and every year sees an addition to the number.

J. H. Taylor, founder of the Chinese Island Mission, says that if success be really desired, there must be Christly giving and Christly service. Not that which is done for Christ's sake merely, but that which is done after Christ's pattern.

Another missionary ship is asked for from the children, by the American Board, for work in the Pacific Ocean. It is to be called Hiram Bingham, and $5,000 is needed for the work.

The widows of India number four times as many as the entire population of London.

A Christian Endeavor Society among the Sioux Indians has established a Sunday school for the benefit of the poor white children on the reservation, and they have given fifty dollars to help plant Sunday schools among the white children of South Dakota.

Dr. John G. Paton has been able to give $25,000 to his work in the New Hebrides, from the profits of his autobiography.

The greatest objection that the planters had to the missionaries coming to the West Indies was that they could make the natives better Christians than their Masters.

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Montana Methodist.

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EDITORIAL.

SIN.

It is a very little word, repuiring but three small letters to spell it, and the slightest exercise of the vocal organs, without even the movement of the lips, to pronounce it. And a still less effort possibly to commit it. Yet there is nothing in the wide world as far reaching in its influence in bringing misery and destruction to humanity. Sin is declared to be "the transgression of the law" and one of the catechisms adds "want no conformity to it." Law, in its highest sense is the truth and the right asserting itself in life. Sin is the opposite of this. It antagonizes truth and righteousness. It is contrary to life. It makes war on law and order and seeks to throttle that which is the condition true of life. It is the wildest and wickedest anarchy. It incites to rebellion, and worketh death , whether in civil, social, or individual life. If unchecked and permitted to go its full length, it would overturn the throne of the Highest, and cause chaos and darkness to reign supreme, and then laugh with the hellish glee at the destruction wrought. It is the spirit that rules in the children of disobedience, producing wrath, enmity, contentions, murders, striefs, revelings, adulteries, defamations, and such like. Never a tear shed, not a heartache, not a wail of sorrow in all this world of woe that has not been caused by this monster sin.

But it is hard for the human mind, so engrossed with base and sordid things, so bent on getting gain and making a show, so blinded by the god of this world, to understand the true idea of law and hence of sin in the spiritual conditions of life. They are disposed to think that because they are not thieves, robbers, murderers or adulterers in the ordinary sense of these words as "other men" are "even the poor publicans" about them that the Lord owes them a debt of lasting gratitude when in fact they are too often like the whited sepulchers beautiful without but full of all uncleanness within. The human heart under the dominion of sin is deceitful above all things and desperately wicked. When the Savior came to "condemn sin in the flesh," he unmasked the monster and chased it to its citadel in the soul and placed upon it a brand that all the world may readily recognize. He taught that "not what goeth into a man defileth him, but that which cometh out," and "he that looketh upon a woman to lust after her hath already committed adultery with her in his heart." "Out of the heart proceedeth evil thoughts, adulteries, murders, revelings and such like." He taught that sin is the will of man resisting and antagonizing the will of God.

To the men who brought the adulterous woman to our Lord for his condemnation he said: "Let him that is without sin cast the first stone at her." They were convicted and confounded. So it is with those to-day who boast of their own righteousness; when brought face to face with His word and compare with their own deceitful hearts and crooked lives they are found wanting. The book declares that "all have sinned and come short of the glory of God." "There is none righteous, no not one." "If a man say that he hath not sinned (and needs not the cleansing blood of Christ,) he is a liar, and the truth is not in him."

Sin is an act, a wicked and rebellious act, entailing guilt which calls for condemnation and punishment. Not only so, but it is also represented as a master, an evil bias or power, or principle that has gotten the mastery of its subject hand holds him fast in slavish chains. Paul speaks of men being "under the dominion of sin," "the servant of sin." There is a "law in his members" that "when he would do good, evil is present with him," and to the awakened sinner this becomes a source of great distress, causing him to cry out, "Oh wretched man that I am, who shall deliver me from this body of death?"

Sin is also represented as a moral disease, a plague, a leprosy, diffusing itself throughout the entire nature, corrupting and poisoning the very fountains of its life and threatening it with an awful death. The character and also the effect of sin is the same, to the covetous man, to the man of impure thoughts or unholy aspirations, who lives in a palace surrounded by culture and luxury, as well as to the drunkard or debauche in the darkest den of infamy. In high life or in low, "the soul that sinneth, it shall die." It is only a question of time when "he that soweth to the flesh shall of the flesh reap corruption."

O, for revivals that will increase our hatred for sin, and prompt to more stenuous efforts to save those who are being deceived and destroyed by it.

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THE DISTRICT CONFERENCE.

The time for the annual round of district conferences is at hand. This is a comparatively new institution in Methodism, but like most others, it is a good one, and has come to stay. This body is composed of all the preachers, traveling and local, in a presiding elder's district, and laymen, the number of whom and manner of appointment, is determined by each annual conference. In Montana, two lay delegates are elected by the quarterly conference of each pastoral charge. The presiding elder presides, unless there is a bishop present. It meets once a year. It is different from the annual or quarterly conference, in that there is less business of a stereotyped and strictly official character to be transacted. There are no changes of preachers, and no elections of stewards or other official boards, no church trials, and really no business that is calculated to cause any particular care or solicitude except the election, by the laymen alone, of four of their number as delegates to the ensuing annual conference. True, the records of the quarterly conferences are examined and passed upon, and reports are made from the various charges, but the latter are not of the same character as as those made at the other conferences.

The principal object of the district conference is to inquire into the spiritual state of the church and to promote greater spiritual activity and to study the best methods of doing this work. It gives a fine opportunity from the development of the lay element in the church, which is expected to be well represented, and helps to bring the preachers and laymen to a better acquaintance and chosen sympathy with each other in the work.

The different lines of church work are discussed. Sunday Schools, prayermeetings, finances, circulation of church papers, and the prospects for new missions considered. Both preachers and laymen get new ideas by comparison of methods and results of work in various charges. Common experiences, common trials and triumphs draw them closer together and their love for each other and for the work becomes stronger.

"Prominence is given to religious exercises." As there is absence of the solicitude often felt at the quarterly or annual gatherings there is better opportunity for concentration of thought and effort for a deeper and richer Christian experience and for the awakening and conversion of sinners, and the building up and strengthening the church of God. We have known district conferences that resulted in glorious revivals of religion where the cause of God was permanently established, and strengthened.

There is no reason why our approaching district conference should not surpass an ordinary annual conference in the impression it will make upon the spiritual life of the community. True, there will be no bishop and no connectional officers there. But if we can prevail upon the great Shepherd and Bishop of souls to be there, it will more than answer every purpose. The body will be much larger in numbers if there is anything like a full attendance, than the annual conference, for the latter body can have but four lay delegates in it (as we have but one district in Montana), and the district conference will have all the annual conference members, besides three or four times as many lay members. The coming together of fifteen or twenty preachers (traveling and local) with as many laymen (and women—God bless them), fresh from fields of conflict and of victory; if they come in the true spirit, "in the fullness of the blessing of the gospel of Christ," ougth to bring and leave a blessing to any place where they assemble. Much depends upon the preparation made, spiritually, for the occasion. Let every member take advantage at once of the thought suggested in Brother Bramble's topic in the printed program and improve the time between now and the 27th of March, prayerfully studying and persistently practising, "How to get ready for a district conference." If so, we will have the very best meeting of the kind ever yet held in Montana.

THE BEAUTY OF HOLINESS.

By Sadie Brallier Noffsinger.

This is, in itself, a beautiful subject. There are few others more grand and fitting,and scarcely another so deep and high and broad and significant; because it reaches from the heart of man even to the heart of God.

Holiness is beautiful in all its attributes. From the repentant cry of a sin-sick soul, to the triumphant music of a song of praise; from the weak struggle of a tempted heart, to the abounding strength of the conqueror; from the aspirations of impetuous youth, to the ripe perfection of the grey-haired pilgrim, in all alike there is ineffable loveliness portrayed; because each one is invigorated by the redeeming breath of holiness.

If there is one inspiration, above all others which makes us better men and women, that inspiration is to holiness. If there is one virtue above all others which purifies our thoughts and deeds, that virtue is holiness. If there is one grace above all others which adorns and beautifies the heart, that grace is holiness. If there is one blessing above all others which comforts and cheers the soul, that blessing is holiness. We may aspire unto much; we may undertake much; we may yearn for much; we may suffer much. But if holiness lives within the breast, we are sure to win the victory. Give testimony, ye who have overcome the world, and are sanctified by the omnipotent power of holiness.

There is an idea afloat that holiness can be obtained only when we pass within the gates of the New Jerusalem. This idea is somehow, prevalent,and should be effectually obliterated from the hearts of men. Our earthly probation was given us for the purpose of learning the lesson of holiness; and it is meet that we unravel the profound mystery with all its perplexities in order that we become worthy to inhabit that far away kingdom "wherein dwelleth righteousness;" for nothing defied, unholy or impure can have its abode within that blissful state. Since this is eternal truth we must acknowledge that holiness is the pass-word that shall admit us into that blood-washed audience around "the great white throne." Oh! let us be glad that there are men and women among God's chosen who know the joy and blessedness of a truly consecrated life who have risen above the slum and mire of earth and sit with Him in "heavenly places." Thrice blessed are they, for they have learned the mystery of holiness and obtained the peace of the redeemed and santcified by works through faith! Let us pray that the time may come when unbelief shall be utterly abolished from our land — when every "knee shall bow and every tongue confess" that *all things* are possible to us through Christ, even to holiness and sanctification in the flesh!

Holiness is a virtue which must be experienced, rather than painted or expressed. In vain have sculptors tried to mold that beauty; in vain have poets tried to tell its worth. It's only model is God himself who abides alone in the the hearts of his chosen ones.

We look into the home where holiness abides, and our hearts have all the beauty that is conspicuous there. If there is a type of Heaven to be found upon this earth surely it is the Christian home where the family altar is established and the united energies of the family circle dedicated to the Master's cause. Let it be remembered that the home influence will govern the after life of son and daughter, be it good or evil; and they will be to the world and church largely what their early training made them. "Train up a child in the way he should go; and when he is old he will not depart from it."

In instituting the church, the Divine idea was, that therein holiness should reign supreme, "That He might present it unto himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Lest we, as a church, degenerate from this sublime idea it behooves us that we cleanse ourselves from all babbling and slandering; all vanity and hypocrisy; all profanity and intemperance;all licentiousness and lust, and present ourselves "A living sacrifice, holy, acceptable unto God." This is the mystery of holiness! A hard lesson it surely is; but we have no hope of eternal life unless we learn it thoroughly and live it out in its deepest, highest and broadest meaning. For "He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is holy let him be holy still; and he that is righteous let him be righteous still. And behold I come quickly and my reward is with me, to give every man according as his work shall be." Oh, brother! sister! we must grow into holiness this side of Heaven.

It is a thought worthy of consideration that holiness cannot be obtained in a moment's space. To reach that perfect standard means active, efficient work; and days and nights and months and years perhaps must be sacrificed ere the summit can be gained. The beauty of that holy plane is so majestic, so enrapturing,so divine that mortal eyes could not bear the dazzling brightness all at once; and thus it is that we must first view it from a far,and behold the crowning radiance only when we are "also perfect."

Walnut Grove, Pa.

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Quietness Before God.

Quietness before God, especially in hours of trial, is one of the most rare and difficult of graces. Yet when it is gained, it proves one of the most wholesome in its influence. None pleases God more;none renders religion more beautiful in the eyes of men. We shudder at the sight of that surgical knife which God employs upon us. Our self-love rebels against the excruciating "operation," but when God—who wounds in order to heal—is engaged in his providential process of amputating a darling lust, or cutting out an ulcer of besetting sin, our "strength is to sit still." "Keep still, my friend; be quiet," says the army surgeon to the writhing soldier under his keen knife. "Restlessness only endangers a false cut of the knife, and only aggravates the wound." So, when God is operating on the heart by sharp trials, the first duty of his child is perfect, submissive, unquestionable quietness. A score of Christians can pray and give and work for God, where one can be found ready to sit down and suffer. To go into battle with the bugles sounding, and the very blood leaping to the fingers' ends under the impetuous charge, is full of thrilling exhilaration; but to be picked up bloody and mangled, and borne back among pitying comrades to the rear; to be laid down helpless in the hospital and await your slow turn for the surgeon's probe; to be transferred from his knife (with one limb the less) into the nurse's silent "ward" of sufferers—to do and bear all this calls out the loftiest qualities of heroism. The battle-field costs less than the hospital. So in the spiritual conflict God puts especial honor on the grace of passive submission. He commends the "strength to sit still;" he approves that patient quietness which "behaves itself like a child which is weaned of its mother." And the loftiest saints in the Bible are those who have become the most "perfect through suffering."

Quietness under God's discipline is simply the willingness to let God have his own way. It is ready to go where he sends us, to bear what he lays upon us, to sit still just where he places us. Why should we desire to get away from his blessed discipline? When you would fill a vessel with water from a hydrant or a rain-spout, you do not remove the vessel while the stream is pouring in. It is filled by sitting still. And if God's storms are filling your heart with heaven-descended graces, why should you seek to move away from beneath its blessed outpour? If God is refining your heart, why seek to be taken out of the furnace? We have seldom met with a finer illustration of this grace of quietness than was presented by an aged lady, who, after a busy life of doing good, was at length laid upon her bed pain-worn and helpless. A good minister went to see her, and asked if after her active habits, she did not find her confinement hard to bear? "No, sir," said she, "not at all. When I was well, I used to hear the Lord say day by day, 'Betty, go here; Betty, go there; Betty, do this and do that,' and I used to do it as well as I could; but now I hear him say, 'Betty, lie still and cough.'" Which of these two acts of obedience was the most difficult to perform we leave our readers to testify from their own experience.—The Evangelist.

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Church News.

Along the west coast of Africa there are now 200 churches, 35,000 converts, 100,000 adherents, 275 schools and 30,000 pupils. Some knowledge of the Gospel has reached about eight millions of benighted Africans.—Chicago Interior.

The good work of the American Bible Society continues. At the seventy-sixth annual meeting, held at the Bible House, May 11th, the report showed that during the year 1,293,631 copies of the Scriptures had been circulated by the society's agents. Of these copies, 434,240 went into foreign lands. The receipts during the fiscal year closing March 31, showed a total of $556,527.29; the disbursements exceeded this sum by about $7,000.

The issues of the two great Bible societies of the world—one in England and the other in America—up to April 1st, last, were 183,387,489 copies, and of the lesser societies 64,614,511 copies; in all, 240,000,000 copies since the year 1804, the year of the organization of the British and Foreign Bible Society.

The total issues of the Bible societies of the world for the last year amounted to more than 7,000,000, or more than enough to distribute a fresh copy to each inhabitant in the Empire State. The average existence of the two great Bible societies is eighty-two years, and during this time the receipts have amounted to more than $82,000,000. The average cost of the publications of the two great Bible societies is about forty-four and three-quarter cents.

There are 200 baptized Christians in Uganda, in connection with the Missionary Society, and about 2,000 adherents under instruction. The Gospel of Matthew has been translated into the native tongue. The arrival of 100 copies from England was attended with the wildest joy.

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Whatever shall papear to be God's will, that will I do.—Lincoln.

Sunday School.

March 12, 1893.

ESTHER BEFORE THE KING.

Esther iv. 10 17. v. 1-3.

THE LESSON STORY.

BY CUNNINGHAM GEIKIE, D. D., LL. D.

The story of Esther takes us back fifty years from the time of Nehemiah, who returned from the court of Susa, or Shusan, about the year 433, to Jerusalem, while the great feast in the palace Xerxes, with which the Book of Esther opens, was held in the year 483 before Christ. In 486 Darius had died; and his son Xerxes, the King Ahasuerus of the Book of Esther, now reigned in his stead.

The Persian monarchs of the line of Darius had four residences, in different parts of their dominions, to suit the climate of the seasons. They spent the spring at Babylon; the summer at Ectabana, among the cool mountains of Media; the autumn at Persepolis; and the winter at Susa, the Shusan of Esther. This city was about a hundred and fifty miles north of the head of the Persian Gulf, in the mountainous province of Susiana, east of the Tigris. Shining rivers, among which was the Eulaeus, or Ulai of Daniel, beautified the valley in which it lay, shut in by a rampart of lofty mountains. A city had long stood in this site, but it had been sacked by Sardanapalus of Assyria about the year 650 B. C. From the statement of the plunder carried off, as given in the annals of the conqueror, it must have been a splendid and very wealthy place.

It remained obscure and ruined till Cambyses, the son of Cyrus, a century after the Assyrian catastrophe, determined to restore its grandeur. The Persians having no architecture of their own, Cambyses sent a great body of workmen from Egypt, so famous for its palaces and temples, to build a mighty palace for him in this old royal city; but his death, soon after, left it to Darius to carry out the design. The vast mass of structures included in the palace were, therefore, in their brilliant newness, if, indeed, entirely finished throughout, when Xerxes ascended the throne, in B. C. 486.

The campaigns of Persia in Egypt and Asia Minor, countries linked with each other by various close alliances, had led Cyrus, and after him Darius, to attempt the complete conquest of the Greek states on both sides of the Ægean Sea. This scheme, which threatened to overwhelm the western world in a flood of Asiatic barbarism and despotism, was defeated four years before the death of Darius, by the victory of Miltiades and the Athenians at Marathon, over invading hosts of Orientals. This turning-point in the history of the world marked the year 490. Xerxes was determined to make another effort. So great an enterprise, however, required long preparations, and, to insure that these should be vigorous, it was imperative that the great officers of the hundred and twenty-seven provinces, stretching from India to Ethiopia, embraced in the mighty empire of Persia, should be summoned to the presence of the great king. The number of troops to be raised in each satrapy, their equipment and maintenance, the appointment of commanding officers, the lines of march, the date of starting and of rendezvous at some common center, and countless other essential matters, needed to be discussed and settled, not to speak of the decision on the details of the plan of campaign. The meeting of such a galaxy of the magnates of the empire, moreover, would kindle that enthusiasm which was the vital breath of such a stupendous undertaking.

Accordingly, in B. C. 483, the third year of the reign of Xerxes, all the satraps, with their gorgeous retinues and high officials, gathered by royal summons at Susa, attended by an imposing display of the forces of Media and Persia. The deliberations lasted for six months, doubtless with great pomp of feasting and luxurious entertainment. At length they ended, their close being celebrated by a grand banquet to all who had been entertained in this immence circuit of the palace, in which, we are told, fifteen thousand men sat down each day at table, at a cost of ninety thousand pounds, or four hundred and fifty thousand dollars daily.

The great dining--hall in which the banquet was held (seven days being needed to feast the vast numbers invited) has recently been excavated, and is found to have enclosed a space of an acre and a half, with a double portico on three of its sides. Its flat roof was supported by fluted columns, over eighteen feet in diameter, elaborately decorated, and surmounted by a cornice of two great bull's heads. From the lofty tops of this forest of marble or porphyry columns, the double-headed bull's gleamed down, with horns, feet, eyes, and necks covered with thin plates of gold. Under a net work of cedar rafters, resting on cedar cornices, the feast was spread. The great walls glittered with enameled bricks, covered with the most exquisite ornamental work. A cornice of enameled tiles of turquois-blue rose above, and, screens of the finest wood-carving, with hangings of the three royal colors, white, green, and purple-blue, veiled the many entrances, and were looped by cords of fine linen and purple to silver cylinders or marble pillars. The dining couches were of silver and gold, the pavement of alabaster, white and black marble, and mother-of-pearl, over which were spread countless carpets of the finest looms of Babylonia and Sardis. Everything else was in keeping. The very wine-goblets were of gold, and the finest vintages flowed like water. High above all the carousers sat Xerxes, on a golden throne, under a crimson canopy embrodiered with gold and resting on golden supports.

But the rejoicings were destined to have a touch of the tragic before they closed. On the seventh day, when Xerxes had inflamed himself with wine, he so far forgot his dignity and the rules of the state propriety as to order the seven court eunuchs to bring in his chief queen Vashti, that he might let the company see her charms. But Her Majesty had more respect to the king's honor and her own than to expose herself thus before a mob of half-drunken nobles, contrary to the rules of Eastern modesty, and would not obey. It was enough. She had enemies, of course, among the courtiers; and hence "the wise men," when consulted, advised the infuriated king to dismiss her, which he accordingly did.

Shortly after, he set out for Greece, and returned to Susa only at the end of four years. Vashti was gone. Who should take her place? Finally a young Jewess was chosen by Xerxes, in ignorance of her nationality. She was the cousin of a Jew who held some post in the huge palace population. This relative, Mordecai by name, was fortunate enough to discover a plot laid against the king's life, which was duly revealed to Xerxes by the new queen,—Esther. The disclosure proved, at a later time, of the highest importance to the interests of Mordecai.

The East is the very seed-plot of such crooked intrigues; and another plot was contrived by the highest of the dignitaries of the court,—Haman, apparently a last surviver of the chiefs of the Amalekites, and hence a hereditary enemy of the Jew. Finding that he was slighted by Mordecai, who was evidently a Jew, he vowed vengeance against all the race, so far as they were to be found in the wide bounds of the empire. But this again was discovered by Mordecai, who soon found means to tell the bad news to Esther. She, perhaps, might keep the king from permitting the crime to be carried out. It was dangerous to approach him when not summoned to do so; but she would perish if the plot succeeded, while, if she succeeded, she would save, not only her own life, but the lives of her people over the whole empire. Strong-minded, and loyal to her cousin and her people, she resolved to risk all in the attempt to save their lives and her own.

At her request a fast of three days was kept by all the Jews in Susa, while Esther herself and her maidens fasted inside the palace. The three sad days once over, the queen prepared for her perilous task. Putting on her royal apparel, she boldly went into the inner court of the palace, from which she could be seen by the king, who, at the moment she had chosen, was sitting on his throne. It was a daring act; for the fears of despotism had made it a law that any one who entered the inner court unsummoned should be put to death, unless the king should hold out his golden scepter, as a sign that their life was to be spared. Would Xerxes hold it out now? Her anxiety was soon relieved; for, when he saw the queen standing in the court, he was moved kindly towards her, and held out the symbol of forgiveness and favor. She approached the earthly lord of life and death, and, as was required, touched the top of the scepter. Xerxes welcomed her with effusion? What did she wish? Only let her tell him, and she should have it, even "to the half of his kingdom."

The result is known. Measures were taken which not only prevented a massacre of the Jews, but enabed them to inflict heavy revenge on their enemies,—a spirit in which, unfortunatey, we find even Esther indulging to a painful extent. Meanwhile Haman fell under the displeasure of his master and, with all his sons, was hung up on a great pole, on which he had intended to have hung Mordecai.—S. S. Times.

Old Park, Bournemouth, England.

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A missionary in Madagascar writes as to the source of progress which has been witnessed in that great island within the past few years, that it was the Bible that made Madagascar. They have now in Madagascar 1,360 congregations—self-supporting congregations—and that work has been mainly done by the Bible. The people of Madagascar have only one book, and that book the Bible, and they regard all other books as only useful so far as they throw light on the Bible, and help them to understand it. The Roman Catholics had been in Madagascar since 1616, but no trace of their work remains because they did not give the Word of God to the people.

THE MONTANA METHODIST.

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Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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Along the Line.

KLAMATH FALLS, OREGON.

J. F. Wallace, P. C.:—Enclosed find one dollar to pay for your excellent paper. Last Saturday and Sunday we held our second quarterly conference. Our presiding elder, Rev. H. S. Shangle, could not be with us on account of the snow in the mountains, which is from three to five feet deep. We have about twelve inches of snow here in the basin at present. We have had but one revival in our work this year, which was held at Haynesville, resulting in three accessions and the church greatly revived.

—o—

Love much and well if you would enjoy living.

FROM REV. L. B. STATELER.

ABOUT THE MISSIONARY DEBT.

Dear Brother Stanley:—Enclosed find $25.00 to pay my subscription to the missionary debt. Please forward it at once to the treasurer, for I am exceedingly anxious for the liquidation of the debt. I sincerely hope all our preachers and laymen will send at once the amounts they pledged at conference. I have helped two or three times to pay the debt. I trust I shall hear from it no more.

I am now with Brother and Sister Tabor at Bozeman. The presiding elder is here. The association with these friends is very refreshing to me.

—o—

SOUTH BOULDER.

T. T. Black:—I like the little paper, and feel that it does me good to read it. We are glad that you are able to improve the paper, and will try and get you some subscribers. Brother Squires has been here, and everybody is in love with him. The work here is not in a very flourishing condition, but what there is left of us are holding fast and hoping for the best. The M. E. church has no service here at present, and some of their people welcome our minister heartily. The so-called Christian church has service here once a month.

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WILLOW CREEK.

W. T. Goulder:—We dedicated our new parsonage last Sunday, (5th) by preaching in it. The day was bitter cold, and only a few had the courage to come out. We could not get the church warm, so they all came over to the parsonage and I preached to them the best I could from James 4:7. We trust that good will come of it. Our work is doing as well as could be expected under the circumstances. Cannot hope to do much until spring.

—o—

LELAND, IDAHO.

W. S. Hornbuckle:—I thought I would write you a private letter as I could not see anything in the "Methodist," and spite you by sending you four new subscribers and the money to renew my own. (Here follows the names). There. How does that strike you? More to follow.

If our Idaho itinerant, who never forgets the "Methodist" could see the broad smile that played over our editorial physiognomy as we received that five dollar money order and read over those names, and that still lingers as we write these lines, he would not need to ask how such things strike us. We are rather in favor of such spite work, and could endure a good deal of that kind of pommeling. And "more to follow." Only think of it. We always liked those words, and none the less when used in this connection. They are most pleasing to an editor. Come again, and come often, Brother H.

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Brother Squires writes that he will go to Wallace, Idaho, March 4th, thence to Upper Bitter Root—Corvallis, Hamilton and Grantsdale. His family will accompany him to the Valley.

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From Brother Squire's "field notes" it will be seen that the District Conference for Helena District will be held at Deer Lodge, commencing the 27th of March. The presiding elder writes that he wants to make it "an occasion" and urges us to "come to stay over Sunday and on ad-infinitum." If the printed program is carried out in full, our brother will surely have his wish. But the length of the session will needs be like the editor's invitation, ad-infinitum and the hospitality of the good people of Deer Lodge will be severely tested. We trust that it may be a time of great refreshing.

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ENCOURAGING WORDS.

Mrs. M. E. Cales writes from Richmond, Va.: I want to renew my subscription. Your paper affords me much pleasure—more since I visited your beautiful valley and met with so many of your good people. May God abundantly bless and prosper the good work in the far West.

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Mrs. Sarah J. Goff writes from Stevensville, Montana: "I send you two dollars, one to renew my subscription and one for a new subscriber whose name I send. I hope to see the day when I can add more to your paper. I cannot stop thinking how God adds his blessing to those who trust in him. If we are ashamed to own him, we have no blessing. I hope we can make our paper a light to many homes and the means of leading many into the love of God through Jesus Christ."

—

Rev. Henry Barnhart writes: Send me some extra copies to Express, Ore. We have 34 new converts there, and I need the "Methodist" there to help me in my pastoral work, which will be delightful.

—

Geo. W. Hill, Jr., of Jamesport, Mo., renews his subscription and says: Very much pleased with the visits of your excellent paper. Glad to hear the cheering reports from Squires and Tabor. May God bless you.

A lady friend writes from Virginia City, Montana: "Enclosed find two dollars, which is double the amount I usual send to renew my subscription. Is that complying with Brother Bell's proportion?

Now you need not think I am going to thank or congratulate you for publishing the paper every week, for I am not."

All right we can endure a goodly measure of such scolding as the above when accompanied with perquisites of the same character and proportion. We would like to get just fifty letters such as the above in one week. They would help "mightily" in paying our printing bills. Who next will respond to Brother Bell's proposition. Let the good work go forward.

—o—

FIELD NOTES.

Rev. J. E. Squires, P. E.

"Dear Methodist:—I now improve the time, by penning you some other conference notes to let us all know what each other is doing. And first of all I am glad to say that all of our preachers and their families are well, and none of them have suffered greatly, even in the midst of the exceeding cold weather. We have learned that the most pious thing to do in the most severe weather is to stay indoors and care for ourselves and our family.

Bro. Lee has had much sickness in his home and lost his baby boy. Brother Tabor was poorly for some weeks, but is much stronger now, while Bro. Alton, myself and others have had a sort of epizootic, but all of us are able for our meals and our part of duty.

The quarterly conference at Bozeman last Saturday and Sunday was an occasion of unusual interest to us all. Bro. Robt L. Glasgow was to be licensed to preach, and Father Stateler was with us in a good spirit. The meeting began on Friday according to a venerable custom, and by Sunday the tide was high and the congregation good and the communion service very sweet. Bro. Tabor's S. S. was full, had averaged 59, for the quarter with 80, or 100 enrolled; no work in the conference has made more solid progress than this one. Bro. Stateler is in good health, was arranging to send his twenty five-dollars to Bro. Stayley, for mission debt, and means to attend the District Conference at this place in March. By the way, I may here give the program of the District Conference as far as I have it made out, beginning Monday evening, Mar. 27th with the

1. Opening Sermon, by Rev. R. H. Schaffer, of Helena Station.

2. "Our Pulpit Against the Gross Sins of the West", Rev. T. W. Alton, Butte.

3. "Missionary Sermon" by Rev. W. O. Waggener, Stevensville.

4. The true policy of our church on this field," Rev. B. E. H. Warren, Belgrade.

5. "Methods of Work," by Rev. S. B. Tabor, Bozeman.

6. "Getting ready for a quarterly meeting." Rev. L. Bramble.

7. "The legal status of children," Rev. R. S. Clark.

8. "Pastoral work during a revival," Rev. E. J. Stanley.

9. "The value of music in church and S. S." T. T. Black.

10. "The pastor in the S. S.," by Rev. E. L. Lee.

11. "Teaching an infant class in S. S.," J. Walters.

12. "Cards and illustrations in the S. S.," J. W. Kemper.

13. "Reviewing a quarter's lessons," by Mrs. Baker, of Bozeman.

14. "Blackboard in the S. S.," by Prof. M. O. Reed.

13. "Filling our appointments." Rev. T. W. Goulder.

16. Mass meetings on Wednesday and Thursday evenings on (1.) "Christian Education and Literature, and (2.) "S. S. work" addressed by Bros Noland, Tabors, Britt, Alton, Stanley, Shaffer and others.

17 "Church Finances," by Rev. W. M. Britt.

All papers to be discussed. I have written to Bishop Haygood, and his health would not permit him to come, and then to Bishop Hendrix and his duties forbid his coming; like the farmer in the old 2nd reader, we will cut our own grain and the lark had as well begin to move her young out of the way. Fathers Stateler and Waggener are expected to be with us and take part in all the exercises and bless us with their spirit of devotion, beside some other visiting brethren who may come.

We desire most of all that this may be a great spiritual occasion for all and for this community. Now Mr. Editor, let me add to this lengthy article that another young man comes up for "local license" at Belgrade charge on next Saturday at the quarterly conference, Bro. McLaughlin, a young man of some promise. I know of no symptom more encouraging on this field than the coming up of these young brethren, to take their places in the work here. "Pray ye therefore the Lord of the harvest to send forth more laborers;" and then pray his people who have means to send books and money to help these young brethren. Take this field for Christ.

NOT A NOVELTY!

We, at a comparatively recent period in the present chronological era, conducted a series of services at Pyrotechnical Preacher's Paradise. Immense, enormous, multitudinous congregations crowded the spacious edifice, and listened with rapt interest to our delivery, and interpretation of the word. Such wonderful crowds never before attended a meeting in that community. The meeting was on everbody's tongue, and young and old vied with each other in their attentions to the preacher. A dinner at Sister Mrs. Bonansus' is worthy of special mention. The service was rich beyond description and the menu was unsurpassed. The services at the church were not delayed more than three quarters of an hour by our lingering at the table. This was of course unavoidable. The meeting continued two weeks, and while the silvery queen of night waxed and waned, the audience constantly augmented itself. Previous engagements compelled us to close, amid a shower of tears from weeping friends. The results! Ah! What system of enumerations can calculate the sum total of the results of that gracious season! All with singular unanimity agreed that it was unquestionably beyoned all doubt, the most glorious meeting ever held in that county. Good, great good, immeasurable, incalculable good was accomplished. Besides we had the honor of baptizing Mrs. Mulliptier's triplets. It was a nice, precious, crying time, and a good fee was given the administrator. Thanks are returned to the choir who rendered such excellent selections, and thereby made our preaching much more attractive and effective.

Rev. Jonathan Edwards Solomon Peter Paul Gabriel, D. D.

P. S. We omitted to mention the gift of a lovely initial handkerchief from our dear Sister Sniveller. Sympathy, with too free flow of tears, made its use necessary at once.

Rev. J. E. S. P. P. G., D. D.

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WASHINGTON LETTER.

Washington, D. C., Feb. 14, 1893.

Gold has Wings. Some alarm has been felt among business men at the great outflow of gold and the small margin to "free" gold in the treasury that is of gold above the hundred million reserve. The banks have recently voluntarily paid or tendered the U. S. Treasury several millions in exchange for legal tender to strengthen the financial situation. Some say that silver is driving out gold. Secretary Foster does not seem to be alarmed, nor disposed to charge loss of gold to the silver purchase bill. Russia, Austria, France and Germany have been accumulating gold. It is said that Russia in the last year has added 130 millions to her stock. The bank of France holds nearly 350 millions, Austria has about 100 millions and is paying us one-half per cent. premium for more. There are afloat various opinions, fears and direful prophecies. Possibly the secret of the gold tide lies in the figures given below.

Mighty Armies. Russia has six million soldiers, Germany five millions, France four and one-third millions, Italy two and one-third millions, France two millions, Turkey one and one-half millions and England something over one-half a million or in all about 22 millions. These and other defenses of European governments cost 1,000 million dollars annually. It is said that Russia is filling her pockets with gold in preparation for war. This conjecture may or may not be true, but the fact is that Europe is increasing both its armies and its stock of gold. But why should this peaceful land rich as it is be alarmed? There may be danger of an unnecessary panic but there seems to be no good reason for one.

Small Army. Certainly the best of our little army of one fortieth of a million—just one twenty-fourth as large as England's and one two-hundred-and-fortieth as large as Russia's or one to every 2,400 of the population is not impoverishing the country so that it need not fear the temporary export of gold or that it cannot pay its debts in gold.

Three Per Cent. Bonds will be issued if necessary, Foster the setting and Carlisle the rising sun of the Treasury, John Sherman and prominent Democratic Senators are agreed it is said that it will be well to amend the old funding act still in force, which authorizes the Secretary to issue bonds at, 4-1-2 and 5 per cent. according to length of the term so that in his discretion he may issue bonds payable in 5 years at 3 per cent. Such power affords a safe guard against a temporary corner in gold. Somewhere from 90 to 95 per cent. of all business transactions effected without coin and upon credit. That nation which produces more than it consumes ought to have good credit. Why should Uncle Sam be afraid?

Washingtonians have subscribed about $25,000 toward inauguration expenses and subscriptions are being freely made. Inauguration ball tickets at $10.00 are now on sale and will go for towards paying bills. Already notice of the coming of 20,000 members of civilian associations has been given, beside tens of thousands of soldiers. Tammany will send 3,000 braves.

After Cleveland has been formally put in the White House and had time to name his Cabinet and fill the more important executive offices along in May the Presbyterians will take possession of the Capital and hold a General Assembly which among other things will hear the appeal against Dr. Briggs.

Capital.

——o——

A Waif's View of Wealth.

A little street waif was once at the house of a great lady, and the childish eyes that had to look so sharply after daily bread, were dazzled by signs of splendor on every hand "Can you get everything you want?" the child asked the mistress of the mansion. "Yes, I think so," was the reply. "Can you buy anything you would like to have?" The lady answered, "Yes." And the child, who was of a meditative turn of mind looked at her pityingly, and said, wonderingly, "Don't you find it dull?" To the little keen mind, accustomed to live bird-like from day to day, and to rejoice over a little supply with the delight born of rarity, the aspect of continual plenty, and desires all gratified by possession, contained an idea of monotony thaseemed almost wearisome. Many an owner of a well--filled purse has found life "dull" and pronounced in the midst of luxury that all thing are vanity; but the hand that knows how wisely to distribute and scatter abroad the bounty possessed will never be without interest in life, will never miss the sunshine that abides for kind and unselfish hearts.—The Quiver.

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SOME OF THE FENCES on the Alfred Jordon farm near Petersburg, Illinois, are made of rails split by Abraham Lincoln. When a young man the latter boarded with Mr. Gordon and paid his board by splitting rails for the farmer.

——o——

There is not an European government which has not before it, in one form or another, this problem of increasing gravity: "How to put down drunkenness."

——o——

A lofty ideal is essential to the highest living. He who would make progress for himself, or who would help others upward, must have clearly before his mind the ideal of the best conceivable attainment.

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Next to the Moravians comes the United Presbyterian Church of Scotland, in the army of missionary workers. They have 570 churches and 185,000 members and last year they contributed $400,000 to the cause of missions, and gained 600 converts.

What Would I do?

If I were a rose on the garden wall,
I'd look so fair and grow so tall;
I'd scatter perfume far and wide.
Of all the flowers I'd be the pride,
That's what I'd do, if I were you,
O, little rose!

If I were a bird with a nest in a tree,
I would sing a song so glad and free,
That birds in gilded cages near
Would pause my wild, sweet notes to hear.
That's what I'd do, if I were you,
O, gay, wild bird!

Fair little maid, if I were you,
I should always try to be good and true.
I'd be the merriest, sweetest child
On whom the sunshine ever smiled.
That's what I'd do, if I were you,
Dear little maid.

—Selected.

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CHRIST OUR LORD.

Jesus Christ is the most certain, the most sacred, the most glorious, of all facts; arrayed in a beauty and majesty which throws the "starry heavens above us and the moral law within us" into obscurity, and fills us truly with ever-growing reverence and awe. He shines forth with the self-evidencing light of the noonday sun. He is too great, too pure, too perfect, to have been invented by any sinful and erring man. His character and claims are confirmed by the sublimest doctrine, the purest ethics, the mightiest miracles, the grandest spiritual kingdom, and are daily and hourly exhibited in the virtues and graces of all who yield to the regenerating and sanctifying power of his spirit and example. The historical Christ meets and satisfies all our intellectual and moral wants. The soul, if left to its noblest impulses and aspirations, instinctively turns to him, as the needle to the magnet, as the flower to the sun, as the panting hart to the fresh fountain. We are made for him, and "our heart is without rest until it rests in him." He commands our assent, he wins our admiration, he overwhelms us with adoring wonder. We cannot look upon him without spiritual benefit. We cannot think of him without being elevated above all that is low and mean, and encouraged to all that is good and noble. The very hem of his garment is healing to the touch. One hour spent in his communion outweighs all the pleasures of sin. He is the most precious and indispensable gift of a merciful God to a fallen world. In him are the treasures of true wisdom, in him the fountain of pardon and peace, in him the only substantial hope and comfort in this world and that which is to come. Mankind could better afford to lose the whole literature of Greece and Rome, of Germany and France, of England and America, than the story of Jesus of Nazareth. Without him history is a dreary waste, an inextricable enigma, a chaos of facts without a meaning, connection, and aim; with him it is a beautiful harmonious revelation of God, the slow but sure unfolding of a plan of infinite wisdom and love; all ancient history converging to his coming, all modern history receiving from him its higher life and impulse. He is the glory of the past, the life of the present, the hope of the future. We cannot even understand ourselves without him. According to an old Jewish proverb, "The secret of man is the secret of the Messiah."

He is the great central light of history, as a whole; and, at the same time, the light of every soul. He alone can solve the mystery of our being, and fulfill all our intellectual desires after truth, all our moral aspirations after goodness and holiness, and the longing of our feelings after peace and happiness. Not for all the wealth and wisdom of this world would I weaken the faith of the humblest Christian in his divine Lord and Savior; but if, by the grace of God, I could convert a single skeptic to a childlike faith in Him who lived and died for me, and for all, I would feel that I had not lived in vain.—Dr. Schaff.

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A Charitable Enterprise.

Mrs. X. lives in a crowded suburb of the great metropolis. When the late cold spell began it came to her ears that a great many poor people were buying coal at twelve and thirteen cents a pail, thus paying at the rate of nine dollars a ton, when the rate by the ton is only six.

There wasn't time to organize a society for their relief, so she organized herself into a society and proceeded at once to work. She hired a shed for three dollars a month, hired a man to take charge of it, and laid in a supply of coal, on which the dealers allowed her a small reduction. Then she sent out word that coal could be bought at eight cents a pailful, instead of thirteen. Of course, all the poor were glad to buy of her, and for the three weeks the "society" has been in working order she has nearly covered her expenses, and saved many nickels for her poor patrons to buy bread with.

——o——

Revivals a Necessity.

Where no religious revival has occurred for years the church may appear to flourish outwardly, but there is sure to be a lack of spiritual religion. This may be seen in the fact that something has been substituted for religious work and spiritual life. When the spiritual life of a people declines, the need of something to attract the young people begins to be felt. In some cases concerts, literary entertainments and social meetings are introduced. It sometimes happens that these things are employed on the Sabbath in place of the regular worship. Some of these exercises may be unobjectionable at proper times and places; but when they become a substitute for religious services and religious work they are idols. Those who promote them flatter themselves that they are doing church work, when, in too many cases, they are bringing idols into the temple of God.

Brevities for the Thoughtful.

Without self-sacrifice there can be no blessedness, neither in earth nor in heaven. He that loveth his life will lose it. He that hateth his life in this paltry, selfish, luxurious, hypocritical world shall keep it to life eternal.—Charles Kingsley.

We have but to name God before sorrow, and it changes color; name Him before burdens, and they grow less; name Him before the vanity of life and it disappears. The whole sphere and scene of life is changed, lifted into a realm of power and wisdom and gladness.—Munger.

We walk out into the mystery fearless because we trust in Thee. We face the great emergency with our hearts full of vital questions that cannot be answered. We leave them all with Thee, knowing that Thou wilt cherish our wistful aspirations toward Him who has loved and redeemed us. We would know many things that Thou hast not revealed, but we can only love and trust and wait.—Madame Willard's Last Family Prayer.

The beloved Daniel chose rather to lie in the den of lions than shamefully desert the cause of the Lamb. Shall not we, for His sake, bear the wrath of man, who for our sakes bore the wrath of God? Though obedience be better than sacrifice, yet sometimes for a man to sacrifice himself is the best obedience. He that loses a base life for Christ shall hereafter find a better life in Christ.—The Rev. Thos. Secker.

This Bethany loyalty is the simple requirement of religion. Not one cent, not one moment, not one loving impulse, not one thought, not one syllable of a creed, more than comes within the range of your possibilities is expected; but all of this is expected; nothing less will do. God asks for no more, but all of this he does expect, and man has no right to evade it. Let duty be its own reward, love its own justification. "She hath done what she could"—this is the fullness of Christian excellence; it is the ultimate standard of religion.—The Rev. Jenkin Lloyd Jones.

Lord Jesus, Thy way is narrow and painful, and despised by the world; do Thou, therefore, enable me to walk in it, and with meekness and patience to bear the contempt of the world; "for the disciple is not above his master, nor the servant above his lord." Let Thy servant be continually exercised in the study and imitation of Thy most holy life, in which all His perfection and blessedness is centered. Whatever else I hear or read or think of, gives me neither instruction nor delight.—Thomas a Kempis.

Every great sorrow is in a certain sense a lonely sorrow. It drives a man into the fastnesses of himself. No friends, however near and dear, can quite penetrate to the sacred chamber of his grief. They may come so near that he may catch the sound of their footsteps, and get a vague, sweet comfort out of the sense of their hovering presence; but none can enter and raise him up, whispering, "Peace, peace!" Only Christ can do that. He is the one guest that can enter the sacred chamber of a great sorrow. The soul's sense of loneliness yields to him. The heart's sensitive reserve gives way. Christ enters and thenceforth sorrow takes on a new meaning and aspect.

The moral influences of the minister will immensely add to his pulpit power or counteract. We must live well if we would preach well. The "moral pressure" of ministers, of which we read in modern writings, must come from the moral qualities of the preacher. We cannot leave the ministerial character in the pulpit or the vestry, any more than we can our complexion. God can and often does employ the less gifted servant who is full of the Holy Ghost. How successful some of our less known but consecrated brethren have been! And in them we see the words of the Lord fulfilled: "Them that honor me I will honor." For he constantly reminds us "that it is not by might, nor by power, but by my Spirit, saith the Lord of hosts." When we were candidates for this ministry it was asked of each, "Has he gifts and grace and fruit?" It might be well if we sometimes, before God, asked the question again, each one for himself, and faced the answer.—Wesleyan Methodist Magazine.

It behooves us, then, to cultivate the gifts and preserve the state of mind and heart that will best fit us for our life work of being "embassadors for Christ." Let us use every gift that God has entrusted to us by which we may better illustrate and enforce the truth. Whether science, history, imagination, anecdote; experience, current incident, let all be directed to one end. It was said of Cannon Liddon that he was "not above telling a story if it would suit his purpose." We should be "above" nothing by which we can drive home the truth, or by which we can "pull" men "out of the fire." But an essential condition of success is prayer—private, protracted, prevailing prayer. The early Methodist preachers were men of prayer. They were powerful on their knees, and because they had power with God they also had power with men. Of one, who but recently passed away, it was said that on Monday morning he began to plead with God for the next Sunday night in particular, and he rarely preached without results.—The Rev. Henry Bone.

——o——

Resolve that you will be men in usefulness as well as in strength.—Ruskin.

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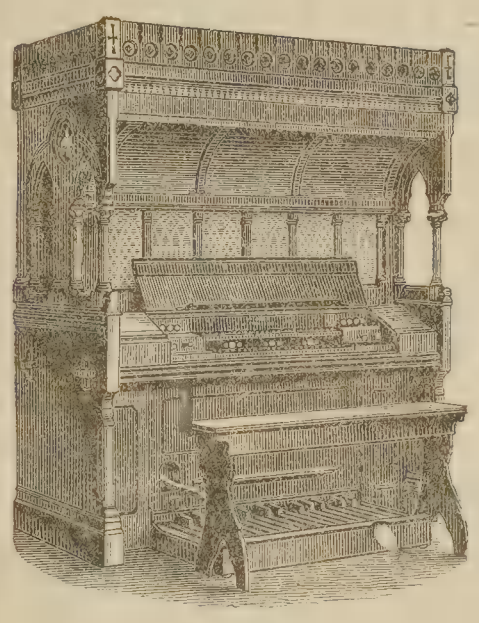

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THE

Montana Methodist.

Vol 5. MARCH 16, 1893. No 118.

Editorial.

HOME MISSION CLAIMS.

There is before us a paper signed by Bishop Vincent and sent out by the Missionary Committee of the M. E. church as an appeal to the people in behalf of Home Missions. It is in such complete harmony with our sentiments that we would copy it into these columns if we had the space. We give one or two paragraphs:

"While we are in duty bound to extend the missionary agencies of our church to the remotest parts of the earth, the opportunities of the field at home create an imperative demand which we dare not refuse to consider, a demand more urgent to-day than ever before.

In America the 'foreign' field is at 'home.' We ponder the Master's commission, 'Go into all the world,' and we lift our eyes to find 'all the world' pouring its populations into our open gates. We plan to go to them, and lo, they meet us more than half way. Our own coasts are crowded with the foreign subjects we cross the sea to seek and to save."

These people have claims upon us just as great as if they had remained on the other side of the ocean. They come with foreign prejudices, and practices, and need the enlightening and refining influence of the gospel, not only to save them, but to mould them into sympathy with our institutions and to save us from the corrupting influence of their heathenish habits. Besides, many of them return to their own land, and if they are converted here, they become powerful allies in helping to carry the glad tidings back to their homes beyond the seas.

Then, we owe it to the people of our own land, who have left home and gone out to the frontiers, to follow and furnish them with the gospel which alone can save them from the vices to which so many fall victims, while battling against the difficulties of border life. They are our own kit and kin, our own flesh and blood, and we cannot disregard their entreaties and remain guiltless.

During our attendance at the sessions of the three conferences in the Northwest, last fall, our heart was deeply stirred at the story of destitution that prevails in some localities, and the earnest entreaties of the people to send them preachers. One preacher has a circuit seventy-five miles in extent, and beyond that there is an entire county with several thousand people in it and not a minister among them, even to bury their dead. They have sent messages to our brother, saying, "for God's sake come over and preach to us." This is only one case out of many. These people can be reached by us, and we need the spiritual grace and strength that will come to us by self-sacrificing efforts to see them; and ere long they will have acquired comfortable homes, with sufficient means to help us in sending the gospel into regions still beyond.

The M. E. church has shown greater wisdom than we have in providing for its home field, spending about four dollars in this work to five in the foreign field, while our General Board has sent six dollars abroad to one spent on the frontier of our own land. This is not good management. If we would keep up our ability to help in the foreign work we should husband the resources lying at our doors.

Now that the burdensome debt is about gone, to return no more, we trust, and opportunity comes for enlargement, we earnestly plead with our brethren who are in authority to consider the claims of our western work and see whether or not it demands a more liberal support, comparatively, than it has heretofore received.

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PERSONAL PARAGRAPHS.

Miss Anna Gordon, Miss Willards's private secretary, and who has charge of the juvenile department of the W. C. T. U., whom we had the pleasure of meeting in Butte City several years ago, has immortalized herself by suggesting a children's fountain, a Columbian gift to the city of Chicago, from the temperance children all over the world. It is to represent, in bronze, says the "Union Signal," a little child offering a cup of cold water to the passer-by, the overflow falling into a trough for the animals. It will be executed by the noted London sculptor, George E. Wade, and will be most charming to all beholders and beneficiaries. This fountain is to be a part of the temperance exhibit at the World's Fair, and the names of all donors will be recorded in a book kept for the purpose, in the temperance archives of the temple. Every little child is requested to send ten cents, with his or her name, at once to Miss Anna Gordon, Evanston, Ill. That was a happy thought and worthy the head and heart of that modest little lady. May the movement prove a great success. The dimes will go from the juvenile portion of this writer's home, with three names for the roll. Would that the fountain could be supplied from the crystal streams that flow down from the snow-clad mountains of Montana.

At this writing, Feb. 28th, Rev. W. O. Waggener is engaged in a protracted meeting at Corvallis, assisted by Rev. T. W. Alton, of Butte, who has just arrived. The cold wave that has just come to these parts interferes somewhat with the congregation. But the attendance is good, and we are hopeful of a refreshing time. Brother Alton reports the work at Butte in a prosperous condition.

The Eleventh Census of the United States will be completed by the end of the year. It will have cost $8,100,000, while the Tenth Census only cost $5,000,000. But the latter is said to be of much greater scope and more elaborate in detail than any before it, and hence will be of much greater value.

A number of our brethren over in Washington, Idaho and Oregon are sending us lists of subscribers, which greatly encourage and help us. Will not all our friends, especially the preachers, help us to circulate the "Methodist, especially when so many persons testify to the help it afford them? Brethren, it is your paper as much as it is ours. It is time you were acting out that resolution you helped to adopt at Conference. Let us have one hundred new names next week.

Rev. M. V. Howard sends a thrilling report from the Pendleton District. A hundred accessions since conference, some charges doubling their membership, a new church, a new parsonage, and preparations for greater enlargement. We rejoice with our brethren in the success that the Lord is giving them, and pray that it may continue.

Brother E. P. Dyer, a layman, writes from Spokane, Washington, and says that they have recently closed a protracted meeting in our church there, which resulted in 14 accessions, and three children were baptized. His letter of reminiscence calls up memories that are very precious to this writer, and also brings out some events in the early history of our work in the West that will be of interest to many persons. It is remarkable how one little incident will suggest others of a kindred character.

Mr. Brett H. Shaeffer, son of Rev. R. H. Schaeffer, pastor of our church in Helena, recently spent nearly a month with us in our home near Corvallis. He is a young man of excellent habits, pleasing manners, and indomitable energy, and his stay with us will be remembered with pleasure and his future career watched with much interest. We wish him great success in the highest and truest sense of that word. We rejoice that he is recovering from the illness that threatened him while in our valley.

Rev. R. H. Shaeffer writes that "church affairs are running smoothly in Helena. Congregations are catching up again." We wonder if that new furnace, which was recently placed in the church there, has something to do with it. We suspect it does. They are great institutions, and we would that there was one in every church, and would suggest that a good place for it would be near

the pulpit. Such red hot sermons as Brother Shaeffer preaches ought to warm any church, and fill it, in the coldest weather.

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A copy of the printed minutes of the first session of the Japan Annual Conference of the Methodist Episcopal Church, South, held at Kobe, Japan, July 20th-27th, 1892, is on our table. It is a neatly printed pamphlet of 60 pages, bearing the imprint of "E. Nam & Co," Kobe. The official roll numbers sixteen names, four of whom are natives. Henry G. Hawkins and Eigibo Abo were admitted on trial, and K. Usaki, E. Nakayama and Y. Tanaka remain on trial. W. A. Wilson and Y. Yoshioka were admitted into full connection, and the latter elected deacon. J. W. Lambuth had died.

There are in the conference two local preachers; members, foreign, 18; native, 494; infants baptized, 22; adults, 118; number of Sunday-schools, 38; teachers, 81; scholars, 1535; there had been $457.99 contributed for missions and $288.15 for church extension. There are 5 churches, valued at $5,200, and 2 parsonages, valued at $3,-175. The educational statistics are: schools 20; students 562; raised for ministerial education, $225. The next session of the conference will be held at Hiroshima, Japan. Our work in Japan shows wonderful vitality. This conference marked the sixth anniversary of our occupancy of the field. It is a somewhat striking coincidence that the minutes of the first annual conference in Japan should contain the memoir of the venerable founder of the mission.

What a joy to Dr. Lambuth to have been at that conference, but he was called to a greater joy, "to be present with the Lord."

We are pleased to note among the workers the names of three brethren whom we know in the flesh, W. A. Davis of the Missouri conference, N. W. Utly, whom we met at St. Louis and also at Nashville, and Y. Yoshioka, whom we also met at Vanderbilt last spring and learned to love. We feel a special interest in the Japan conference and pray God's richest blessings upon the labors of our consecrated works there.

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The "Columbus Memorial" sent out by the "Weekly Missoulian" is the neatest thing in the way of a souvenir that we have seen. It contains cuts of the grounds and principal buildings of the World's Columbian Exposition, with much useful information concerning the same, besides excellent cuts and descriptions of Missoula and surrounding country.

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The "Preacher's Magazine," for February, edited by Mark Guy Pearse and Arthur E. Gregory, Wilbur B. Ketchum, publisher, New York, is before us. It contains some articles on interesting topics; among them are, "Present Day Preaching,'" "Moses, His Life and Lessons," "Inspiration of the Scriptures," "Extempore Preaching and Read Sermons," "How Men Get Their Sermons,"" Christian Perfection," etc.

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The Columbia Conference Annual is a tastefully executed pamphlet of 31 pages, containing the minutes of the last session held at Albany, Oregon, October 5-9, 1892, together with the roll of members, official boards, reports of committees, etc. It comes with the compliments of our Brother, Rev. J. L. Futrell. The brethren have shown great energy and excellent taste in getting up this annual, which they are able to distribute free of charge throughout the conference.

We had the honor and great pleasure of being a visitor at the last session of the Columbia Conference. We were deeply interested in all its proceedings, and were wonderfully drawn to the brethren. Their trials are much like ours. They have an extensive and promising field, but, alas, there is a lack of men and money to properly cultivate it. We have copied a portion of the report of the Conference Board of Missions into our columns. Would that it could be read by every member of our great church. Our brethren are doing a great and good work on our Western coast. They need reenforcements. The land is great and large and there remaineth very much ground to be possessed. In the name of our Lord and Master, let us help them to go up and possess it.

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The Illustrated Souvenir Edition of the "Epworth Messenger," commemorating the opening of the new First Methodist Church in Memphis, Tenn., is a charming number, especially to everyone acquainted with, or interested in, the history of Memphis Methodism. It contains a history of the church, the Sunday-school, a cut of the old church buildings, and also of the beautiful and imposing new structure, besides sketches and portraits of the various bishops, pastors, official boards, and other officers and individuals who have been, or are, connected with the First Methodist church there. We recognize a number of familiar faces, those of our good friends, Dr. Steel, the former pastor. and Dr. Miller, the present pastor, being not the least prominent. The beautiful souvenir will be invaluable to all members of the First church in Memphis. We are not surprised to learn that J. R. Pepper had something to do in getting up this edition of the "Messenger." He is one of the most wide awake workers in Methodism to-day. If there were just one such layman—cultivated, consecrated, and full of consuming zeal for Christ's cause—in every annual conference, what a mighty impetus would be given to our work. We recognize the picture of the old church, in which we attended a session of the Memphis Conference in 1884. May the glory of the latter house exceed the glory of the former. We presume the next session of our General Conference will be held in the new church, in May, 1894.

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Intertwining of God's Plans.

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Let any man once give faith to the biblical thought of God as his personal friend, and carry it back to the review of his own life from his infancy up, and he will find the evidence of divine love to him, as if to him only, coming in upon his soul like a flood of many waters. The invisible hand is seen in such things as these. I select at random from one life only—an old song which the mother sang in the Sunday twilight; a tree, a lake, a stream, a mountain, which were more than friends to our boyhood; a certain chance interview with a friend, which was rich in life-long results; a speech heard on a certain festive day; the sight of the great man who first awakened great aspirations within us; the sight of a good man who first made religion a reality to us; a certain book come upon at haphazard; a certain sermon heard long years ago, or one sentence in it, or the text only; the death of a college friend, which first made heaven a fact to us; the mild reproof of a certain saintly woman; the first lesson in practical astronomy; a Christian hymn sung somewhere in the mountains; the gift of a rosebud from a hand now still forever; a certain conversation with a stranger in the cars; last words from a mother's deathbed; a certain prayer heard when homesick in a foreign land; the mysterious delays which prevented us from embarking on board the ship that went down at sea; a look at the bay of Naples; an hour in the Colosseum at Rome; the hour spent in the "closes" of Edinburgh, where Chalmers labored; the Lord's Supper at Lucerne.

Can we not all recall similar events and circumstances, some of them too minute to mean much in the rehearsal, but which have been so inwrought into our subsequent life that we cannot but break forth sometimes into a carol of thanksgiving at the thought of them? I know a man whom the perfume of mignonette in the month of August moves to ejaculatory prayer, because it is so associated with a certain day and hour in August of a certain year in the critical period of his youth, when, walking in his father's garden, he gave his heart to Christ.

That wounded soldier, who rebuked the winking stars on the field of Shiloh, bethought him a hymn which he used to sing when a boy in the Sunday school. Something moved him to sing it again, and he broke out with:

When I can read my title clear
To mansions in the skies, etc.

When the third line was reached another voice joined his, then another, and another; and when he began the second stanza, more than three hundred wounded men, some of them with faltering and dying accents, and again the gray and blue together wafted that Christian song over that field of blood. Was there no provision of a divine eye, no planning of a divine hand, in teaching them that hymn of holy triumph long years before? Was there no prompting of thoughtful and tender kindness in their being moved to sing it when most they needed it? To many of them, doubtless, it was more than the wings of angels, bearing them up to the opening heavens. We cannot convince a man of the reality of these awakening and creative influences in other lives, who has not felt them in his own. If I take a handful of steel filings, and hold over them my ebony ruler, there is no motion. They lie still and dead. But if I take a magnet, that iron with a soul in it, and draw it slowly over them, every solitary particle springs in response, and clings to the electric metal as to a friend. So let a man whose faith in God is wooden review of his own life and he may find nothing suggestive to such faith. But once magnetize him with the will to see, and he cannot find so much as the space for a needle's point on which the love God has not left its impress.—Prof. Austin Phelps, Anover Theological Seminary.

In the struggle of mind with mind, he always triumphs who is the highest and best man.—Fichte.

——o——

Exalt the mothers of to-day, said a missionary from Singapore, and to-morrow the nation is exalted. Christianize these heathen mothers to-day and their sons will shake off their heathen superstitions and follow the true God to-morrow. If every Christian woman of America would take a hand with their sisters who are laboring to promote the cause of foreign missions, what an impulse they could give to the "great world's wheel."—Missionary Link.

Another missionary ship is asked for from the children, by the American Board, for work in the Pacific Ocean. It is to be called Hiram Bingham, and $5,000 is needed for the work.

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Act always so that the immediate motive of thy will may become a universal rule for all intelligent beings.—Kane.

Sunday School.

March 19, 1893.

TIMELY ADMONITIONS.

Proverbs 23: 15 23.

LESSON BIBLE READING.

DRUNKENNESS.

Forbidden (Luke 21: 34; Eph. 5:18).
A fruit of the flesh (Dan. 5:1-4; Gal. 5: 19 21).
Leads to poverty (Prov. 21: 17; 23 21).
A source of trouble (Prov. 23:29-30).
Leads to irreligion (Isa. 5: 11, 12; Hos. 7: 5).
Associated with all evil (Rom. 13:13; I Peter 4. 3).
Precludes from heaven (I Cor. 6: 9, 10).

LESSON SURROUNDINGS.

BOOK OF PROVERBS: DIVISIONS.—The book cannot be analyzed in the usual manner, by topics, since it consists so largely of unconnected sayings. Yet it contains marks of division easily recognized: 1. Chapters 1-9; 2. Chapters 10-24; 3. Chapters 25-29; 4. Chapter 30; 5. Chapter 31. The first division is a preface in praise of wisdom, more connected in thought than most of the following chapters. The second division is mainly (chaps. 10 to 22: 16) a collection of single proverbs. The third, collected in the days of Hezekiah, also consists of single proverbs, but the style differs from that of the previous division. The fourth and fifth are assigned to Agur and Lemuel respectively, and will be discussed in connection with lesson IX., second quarter. The second division is usually subdivided: 1. The unconnected proverbs (chaps. 10 to 22: 16); 2 A more connected series of precepts (chaps. 22: 17 to 24: 22), to which is added a brief collection of unconnected sayings (chap. 24: 23 34), introduced by the phrase, "These also are sayings of the wise." From this section the lesson is taken.

AUTHOR.—Solomon is the chief, but not the sole, author of the Book of Proverbs. The book itself indicates that collections were made at different dates, and the proverbs of other authors are explicitly included The date and authorship of the section from which the lesson is taken has been much discussed. It has peculiarities of form, but nothing decisive of the question. It resembles, more than the intervening division, the first part of the book,—chapters 1-9.

CONNECTION.—The section chapters 22: 17 to 24:22 consists of a brief introduction (chap. 22: 17-21) of admonitions of a practical character, more extended in form than the previous proverbs. Especially prominent are the warnings against drunkenness, which are given most fully in chapter 23: 29-35. In chapter 24 there are brief practical maxims, closing with a graphic description of the possessions of the sluggard.

CONTENTS.—The lesson includes three parts: A description of the joy of a parent in a wise son (vs. 15-18); a warning against the company of the dissolute (vs. 19-21); an exhortation to reverence for parents (vs. 22, 23), which continues to the close of verse 25. The lesson is made up of irregular stanzas, but the parallelism of Hebrew poetry can be recognized throughout.

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CRITICAL NOTES.

BY PROF. WILLIS J. BEECHER, D. D.

This is not the place for studying the Book of Proverbs as a book, but we need to take just a glance at the book in order to place the lesson in its surroundings. Notice, then, that the book has five inscriptive titles (Prov. i. 1; x. 1; xxv. 1. xxx. 1; xxxi. 1). If this statement is blind to any one, it will become clear f he will turn to these references and read them. In addition, there is a descriptive title, which is most closely translated, *Words of wise* [*men*], and which is three times repeated (Prov. i. 6; xxii. 17; xxiv. 23). Notice that in xxii. 17, the Revised Version recognizes the title by printing it with a wide space before it; and in xxiv. 23, both by the wide space, and by printing the title separately.

This part of the book, therefore (xxii. 17. to xxiv. 22), is a little volume of wise sayings by itself. It is not made up entirely of single proverbs, but contains longer sections, and has some degree of continuity. The person who is presented as putting forth these "words of wise men" we will call the teacher. He introduces himself in the prologue (xxii. 17-21), and brings what he has to say to a careful conclusion in xxiv. 21-22. As the best possible preparation for studying our lesson, read this little volume through four or five times, carefully noting the changes in the thought, as they succeed one another.

Wisdom Forbids Mistaken Ambitions.—Somebody's son is urged to be wise, for the sake of the joy that he will thus give his parents. He is then reminded that, if he is wise, his ambitions will be different from those of sinners. They will be influenced by the fear of Jehovah, and by thoughts of the future (vs. 15-18).

Verse 15.—*My son:* Strictly speaking, the person here who says "my" is the teacher,—the one who utters the whole of this little volume of the "words of wise men." But the difference is very slight between this idea and the idea that it is Impersonated Wisdom, who speaks here as in chapter 1. And whether we think of the person speaking as the teacher or Impersonated Wisdom, in either case he speaks in the character of parent to the person addressed. So we have here the same reason in favor of being wise that we have in verses 22 24, 25. Any one ought to be willing to take pains, for the sake of giving pleasure to his father and mother.—*Wise:* Wisdom, as the term is used in the Book of Proverbs, consists in the best use of our knowing and thinking powers for regulating our conduct. Religious living, or moral uprightness, apart from knowing or thinking, would not amount to wisdom. Wide thinking and knowing, apart from conduct, would not be wisdom. Wisdom deals with personal manners, with prudence and economy, with the adaptation of means to ends, but it deals with these thoughtfully, and in view of higher moral values. The wise man, in short, is the man who has an intelligent, enlightened philosophy of living.

Verse 16.—*Right things:* Wisdom in the heart will show itself in the speech. To say what one ought to say, and nothing else, is to give proof that one is wise. So the two lines of verse 16 are simply a repetition, in reversed order, of the two lines of verse 15.

Verses 17, 18.—*Envy:* If we retain this English word here, we must understand it in its active sense, rather than in the sense in which it indicates mere feeling. Be not emulous of sinners. Let not your ambitions be the same with theirs, but let yours be such as are consistent with the fear of Jehovah. The fear of Jehovah is the beginning of wisdom (9, 10), and you will not show wisdom by being ambitious for something inconsistent with this fear. Doubtless the Teacher has especially in mind the ambitions for sensual indulgence which he rebukes in the succeeding sections.—*End:* In Revised Version "reward." The true rendering is that of the margin of the Revised Version, "sequel," or "future." Every act has its sequel, its consequences, its future. Remember this when you frame your ambitions.

Wisdom Forbids Over-Indulgence in Eating and Drinking.—Perhaps this section (vs. 19, 21) is to be regarded as a specification under the one just examined. Among the wrong ambitions of sinners are those that find their fulfillment in dissipation, in riotous feasting; and he who is truly wise will eschew these. This section differs essentially from verses 29 35, where drunkenness is specifically spoken of. A person who unduly exalts mere eating and drinking as an aim in life is amenable to the rebuke in this section, even if he never becomes drunk. The section begins like the preceding and the following sections, by urging upon the learner the pursuit of wisdom, and it intimates that the vices against which it cautions him are inconsistent with that pursuit.

Verse 19.—*Guide thine heart in the way:* This is best explained by referring it to verse 17. When thy heart is disposed to emulate sinners in their ambitions, then control thy heart. Let it not follow its foolish longing and go out of the proper course. Guide it; keep it correctly in the way. Practice self-mastery.

Verse 20, 21.—*Wine-bibbers:* Two words in the Hebrew, one of them an unusual word. To exhibit this fact, we might translate "guzzlers of wine."—*Drunkard:* If we translate "guzzler," we exhibit two facts: First, that this is the same with the word used in the previous verse; and, second, that it is different from the words commonly used to denote intoxication. *Drowsiness:* The word is used only here. Apparently, it denotes the stupidity induced by excessive eating and drinking. There may be here the picture of a man intoxicated from alcohol; but at all events, it is not a picture of violent or public intoxication. It is that of a person who makes eating, drinking, and sleeping the great aim of life. It is specified that one who does this is not likely to succeed financially. It is implied that he is still less likely to gain successes of a higher sort.

Wisdom Demands Righteousness.—This is really the central thought in verses 22 25. For this section, like those that precede and follow, presents two ideas: First, the desirableness of wisdom, especially since one can make his parents happy by being wise; and, second, some prominent characteristic in which wisdom exhibits itself. Here the characteristic is brought out in verse 24 a. The truly wise person will necessarily be a righteous person. This point, however, calls for no further attention, because it is beyond the limits of the lesson.

Verses 12, 23. *Thy mother when she is old:* Do not neglect to impress this motive deeply. *Buy.....and sell it not:* Here are four good investments.—*Truth:* Not "the" truth, but truth. The Hebrew has no article here. Buying the truth is a good thing; but the good thing here spoken of is buying truth, any truth, all truth, so far as you have the opportunity. There can be no wisdom without knowledge, and nothing can be really known but truth.—*Instruction:* Commonly translated "correction," as in verse 13. Consistency would require the Revisers to put "correction" in the margin here, as in verse 12. Better translate by "discipline." It is especially the training that sets us right when we make mistakes, and enables us to avoid mistakes. Truth, wisdom, discipline, understanding, are good stocks to invest in. They never depreciate.—*S. S. Times.*

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Along The Line.

FROM PENDELTON DISTRICT.

Dear Brother:—We love to get the "Motana Methodist." Your visits in person to our conference have given you a place in our hearts that cannot be expressed, save in the support of the "Methodist." Our work here is being strengthened, and the three-year-old-child, (the East Columbia Conference), is large of his age, in good health, and with training and care, will arrive at the measure of the statue of the fullness of Christ. More than a hundred have been added to the church on this district since conference, one church to be dedicated, March 25,

Eagle Valley, (wish you could be there), [so do we, most heartily.—Editor.] One parsonage has been built, at Weston, with six rooms, finished and the preacher is at home in it.

Some charges have almost doubled in numbers, while others are only holding their own, preparing, by strengthening what they already have, to move forward in the future. Young pastors seem to be carrying the banner, so far, this year—Brothers Bell, Gibbs, Barnhart and Kirk receiving more into the church by conversion than any others, but doing no more faithful work than the other pastors.

I am glad you met my father and mother. Your kindly notice of his departure did us good. Surely we have been bereaved. We are poorer, heaven is richer. Many of our best friends are in heaven. One day we shall go to meet them. "Won't that be a happy meeting, on the other shore?"

In love,
M. V. Howard.

FROM BUTLER'S, S. C.

Dear Brother Stanley:—We are settled at last on a circuit in the bounds of the South Carolina conference. It is a delightful charge with four churches, the kind of a circuit Bishop Keener said he would like to serve. I would not swap work with him to-day unless he would give me "boot." There is a nice parsonage, well furnished, with six acres of ground attached. [They surely expect the preacher to make his own living.—Editor.] Our health continually improves. Praise God. Pray for us. Love to all friends in the Northwest. Send paper to Butler's S. C.

Fred St. Clair.

Our brother ought to get well soon in such a place as that. But we fear that he will be strongly tempted to remain there. But we would not swap places with him to-day, with all the "boot" he might offer.—Editor.

FROM BROTHER FLOWERS.

I have just returned from my old home, the place where I first saw the light of this world. I will leave here soon to visit my brother who lives in Wilkerson county, 20 miles from Hamburg, south. I have gotten two subscribers for the "Montana Methodist," whose names I send. I hope to get others. I want to have it scattered down here so that the people may learn something of what we are doing in Montana in church work, for they know but little of what is being accomplished there.

We are having a great deal of rain, and mud, mud; oh, the mud. I traveled 20 miles yesterday in a buggy, with one horse to draw it, and was five hours making the trip. I have preached six sermons, baptized nine children and one adult since I came here. So you see I have not been idle. When I have time I will write at greater length about my work, travels, etc., since I left home.

I want to know how the weather is out west, and the snow-drifts along the line of the railroad. I want to return about the last of March, if travel is not blocked by the snowdrifts. I want to know that the way is clear before I start.

We are very well. I hope you are not snowed in with that eighteen inch snowfall.

T. W. Flowers
Hamburg, Miss., Feb. 17.

We are all right up here in Montana. The eighteen inches of snow was a great blessing to our country, and did no damage except to the herds of stock whose cruel owners are too careless to provide feed for them. Our brother had better be concerned about his own safety and comfort, and see that he gets out of those lower regions before he is overwhelmed with the floods of waters or swallowed up in the swamps or devoured by the alligators or the gallinippers. We are glad to know that he has not been idle. It is just like him. There is not a lazy bone in his body. We shall look for a long list of subscribers to the "Methodist" from Mississippi soon.—Editor.

CORRESPONDENCE.

FROM SPOKANE, WASH.

ANOTHER REMINISCENCE.

Mr. Editor:—Sometime ago I saw an article in the "Methodist" from yourself, in regard to the church building at Waterville, Kan., and as I had something to do with the building of the church I felt inclined to give my experience, but as I am no writer I had almost abandoned the idea; but I see in the last number of your paper an article from Rev. Joseph King, which carried my mind still farther back in the history of the church in that country. And my memory goes still back of Brother King's day on the work. I go back to 1854 or '55 when father Stateler preached at my father's house on the Big Blue river, I think he was the first southern Methodist preacher that preached in that country. Some time after that there was a class organized at my father's house, and Bro. A. Williams sent on the work. N. Scarrett was the presiding elder. Our preachers after that were Dorcy, Millice and J. O. Foresman. Then after that, I think Brothers King and Duncan, and then the war, and about that time the flags began to fly over our meetings, that Bro. King speaks of. Then there was a time when we had no preacher—dark days. This takes me to the Little Blue river. There we kept up our organization under the name of the "Apostolic Church," so as to keep the little flock together. This organization was headed by my father, Rev. S. D. Dyer, and Bro. P. W. Duncan. We had preaching every Sunday, and no flags. Then, in 1865 or '66 Bro. H. H. Hedgepeth came to our relief. We were strangers and he took us in. Now comes your time, Bro. Stanley, Brother Hedgepeth went away. There we were again. All we could do was to await developments. Some weeks after, late one afternoon, I had killed a hog and was finishing my job, when a boy rode up, and he spoke. Then I spoke. Then we both spoke, and as we spoke he told me that he was the preacher sent out to take charge of the work. I was sorry for the boy, and he was sorry for us. But this state of mind did not last long; for the good meetings we had, the conversions, and the accessions to the church, soon drove away all sorrow. Do you remember the good old Northern sister who would not come to meeting because there was too much "South"? At last she came, and the first night she shouted. Those were the best meetings I ever saw, notwithstanding they were in log cabins and frame shacks.

The boy spoken of above is the present editor of the "Montana Methodist." I started in to say something about the church at Waterville, but I think of so much when I think of that part of Kansas where I was a boy and a young man, and where I was converted, and joined the church, I can point to the very place and remember the song they sang at the time, which commences, "There is a spot to me more dear than native vale or mountain," etc.), and where five years afterward, in that county, I was married, and seven children were born to us, three of whom are now resting beneath the clods of the Little Blue valley, but not forever.

I may at some future time speak of the Waterville church. I write this to you, Brother Stanley. I do not know that it is fit to publish. I never did much writing for the papers. But it will do for the waste-basket.

Yours truly,
E. P. Dyer.

Hope is a star of great lustre.

FROM HIGHWOOD, MONT.

Brother Stanley:—For a long time I have been calculating to renew my subscription to the "Methodist," especially since it has become a weekly paper. It has improved wonderfully, and I for one am willing to raise the subscription price at least one-half. (All right brother, we do not care if you raise it another half also, and would have no objection to a few hundred other subscribers doing likewise. It would help the "manager" very materially to manage the money matters of the "Methodist," but we do not exact it.— Editor.) The first time I go to the Falls (Great Falls), with a load of "spuds,'" of which I have quite a quantity for market, I will remit. The snow is now (Feb. 13,) 18 inches in the valley, and from 3 to 4 feet deep in the timber.

But according to my judgment religion is at a low ebb in this community. There are so many professors and so few possessors. I mean by this, that at our prayer meetings we cannot get them to talk, sing or pray. Talk to them about the operation of the Spirit and they will say, "oh, yes, let me see; does the Spirit bear me witness, directly, that I am a child of God?" Here comes the hesitancy. Talk to me plain, that I may examine myself daily before my God, that I may keep ever near the cross. Here is the trouble —so few spiritual Christians. Give us some good old-fashioned class meetings and revivals. We want to see them in Montana. (Amen. Let them come.—Editor.)

E. Nottingham.

FROM ST. JOSEPH, MO.

I am glad to see that your work in the West is on the upgrade. There is one thing in which I do think our head leaders do wrong, that is, taking our best preachers and making them presidents of colleges and editors of papers. I for one, think that is the laymen's work, and if I am ever permitted to sit in the General Conference that is the way I will cast my vote, and there are many others who think just as I do. Our schools are filled with students, but they have to become preachers before they can be presidents of colleges or editors. (Not necessarily. We have known a number of college presidents, at least, who were laymen.—Editor.) I say let those who feel that they are called to preach never quit until God says, "It is enough, come up higher." (They can and do preach through the press and through the colleges, where they become expounders of the faith to larger audiences than they had before. Who better prepared to instruct the sons of the prophets than the prophets themselves? We presume, as a rule, it is difficult to get laymen that are qualified for such work who are willing to devote themselves to it for the limited salaries usually paid. —Editor.)

We have a new preacher, and I think he is very much liked. But some of the old fogies are not very partial to written sermons. (We don't blame them.—Editor.) My! how we are getting away from the old land-marks. No class-meeting, no lovefeast, no quarterly meeting, only communion on Sunday, if it is a fair day, and written sermons!(And the good sisters talking about voting in the General Conference!—Editor). I think if some of our leaders could be called back they would say, "children, where have you drifted to? Come back to the old paths." The weather has been very severe here this winter. It was very cold. The ground was not clear of snow for over two months, and was covered with heavy sleet for many days.

Mrs. T. E. Weaver.

SPOKANE SPLINTERS.

Dear Methodist:—Since our last writing, winter has been shaking us up considerable, and we imagine the storms in Montana were much more severe. The trains have been blockaded, the mercury reaching 25 degrees below. The snow until recently, about 28 inches deep; but the sunshine and wind of the last few days has caused the snow to disappear very fast. We are all anxious to see the buttercups peeping out, and an "early spring." Our meeting closed the 12th with 10 accessions to the church. Bro. Shelton, of Dayton, accompanied by Master Edward, assisted in the meeting. The afternoon and night services were all well attended, considering the cold weather, and Bro. Shelton's labors among us were appreciated by all. Bro. S. is an able speaker, a gifted evangelist, and no doubt did much good in awakening sinners and luke-warm Christians to their sense of duty, and good will yet be done by his many able appeals to be "true followers of Christ," who will live a life that will, "One day be rewarded."

Sister Oxley, who has been sick for several weeks, we are glad to say, is improving, and her many friends wish her a speedy recovery.

Our church has been made very comfortable (which many will be very glad to hear, who have visited Spokane during cold weather,) by the purchase of a $200. furnace, which was greatly needed and we believe will help to increase our congregations.

Bro. Buker has placed a new clock in the church, for the purpose, we suppose, of aiding those who sometimes happen to be a little late, or whose time may differ somewhat, and who will now start a little earlier that all may begin together. Bro. B. is very thoughtful and he should be thanked for his gift as it is a nice adornment to the wall. (Perhaps it will help the preacher also in curtailing the length of his sermon.—Editor.)

Bro. Craig baptized five persons last Sunday and took four into the church. I believe the church is in better harmony and working order now than it has been since I have first known it, three years ago. We have a good preacher, in sympathy with his people and church, and especially sociable with strangers, and if all will do their duty, this year will be one of much good.

"An Observer."

WASHINGTON LETTER.

Washington, D. C., Feb. 21, 1893.

Cleveland's Secretary of the Treasury is to be authorized to sell 5-year 3 per cent bonds if necessary to maintain the national credit. It is probable that Carlisle will use the gold reserve before issuing bonds. What is the use of a reserve that is never to be used?

Danger but not necessary danger. There is danger in a full theatre of a fire panic and thousands have been needlessly trodden to death, and there is always the possibility of a monetary scare. But a financial panic in the United States is a silly thing. When timid creditors and foolish public begin to run like scared sheep there is no foretelling how many debtors and business men will be tarmpled under foot. Congress does well to provide a door of escape that can be opened in case fools shout fire.

What is the matter with gold? It has been suggested that European nations were providing it for possible war emergencies. But that is a conjecture which may have a little truth, but is not the real solution. The fact is we are sending gold abroad to pay debts. Look at the 1892 and 1893 exports and imports for January. In 1892, 33 millions exports and 60 millions imports. In 1893, 26 millions exports and 79 millions imports. This means that the country bought last month 57 millions more than it sold abroad and had to pay the balance in gold—a sum about double that paid in 1892. Deacon White says: "If you want to stop gold going abroad, stop importing foreign cigars, French wines, Irish whiskies, Lyons silks, Belgium laces, Belfast linen and English cloths." Certainly if we buy more than we sell the difference must be paid and if paid to Europe it must be paid in gold or in bonds.

Where our surplus goes. The official report of the Commission of Internal Revenue shows that at wholesale rates 1,200 million dollars were spent in this country in 1891 for distilled spirits, wine and beer. The same officers report for that year shows that estimating manufactured tobacco and snuff at 40 cents a pound, cigars at 7 dollars and cigarettes at $1 a hundred, the total expenditure for these articles was over 441 millions of dollars, a sum sufficient to pay all government expenditures for 22 months.

Fourteen governors of states and 40,000 other people are to march up Pennsylvania Avenue with President Cleveland the 4th proximo. Washingtonians hope that we may not have one of our March blizzards such as chilled everybody to the marrow that attended Grant's second inauguration and hastened the death of many people. The naval and military cadets who were kept in line for hours without their overcoats were benumbed and half frozen and when at last they reached their hotel their pitiable condition excited the sympathetic remedial efforrts of the female guests. The officers however would have none of it but brusquely ordered the blue and shivering youngsters to their rooms. Some of the cadets had been prudent enough to put newspapers under their outside clothing. These did not interfere with trimness of figure, and were almost as good as an overcoat.

Crinoline and high winds. People who think of the subject hope that Mrs. Cleveland's very sensible decision not to welcome the return of crinoline willbe imitated by all her sex. Let Europe monopolize the absurd, ugly, inconvenient balloon deformity. If the President's wife can emancipate her country women from the fashionable absurdities of the old world she will deserve a third term.

Capital.

The greatest objection that the planters had to the missionaries coming to the West Indies was that they could make the natives better Christians than their Masters.

The greatest man is he who chooses the right.—Channing.

Everything we do for Christ has something to do with making us like him.

God and Nature are altogether sincere.—Ralph Waldo Emerson.

Cross-Bearing.

Is the visible Church to-day filled with cross-bearers? How many are taking up crosses daily and joyfully for Jesus' sake? For we greatly err when we interpret the endurance of afflictions as necessarily cross-bearing in the sense of this command of Christ, which is to "take up the cross." Let me explain what I mean. When God takes away our wealth, and the earnings of long years slip in an hour from our grasp, we speak of this enforced poverty as our "cross;" yet it is not, surely, a cross which we have taken up, for we could not help ourselves. God laid it upon our unwilling shoulders. Or if disease shuts you into the sickroom, and shuts out from mind and heart the scenes of busy life, you perhaps look up to those who stand by your bed pitying you, and say, "This I suppose is my cross, and I must bear it patiently" but you have not taken it up. An Omnipotent hand has placed it on your shoulders. And so when death has entered your charmed circle of ove, enters uninvited, and calls a cherished one from your embrace to the safer enfolding of the everlasting arms, we call it a cross; and so it is a cross so heavy that we find it hard to trust in him who has thus wounded and crushed us. But if we were asked to take up such crosses—that is to say, if by our simply willing we could keep the loved ones in the earthly home—I fear we should say, "Not thy will, dear Lord, but mine be done." But taking up the cross is a voluntary endurance of that which is difficult, trying, painful, even a crucifixion of self, if need be, for his sake who, because he so loved us, came into the world to save sinners—a voluntary endurance, so that if we will, we can leave the cross untouched for self's sake or lift it up and carry it for Christ's sake. But cross-bearing is not only the distinct command of the Saviour to each disciple. Not only is the heavenly crown conditioned upon it, but the believer's happiness in this life is in proportion to his experience of the cross. Sacrifice and joy, tears and joy, even agony and joy, are not contradictory terms, but may be synonymous even. The deepest joy springs up in the path of the highest aim, and from the soil of the mightiest passion which strives to attain that aim; and sacrifice only plows up the soil, making the joy purer and grander.

When Dr Mason, one of our missionaries to India, asked his converted boatman whether he was willing to go to Bghais, a neighboring tribe, to tell them of a Saviour's love, he reminded him that, instead of twelve rupees a month, he would receive but four rupees. "Can you go to Bghais for four rupees?" asked the missionary. The heathen convert went by himself and thought and prayed and came back to Dr. Mason. "Well, Chapon, what is your decision?" "My father, I cannot go to Bghais for four rupees a month, but I can go for Jesus." And for Jesus he went. Think you that in all Philippi there were two happier men than Paul and Silas, shouting praises, their feet fast in the stocks and their backs streaming with blood? They were suffering for Jesus and his joy was theirs.

Take up your cross, Christian. Do not pass by it. Do not drag it behind you. Do not wish yours was as light as your neighbor's seems to be. Take it up and rejoice that you can carry it for Jesus. He will walk by your side, putting his shoulder under it and his arms about you, and the heavier the cross the sweeter will be his "Peace be unto you," and thus your joy shall be full.—A. E. Kittredge, D. D., in "Independent."

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CHARLES PRATT.

Charles Pratt, the Brooklyn millionaire, educator and philanthropist, began life for himself very poor; had no opportunities for education; went to Boston to become a clerk; concluded that he knew too little for Boston; went to Wilbraham Academy, supporting himself by labor and with the greatest economy; returned to the city in a year rejoicing that he knew a little more than he did before; soon came to New York; was an employee for a number of years; formed a partnership in the oil business; when the Standard Oil Company was formed entered it worth about $100,000. Though this was less than twenty years ago, during that period his net gains have averaged nearly $1,000,000 per annum—not wholly, but principally, from that corporation.

The Pratt Institute, an institution for the training of young men in the trades and young women, was founded by him, and at the time of his death two thousand persons were receiving its advadtages. It is one of the most successful enterprises of the kind in the world.

Mr. Pratt was an intense friend of Missions, and interested in charitable work, though preferring to aid men to help themselves rather than to assist them outright.

Those persons who believe it is impossible to be rich and religious in the Biblo sense will, of course, rule out Mr. Pratt at once, as they would be compelled to exclude Abraham, Job, and Joseph of Arimathea. But those who knew this man best will say that in his death Caristianity has lost a firm friend, the Baptist church a devoted member, education an intelligent patron; the needy and suffering classes a discriminating philanthropist, the country a patriot, Brooklyn one of its most public spirited citizens. At the Adelphi Academy one of the trustees read a part of a letter from Mr. Pratt containing these words: "I feel that life is so short that I am not satisfied unless I do each day the best I can." His last act was signing a check for $5,000 to aid the Brooklyn Bureau of Charities.

PRIVATE DEVOTION.

A devotional spirit performing devotional acts is the perfection of the private Christian life. Religious devotion includes solemn consecration to Almighty God, an earnest engagedness of affection to him, a profound reverence and delight in meditation and prayer, and reading God's holy word.

Without devotion there can be no acceptable approach to God, and we fear many of the private duties of professed Christians are performed without this essential characteristic. Many scarcely know what it is to be shut up with God—the soul prostrate in adoration, and penetrated and overborne with a solemn sense of the majestic presence, with every thought and desire and affection consecrated, hungering and thirsting and struggling for greater conformity to the divine will, wrapt in holy meditation and breathing ardent prayer. This is devotion. Such soul exercises in secret evidence true spiritual life, and, at the same time, abundantly sustains it. This is wrestling with God, and those who thus wrestle, as princes, have power with God and prevail.

The spirit of true devotion always recognizes the divine glory. Without this recognition our private duties, if performed at all, are performed selfishly. They are performed entirely on the utilitarian principle, solely in view of the personal benefit to be derived therefrom, excluding all idea that the divine honor and glory are involved, that God has any interest at all in the performance. The ruling questions are, "Who is the Almighty that we should serve him? and what profit should we have if we pray unto him?" Acting on this principle, if our duties do not promise personal benefit immediately, we excuse ourselves with a hasty performance of them, and close the book; or rise from our knees and go our way into the world.

Now this is a very imperfect view of our duty. It has not only a human side, but a divine side; human interests are not only involved, but the divine honor also. And if we tarry not for our own benefit and pleasure, we should bow in silent waiting, and do reverence to the divine majesty. In a spiritual sense we are priests before God as well as penitents, and when we thus approach, we offer sacrifice as well as supplication. The Psalmist has said, "Whoso offereth praise, glorifieth me."

We should read devotionally, not only with a devotional spirit, but the books should be devotional books. The Bible first, especially the Psalms for contrition and confession, and some portions of the prophecies and Epistles for sublime conceptions of the divine character. In addition to the Word of God, other devotional books should be read as a part of our religious exercises. The Protestant Church does not abound in this class of literature and we seem to be afraid of what we have, as mystical or fanatical. Many of our most spiritual biographies are neglected from this cause. Many passages in these books are the pure utterances of a consecrated spirit in the ear of God, and for God alone, and this language of others is often better adapted to the closet, and is more expressive of our own hearts' emotions, and brings us near to God than any we could frame ourselves. Devotional poetry, too, is a great help to the spirit of devotion. Poetry is the language of the affections, and its use kindles them into a glow of praise. Our own hymn book is unequaled for this purpose.—Rev. Dr. D. D. Lore.

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HOW TO BUILD A FIRE.

Theodore L. Cuyler, D. D., writing in his characteristically impressive vein in a recent "Evangelist," upon "How to Work for Souls," says:

"The severest trial of faith in all Christian labor is to toil a great while with little or no result. 'Rather slow work this,' I said to Mr. Moody, twenty years ago, when he had started a little prayer-meeting in our chapel. 'So it is,' he replied; 'but if you want to kindle a fire, you must put together a few splinters, blow them into a blaze, and then you may pile on the wood afterwards.' His plan succeeded; for after a half dozen persons had become warmed by the Holy Spirit, the flame spread among all the teachers, and there was a glorious ingathering of converts. A warm-hearted lawyer in my church determined to work for the conversion of an infidel in the congregation. After a while the sceptic said to him, 'Mr. J—, you had better give me up as a hard case, and try somebody else.' But Mr. J— did not give him up until he saw him safely landed in the church; the lawyer is now in heaven, and his convert is a Christian worker out in Colorado. Unless Ruth had been content to pick up one spear at a time, she never would have got her bag of barley."

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There are said to be extant not less than 400,000 Christian hymns. Germany heads the list with 100,000. The most prolific writer of hymns was Charles Wesley, who wrote 6,500. Next to him came James Edmeston, who wrote 2,000. Isaac Watts, whose hymns are among the most popular, wrote about 400. Only about one in ten of the hymns written is worthy to be pronounced "classical and immortal." Fanny Crosby, the most prolific of living hymn writers, has produced about 2,000 hymns and religious songs.

We do not have to be great in anything except faith to obtain great favor with God.

—o—

The man who will not give up his sin in this life will have to keep it in the next.

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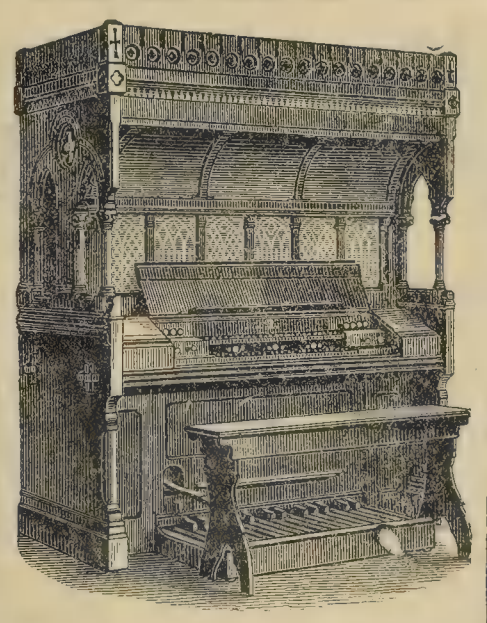

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THE

Montana Methodist.

Vol 5 MARCH 17, 1893. No. 119.

Editorial.

LET WELL ENOUGH ALONE.

There are many people who seem not to know when they have a good thing. They are forever wanting to try something new—to give up that which has been tried and found good for that of which they know but little. Neither are they disposed to profit by the experience of other people. They will rush blindly forward in pursuit of their pet theory, regardless of the warnings and entreaties of those who have tested them fully and found them sadly defective.

For many decades the people called Methodists had no musical instruments in their chapels to assist them in their worship. They needed none. They had a religion that filled their souls with life and love and melody, and their mouths with joyful songs that stirred and captivated and thrilled the world's heart and that are vibrating all around the globe today. But since they have become rich and great in the world, there is a clamor for quoirs and organs, and stringed instruments, because they please and draw, and they are brought into our churches, just when many others are giving them up and returning to the primitive custom of congregational singing.

Some are also tired of bishops and long to dispense with them as an expensive luxury, while many of the thoughtful men of other churches, seeing so many workmen standing idle "because no man hath hired them," and so many churches vacant at the same time, have confessed the need of something in their economy that would serve the purpose of our episcopacy in supplying their churches and giving employment to their ministry.

Of late we have heard not a little about the propriety of removing the time limit from the pastorate, which would be virtually the adoption of a settled ministry. They talk glibly of the absurdity of letting the almanac regulate the pastorate, as though it were any more absurd than letting it regulate the time for holding our quarterly, annual, or general conferences. Upon this subject, the "Christian Observer," the leading Presbyterian paper of the South, which is supposed to know something of what it writes, has this to say:

"Our church ought to provide for a regular change of pastors. Unless a man has very superior gifts he cannot serve one church with acceptance and success for a great number of years. Since in our church there is no plan or regular changes, and since to vote against a pastor is always construed by him as an act of personal hostility, the congregations of the Presbyterian Church have adopted the plan of freezing out the pastor when they think the time has come for a change. They quit paying and quit attending the church, and in due time he takes the hint and resigns. Unfortunately, however, the church is often times nearly frozen to death by this procedure. This is the present plan, and every reader of these lines will recognize at once the truth of this statement. Another evil of the life pastorate is, that a few rich churches monopolize the talent of our strong preachers. Men like Dr. Palmer and Dr. Hoge have their light hid under a bushel. Nobody ever gets to hear them preach, and their circle of influence is localized and restricted. The eagle needs to stir up her nest. Our strong preachers ought to be pulled out of their warm places and turned loose on the church. It has pleased God to save the world by the foolishness of preaching, and no talented man should sit down in one place for a life-time."

The above are wise and strong words, and the source from which they come gives them additional force. Doubtless they are born out of a bitter experience, and our people will do well to heed them, and be content to let well enough alone.

Brother Squires, in his report, notes that at the second quarterly meeting for East Helena charge, the salary of the presiding elder was paid in full to that time, and gives the credit thereof to the preacher in charge. We rejoice to hear of such thoughtful attention on the part of the preacher in a place where there is no regular Board of Stewards, and really no one else to attend such duties. The presiding elder needs every dollar that is due him. But we wonder if the same could be said of the salary of the preacher in charge. We trust so, for as a rule, he needs his "prorata" about as much as the next man. One good turn deserves another. In the absence of well organized Boards of Stewards, and sometimes of any, as is not unfrequently the case in new charges in the Northwest, the pastor is often dependent in a large measure upon the personal efforts of the presiding elder in stirring up the pure minds of the people concerning their duty in this direction. Not unfrequently this official has been known to "lift" a collection in the congregation and to canvass in the community for subscriptions and contributions to this cause. These are some of the "temporal interests" that the sub-superintendent is to look after, and they are by no means the least important. If neglected by him, the preacher in many instances, goes unpaid and is crippled in his work. Preachers have the name of being good collectors, but as a rule they are too modest to collect money for themselves. Western presiding elders have ample opportunity for the exercise of this grace. May they not neglect the gift that is in them this year. The laborer is worthy of his hire. We trust that those interested will see to it that the wants of our worthy Western workers are well supplied.

The inauguration ceremonies at Washington on the 4th of March, are said to have surpassed anything of the kind ever witnessed before in the history of our country. Hundreds of people paid from fifty cents to five dollars for a seat in the open air and in the storm, where they could watch the procession pass. The blinding snow made it very disagreeable. Better have the ceremonies in Montana next time, as we had excellent weather on inauguration day this year. The presidential term ought to be six or eight years, so that these exciting times, which are very expensive to our people, would not come so often.

The Montana legislature did not elect a senator, and the governor has appointed Hon. Lee Mantle, a Republican, of Butte, and a friend of Mr. Daly, to that position.

Congress did not pass the Anti-Option bill, nor did it reconsider its action on the Sunday closing of the World's Fair.

The appointment of Judge H. E. Jackson, a Democrat, of Tennessee, to the Supreme Bench, by President Harrison, and the selection of Walter I. Gresham, a Republican, for Secretary of State by President Cleveland have been severely criticised by the politicians. We know not the motives that prompted these acts, but we hail with joy any indication of a disregard for party lines in the selection of pure, honest, competent men for positions of trust.

The people of our country will have time to carefully consider the question of Hawaiian annexation.

Please remit the amount now due on your subscription to the "Montana Methodist."

Rev. G. J. Warren, of Carrollton, Mo., sends his renewal to the "Methodist," and love and earnest prayers for "all the brethren of the Montana Conference." "George" is one of the solid men of the old Missouri Conference. May his bow abide in strength.

Brother W. R. Smotherman, a worthy layman at Rockford, Wash., renews his subscription and adds: The "Methodist" is a welcome visitor and comes regularly. Will try to send you some new names. Long live the "Methodist."

We trust that our brother will succeed in his efforts to send us some new names. We heartily appreciate the interest that our brethren over there are taking in the paper. Let their example provoke others to good works of the same sort.

The meeting at Corvallis has been in progress one week, with increased attendance and growing interest. There have been four con-

versions and three accessions to the church. The outlook is fine for a splendid meeting. Rev. Alton is a strong and impressive preacher, somewhat after the Sam Jones order, and has delivered some sledge hammer blows against sin. He went to Butte on Saturday, expecting to return the next week. Rev. J. R. Wagener preached one of the finest sermons on Sunday morning that we have listened to for many a day. His subject was "Christ Mighty to Save." The scope was broad, the reasoning logical and irresistible. It was rich in imagery and impassioned in delivery. It had the old-time Methodist ring, and made a profound impression upon the audience which was held spellbound for nearly an hour.

We praise the Lord for what he is doing and trust that still greater things are in store for us.

Brother Haggard's handshake will bring a thrill of joy to many readers of the "Methodist." None knew him but to love him during his stay in the Northwest. We would love to be a guest at Lebanon next fall, and we hope to see a man of Haggard face (in name only) amid the Rockies again. His countenance contradicts his cognomen. We hope to hear from him again.

Brother Warren has been holding a fine meeting at Cottonwood, in which he was assisted by Brothers Tabor and McLaughlin. At last reports there had been a number of conversions and accessions to the church.

The licensing of two young men to preach, Brothers Glasgow and McLaughlin, at the recent quarterly conferences of Bozeman station and Bozeman circuit, respectively, is an event that should cause the heart of every Methodist in Montana to thrill with joy. The first time that we ever saw Dr. D. C. Kelley—when he was missionary treasurer—while discussing the demands of the western work, he remarked very positively, "Before you can hope to succeed largely in the west you will have to SPROUT your men." It impressed us greatly. Thank the Lord, the "sprouts" are coming up. We trust that they will prove to be trees of the Lord's planting and become "plants of renown" in the Master's vineyard. Brother Glasgow is laboring in Deer Lodge valley under the direction of Brother Britt; and Brother McLaughlin is assisting Brother Warren on Bozeman circuit.

Many hearts will be made sad by the announcement that Brother J. B. Parnall has been compelled to resign his charge and give up all active work, and that Sister Parnall also is in poor health again. To a man of Brother Parnall's active mind and consuming zeal for God's cause, this must be a great affliction. But we rejoice that he and his noble wife have the faith and fortitude to bear it and the grace to be "exercised thereby." They went to the coast in the hope of being able to continue in their loved employ, and were greatly elated at Conference at Albany in the prospect of realizing their hopes. We rejoice that they are in the midst of loving friends. Our people in Montana will pray earnestly for sustaining and comforting grace to be granted them in their affliction, and for their restoration to health.

Brother L. Bramble has made a visit to his old home in Ohio and Virginia and returned and is hard at work again in his field before we were hardly aware that he had gone. Doubtless his visit will prove profitable in many ways. The present writer felt better satisfied to remain and work in Montana after his first visit to the old home.

We take pleasure in announcing that the amount apportioned to Montana as her share of the Missionary debt to raise has been paid over to the treasurer, with one dollar over, an "more to follow." We are convinced that the debt will be paid soon. But we doubt not that the regular collections have been interfered with in doing it. The class of the fiscal year is at hand March 31st, and we learn that nothing like the amount due at this time, has been paid in. According to a rule adopted by the Board, to keep the appropriation within the regular collections of the previous year, we fear there will have to be further retrenchment. It would pain us most deeply to see a dollar taken from our appropriation to the Western field. We ought rather to enlarge next year. Let us give attention now to raising the regular missionary collection.

Brother J. S. Randolph, of Farmington, Wash., March 3. We are having one of the longest winters ever had here. Yesterday morning at my house it was ten above, with plenty of snow, though it thaws a little every day. Snow is eighteen inches deep on the prairie, and two and a half feet on the hills.

Brother Compton is holding a protracted meeting at Palouse, and having some success. He has had Brothers Swift, Hornbuckle, and Skee, to help him, one at a time. Times are very hard here. Those who held their wheat missed it, as it is not as high as last fall.

The Northern Pacific is one of the best lines of railroad that it has ever been our lot to travel upon in the West, or Northwest, or anywhere else, for that matter. Its road-bed is kept in good repair, its immense trains are equipped with everything that can minister to the comfort of the passenger, its officers, from the general manager and passenger agent at St. Paul, down to the humblest brakeman or dining car waiter, are competent, honest and obliging. Several times we have, by some oversight, left articles in the depot or on board the train, and strange to say, in every case they have been forwarded to us--from a grip down to a memorandum book. This speaks well for the railroad boys in the "wild and woolly West."

—o—

Harbor Lights.

Keep looking to the end. Live in the spirit of Paul's great words: "None of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Oh! to come in with banners untarnished and meet the victor's welcome at the gates. How is it all going to end? How is it going to look in that day? Keep your glance ahead.

Beloved, live for the eternal years. Lay up all your treasures yonder. Steer for the harbor lights. Never mind the rough way if you only reach safe home. Never mind the trials now, stand firm; keep guard; watch always; some day you shall take a long breath and say, as you sink back into His everlasting arms, "Thank God it is all over, and it is all safe." Then you shall not be sorry for a sacrifice or tear, a self-denial or a victorious stand.

—o—

Dutiful Children.

The sacred Literature of China gives "Twenty-four Patterns of Filial Piety," selected from lives of eminent persons. We copy a few of these "patterns," which may interest our young friends, and help them to understand why it is the Chinese excel all nations in reverence for their parents and ancestors:

Wen Ti. Son of the founder of the *Han* dynasty. During his youth his mother was sick three years, during which time he never left her apartment, nor changed his clothing.

Tsen Shen. A disciple of Confucius and author of "Great Learning." When a boy he was away from home so far that he could not hear his mother's call. At length she bit her finger, and he, feeling a sympathetic twinge, hurried home.

Ts'ai Shun. During a famine he nourished his mother with wild berries, giving her the ripe ones and living on the unripe ones himself. When mourning by her coffin he was told that the house was on fire; but he refused to move and the house remained unharmed. Because his mother feared thunder, he sat by her grave whenever there was a storm, saying, "Fear not, Mother, I am here."—Missionary Link.

—o—

A Zenana missionary, in describing a journey in northern districts of India, where no lady had been before with the Gospel message, says: "Over and over again the women said how glad they were to have a Mem to speak to them; that the Sahib came to talk to the men, but, of course, they could not go to listen to him, and now they had a Mem all to themselves! As the news spread through the villages round, messages were sent to us, begging us to go to them. Riding through one village, the women came out and called to me as I passed, Are you not going to stop? Are we not to hear? Here are heathen women ready to be taught, longing for more light, and there is no one to go to them. There are many villages, very many, all through this district, where no lady has ever been. 'A thousand missionaries!' If only the Church were awake to her responsibility, ten thousand would be thought little to ask for."—Missionary Link.

—o—

A Christian Endeavor Society among the Sioux Indians has established a Sunday school for the benefit of the poor white children on the reservation, and they have given fifty dollars to help plant Sunday schools among the white children of South Dakota.

For a long time the Moravian missionaries in Greenland could find no word in the language of the Esquimaux that they could use for Savior in their translation of the Bible. But one day some men were out in a terrible storm and were rescued in their time of need by one of their neighbors. When they were telling the story of their wonderful escape, one of the missionaries asked, "What would you call the friend who saved you?" They replied with a word that gave the missionaries the expression for which they had been searching, and since that time it has been used among the esquimaux to designate the Saviour of mankind.

In Uganda a man will willingly work three months for a copy of the New Testament in his own language.

At the beginning of this century the Bible was accessible to but one-fifth of the population of the world. Now it has been translated into so many languages that it may be read by nine-tenths of the people of the globe.

One-third of the people inhabiting the Congo basin are cannibals. The Bangola believe that the bravery and other qualities of a victim are imparted to those who eat his flesh.

—o—

Love lightens every burden and sweetens every bitter cup.

Sunday School.

MARCH 26, 1893.

REVIEW.

RECAPITULATION.

Six different books of the Old Testament have furnished the lessons of this quarter. In the main they have had historic connection, and it has been with no violence to their innermost sentiment that they have been grouped under the general topic, Grace Triumphant Over Sin; and they are all illustrative of that New Testament sentiment chosen as a golden text for the quarter, namely, "Where sin abounded, grace did much more abound." (Rom. v. 20.)

As a whole, the lessons were set forth in the Pre-view thus:

GRACE TRIUMPHANT OVER SIN.

1. The Captive Exiles Released.
2. The Ruined Temple Rebuilt.
3. The Broken Confidence Restored.
4. The Vacated Priesthood Reoccupied.
5. The Source of Power Reopened.
6. The Divine Service Recommenced.
7. Efforts at Restoration Renewed.
8. The Fallen Defenses Replaced.
9. The Neglected Law again in Honor.
10. The Dishonored Sabbath Reobserved.
11. Faith Victorious Over Despair.
12. Good Victorius Over Evil.

LESSON 1.—God touches the heart of Cyrus, and we see "The Captive Exiles Released." And it is done in the most helpful manner; for the lesson illustrates (1) Release decreed, (2) Release accepted, and (3) Favors bestowed, by which favors the returning exiles were enriched, and all about were made to honor them. How this illustrates the topic and the golden text for the quarter is obvious.

LESSON 2.—Replaced in Jerusalem, the sacred temple first claimed attention, and efforts met with marked success. To see "The Ruined Temple Rebuilt" was their high ambition, and to that end they addressed themselves. (1) Ceremonial preparations are made; then (2) Business-preparations; and then (3) Rebuilding was vigorously commenced. This new beginning again illustrated the quarterly topic and text.

LESSON 3.—Those who had seen the glory of the former temple were much dejected by the beginnings of this, and their lamentations were contagious. True, the younger people thought this new start an occasion for joy, but their songs of gladness were no match for the wails of sadness which rose from the ancient people. It was needful, therefore, that they should have "The Broken Confidence Restored." To this gracious end we see in this lesson (1) Toilers remembered; (2) Exhortation uttered; and (3) Promises made. By these means the prophet Haggai reawakened courage and secured success.

LESSON 4.—The priesthood had suffered with all other means of prosperity. The office had practically been vacated. They needed to have "The Vacated Priesthood Reoccupied." In this vision of Zechariah the case was exactly met; for he sees (1) The priesthood in dishonor; (2) The priesthood in honor; grace having once again triumphed over sin; and then, that its work may for the future be done with unquestionable correctness, we see (3) The priesthood instructed. So far in the lessons solid foundations for prosperity are laid; and still the good work goes farther.

LESSON 5.—But with so many adjustments made, Israel might lean on an arm of flesh, or on instruments alone. To guard this, in an other vision of Zechariah we find "The Source of Power Reopened." There was (1) The vision; then was unfolded, (2) The lesson; and then, lest any error might occur, (3) The application. Thus skillfully did grace circumvent and triumph over evil.

LESSON 6—With all these preparations completed, one would naturally look to see "The Divine Service Recommenced." As a first step in this direction, we find (1) The temple rededicated. Then, that its services may proceed in proper order, and without interruption, we find (2) The priesthood reorganized; then, as a timely and helpful act, we see (3) The Passover reobserved. Thus the channel was opened for further and fuller displays of grace.

LESSON 7.—But much yet remained to make up the longed-for prosperity. The temple had been completed, but the city lay as an open waste, its former walls a mass of rubbish. But grace was still operative, and we see "Efforts at Restoration Renewed." To Nehemiah, in his distant, royal home, news of Zion's desolations was carried, and (1) Desolations bemoanod, by that noble Israelite, is the picture presented. But lamentation is not all with him. He acts, and (2) Restoration besought, by Nehemiah, through the Lord's help, and at the king's hands is the next view. Still the movement is toward the triumphs of grace over iniquity.

LESSON 8.—Work on the fallen defenses began, but it was seriously opposed. Yet the people were zealous and brave, and the work went on until they saw "The Fallen Defenses Replaced." This lesson displays (1) Discouraging surroundings, for these did exist. But it also shows (2) Wise action, under which, by God's blessing, there comes (3) Satisfactory progress, again confirming the quarter's text.

LESSON 9.—With the advantages now in possession, a straight way to prosperity seemed clear. It is entered heartily, and by unanimous action we see "The Neglected Law Restored to Honor." The first step of this restoration was (1) the law read; then (2) The law honored, from which came precious fruit; namely, (3) The people comforted. Thus grace sweetly blessed the once afflicted people.

LESSON 10.—But those on the right path do not stop with one reform. Others were needed in Israel, and under Nehemiah's effective measures we find "The Dishonored Sabbath Reobserved," and well observed. Two sketches stand here in contrast: (1) The Sabbath profaned, and (2) The Sabbath honored; this last result being another victory for grace.

LESSON 11.—Not all of Israel, however, enjoyed these better days at Jerusalem. Some were still in exile, and yet God's favoring grace was upon them, and with these we find "Faith Victorious over Despair." There was for Esther and her people (1) A desperate situation; but, so far as they saw, there was (2) A possible opportunity, though that possibility seemed a slender one. But there came that invincible element, (3) An act of faith, and that, by the grace of God, brought (4) A victorious outcome, and Israel was saved.

LESSON 12.—A variety of illustrations of "Good Victorious over Evil" appear in this lesson, in these well-known instances; namely (1) Wisdom; (2) Contentment; (3) Temperance; (4) Teachableness. He who uses any or all of these good measures is the victor over evil, and to the grace of God all praise belongs.—*S. S. Times.*

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How to Be Healthy.

Be cheerful. "A light heart lives long."

Don't worry. "Seek peace and pursue it."

Never despair. "Lost hope is a fatal disease."

"Work like a man, but don't be worked to death."

Don't hurry. "Too swift arrives as tardy as too slow."

Sleep and rest abundantly. Sleep is nature's benediction.

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

Court the fresh air day and night.

"Oh, if you knew what was in the air!"

Don't overeat. Don't starve. "Let your moderation be known to all men."

Think only healthful thoughts. "As a man thinketh in his heart so is he."

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If we love God supremely we will love our neighbor as ourselves.

"The heart with love to God inspired with love to man will glow."

The Ministry of Pain.

Pain, as to God's own children, is, truly and really, only blessing in disguise. It is but his chiseling, one of his graving tools producing the likeness to Jesus for which we long. I never yet came across a suffering Christian (real) who could not thank him for the pain. Is not this a strong and comforting fact? I do not say that they always do so during the very moments of keenest pain, though much more often than not I think they are able to do this; but certainly they do deliberately praise him for it afterward. I think one must pass through it for one's self before one can fully realize the actual blessedness of suffering. Meanwhile you may well take the testimony of those who have. Its conscious effects are to give one deeper feeling of one's entire weakness and helplessness—a lesson which we are all slow to learn in health—and of the real nothingness of earthly aims and comforts and the fleetingness and unsatisfactoriness of every thing except Christ. Then it drives one to him each moment—one cannot bear it even one minute alone, one must lean and cling; and any thing is blessed which does this. Then one finds that he is tender and gracious, that his promises are indeed precious, and that his presence is a reality, even if unrealized. Then one has opportunities which one could not otherwise have of learning trust and patience and meekness. It is a time of growing up into him in these things. Then one realizes what it must have been to Jesus to endure real, actual bodily pain for us. I never saw such tremendous force in 1 Peter ii. 24, ("in his own body,") as when suffering great pain myself. It seemed a new page of his love unfolded to me. So far, the whole question of pain is rather one of sight than of faith to me now. It has become so clear to me as a part of God's great plan which could not be done without. But I find yet scope for faith beyond. I believe there is a mysterious connection between suffering here and actual capabilities of enjoyment hereafter, and that suffering here is training, I cannot tell how, for that glorious service above to which I delight to look forward. But now, look for yourself at what God's Word says about it, and dwell on that instead of on your own thoughts about it, for his thoughts are not as your thoughts. Look at 2 Cor. iv. 17-18, and then see how much more you can find in his Word which bears on the subject. When a trial is past, one does so bitterly regret not having trusted him entirely in it; as one sees that we might as well have had all the joy and rest of perfect trust all along.—Memorials of F. R. H.

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The Canada Presbyterian church requires a year's probation from ministers coming from other denominations.

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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CHURCH NEWS.

FIELD NOTES.

Dear "Methodist:"—I had expected to see my notes in the present copy, concerning the District Conference, and we will be together in session perhaps by the time these come out. I hope all the brethren will be present who can possibly come; as we desire to have the largest possible good accrue to us all from the coming together.

I must now report some things concerning the work of general interest to all the workers. And first of all the men are all well and at work, at their respective posts of duty.

As you know brother Flowers has not yet returned from the south. Bro. Bramble has returned from his visit much refreshed, and encouraged to put in and do more and better work than ever before.

He will soon be in his nice new parsonage at East Helena, the building of which was made possible by the grant of the Conference Church Ex. Board. I must note that at E. Helena the claim for P. E. was up in full for the 2nd quarter, also a rare virtue in these ends of the field. So you may see now why I ask Bro. Bramble to write a paper for the District Conference, "preparing for the quarterly meeting."

The exceedingly cold weather had possession when my appointment came for Helena, and the P. C. thought we would not be able to have service at all perhaps, and certainly not at evening; but we brooked the storm, as did some old and quite decrepit ones, and had a pleasant service at Bethhoms, with small attendance.

The Q. M. at Bozeman was of special interest, the presence of Father Stateler at the services, and the licensing of Robt. L. Glasgow to preach, helped to make it so, beside the pleasant meeting and communion with a good congregation. Bro. Tabor is collecting funds for new seats for the church—"opera chairs"-making Bozeman charge what it justly should be, one of the best and most desirable charges in the Conference.

A week spent in the meetings at Cottonwood, a point on Bro. Warren's circuit, was very helpful to me, and I trust was mutually so. About five (5) souls had professed to be converted when I left, and several had applied for membership, and "more to follow." Bros. Tabor and McLaughlin were helping Bro. Warren in the meetings, and it continues indefinitely. Bro. Warren's "Q. M." was of unusual interest on account of the licensing of Bro. McLaughlin to preach—a young man of Scotch descent, converted in the Salvation Army and a promising brother.

The people had given Bro. Warren a whole deer and as I came back through Bozeman the friends "pounded" Bro. Tabor, about $25.00 worth, so you see the laborer gets his hire in some way or other.

At Townsend the announcement was made for Saturday night preaching, and a good congregation met us Sunday morning, large communion service, and two valuable accessions to the church; and Sunday night a large and intelligent and appreciative audience, to which, after preaching, I talked about carpeting the house, building the parsonage for the preacher, &c.

The material is on the ground to build this parsonage and will be used when spring opens so men can work.

Bro. Lee has passed through deep affliction, but has maintained himself in his integrity before the Lord and before the community, and the work has developed well under his hand. The quarterly conference was held in the office of Mr. Baldwin, an attorney, who has lately united with the church and promises great usefulness in the work of the Lord in that community. As the seven (7) of us gathered together in the business session and dedicated this office to the use of the church, I could but think of the 1st Q. M. of the year at that charge, when only two men were present except P. C. and P. E. The finances are not full here; but like the other points named the people had made some special effort to relieve Bro. Lee-a purse had been made up for him and presented to him at an afternoon appointment, Sunday.

I trust the brethren will all pay the amounts subscribed for the "Missionary Debt" as soon as possible; we want to remain at the head of the class—always had a passion for that very thing."

—J. E. Squires, P. E.
Deer Lodge, Mont.

—o—

FROM EAST HELENA.

Dear Brother Stanley:—Since I wrote you last, I have been East, on a visit. I was in Ohio, Kentucky, West Virginia and Missouri; met with many of my old friends and acquaintances, and had a very pleasant time. I returned to my work last week; feeling that I had been profited and strengthened by my visit and better prepared for the labors of the remainder of the year. The work on our parsonage has been checked some on account of cold weather; but is moving off briskly now, and we hope to be in the house by first of April. Brother Chalfan has taken charge as superintendent of our Sunday School, and we find him the right man for the place, and the School is doing well. We had good interest and refreshing time, both in our morning and evening services, last Sunday.

I am pleased with the weekly visits of the "Methodist". Bro. Bell's proposition is a good one. I will evidence my approval by ordering two papers for one year. I am expecting Mrs. Bramble home next week.

L. Bramble.

—o—

FROM BROTHER PARNALL.

Coquille, Coos Co., Ore.
Feb. 22nd, 1893.

Dear Bro. Stanley:—You will, I know, be sorry to learn that on account of the broken down condition of my health I have this day been constrained to send to my presiding elder, Rev. H. S. Shangle, my resignation of the pastorate of this charge.

My health improved quite a good deal during November and December last, and we were hopeful of a substantial recovery, but a little extra work in connection with our quarterly meeting services in January, followed by an attack of "La Grippe," has so completely prostrated me, that I have not attempted to preach for four Sundays past, neither do I expect to try again, whatever my condition may apparently be, for many months, perhaps even the entire plan of my life, as I had maped it out, will have to be changed. I am able to be up and around, but feel quite weak and played out after any little exertion.

Mrs. Parnall also is again in very poor health, under the doctor's care.

All this is very disappointing to us of course, yet we do not feel like murmuring, or even regretting anything we have done in the past. We fully believe that having acknowledged the Lord in all our ways," He has according to His promise "directed our paths."

As we are very pleasantly and healthily situated here, we shall continue to reside at this place for the present, removing perhaps to Bandon on the coast when the finer weather comes. If climatic influences will benefit us, we could not have found a more suitable part of the country than this, I believe. And likewise of kindness and sympathy on the part of friends around, will assist in our recovery, as they always do, we could not have been more richly blessed even in dear old Bitter Root. Hence, you see we have many things to be thankful for.

Asking the prayers of the Lord's people for our speedy recovery if it be God's will as well as for our future guidance, and with our Christian love to yourself and family and all our dear friends in Montana,

I remain, Yours Fraternally,
J. B. Parnall.

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FROM ROSALIA, WASH.. MARCH 3, 1893.

Bro. Swift held our second quarterly Conference for Oakesdale circuit, at Oakesdale, Wash., last Saturday and Sunday, Feb. 25th and 26th. The reports were not as good as we had desired, and yet they showed faithful efforts and some advance. Eight members had been received, 4 baptized, $92.50 was raised for the support of the ministry, and about the same amount paid on the parsonage. Our subscription ($20.00) for the Missionary Debt were paid. Bro. W. H. Carder has increased the Aurora church subscription to $720.00. We hope to build this

year. We had some precious seasons of grace during our meetings at Pine City, Enterprise and Thorn Creek, although small visible results. Mr. Hosea S. Edwards and Miss Maud M. Bussard were united in Holy matrimony, at the home of the bride's mother in Spokane Co., Wash., March 1st, '93. Enclosed find one dollar. Send the "Montana Methodist" to Miss Anna Williams, Rosalia. —Howson B. Terry.

—o—

LET US HAVE REVIVALS.

We see appointments made by Bishop Galloway to meet ten district conferences in Missouri. To the ear of a far out northwestern itinerant this sounds like the bugle notes of the chief pastorate calling together the subs., and their lay assistants for council, and for a more determined, aggressive movement upon the enemy's lines. It makes the slumbering revival fires start up in his bones. But after all, there is so much business to be done at these meetings, and the preachers are so engrossed in its transaction, that a revival is not thought to be practical. This looks, to some of us that are too ardent to be good optimists, like increasing the machinery at the expense of the motor power, or like "leading the horse down with harness." Would not an old fashioned revival be worth more to the preachers and to the district than all the business that they do, however well it may be done? But then, the business can be done and the revival had too, if the latter is made prominent. That is, if there is religion enough when put together to stir others to seek it. It seems to us that the optimistic idea has so overloaded the church with blessings that her spiritual forces are largely employed along this line of her operation, and if this policy continues, exhaustion is inevitable.

The spiritual life of the church is in the number and extent of her revivals. And any thing that stops these special seasons of grace renders her less efficient in her work of saving souls. Her business should only be that of doing such things as conduce to this end; or her business should be a means to this end, and not itself become an end, as is the tendency when it becomes permanent in her religious gatherings. When her ministers come together to consider her interests, their zeal for the salvation of souls should impregnate the air with a revival spirit. We are seriously impressed that, if need be, less business in all of our church gatherings and more religion will better meet the needs of our day and generation. Cannot our chief pastors and connectional officers visit our district, and, when practical, our quarterly conferences, and make them revival occasions? It seems to us to be a stinging reproach to our itinerant system to allow its revival fires to be quenched by its increased business engagements.

R. S. Clark.
Boulder, Mont.

—o—

A BROTHERLY GREETING.

Lebanon, Tenn., Feb. 25, '93.

Editor "Montana Methodist:

—Through you I desire to shake hands with the Southern Methodism of the Northwest, and particularly that portion which I am acquainted with—Walla Walla, Pendleton, Weston, Dayton, Spokane Falls, Hepner, and others. To you my mind is turning ever. I often think of the good times we had in conferences and revivals. That conference at Spokane is still a feast of fatness to my soul. The acquaintances and friendships formed there between preachers and people are eternal. While I longed to see the familiar faces of loved ones at home, and the hills and valleys of beautiful Tennessee, still it gave me no little pain to cut loose from the most heroic band of men I ever saw. It is a pleasure and honor to have your faith linked and your name enrolled with such men. How anxiously we watch every mail for the little "Montana Methodist," and then how closely we scan every line if perchance we may see or hear something from the "field hands." How sad when we read of the death of old father Howard and his good wife. A good, and brave, and faithful man gone to his reward. I never knew Sister H., but she must have been a true, good and great woman to have given to the church the rich legacy in the person of the brave and able minister of Christ, Bro. M. V. Howard. One by one our fathers are falling, or retiring from the effective list. But how inspiring to us, their sons, to hear them as they send back the shouts of triumph from the last conflict as they stand in the twilight of two worlds. You have received some good recruits since we were there. Every young man should be out West for a while to get a true idea of what a "pioneer preacher" means. He needs to hear Larken or Skee before the Board of Church Extension asking for help to build churches—where lots have been given on condition that you build by a certain time or it will be given to some one who will. I would love to see the beautiful little church at Dayton. And meet my friend Gibbs, and the old sailor preacher, Chamberlain, and Hanger; but I can't name them all—everybody. I know Bro. Michaels, and every foot of ground he has to go over in Walla Walla. I must make mention of that prince of laymen, D. M. Jesse, and his wife—she was the more princely of the two. I can say that, as it is all in the family. This is my second year here at Lebanon. This is the seat of Cumberland Presbyterianism—their Theological and Law Departments are here. This is a time honored institution. It is represented in all the departments of the government, except the cabinet. I have a pleasant charge to serve. Have 286 members. The Tennessee Conference meets with us next fall. Mr. Editor, come. Rev. B. Fay Mills is just closing one of his successful meetings in Nashville. His great success lies in his superior generalship. He manages well. It is a great thing to be a great preacher. But every true preacher is a great man. The greatest thing any man can do is to turn men to Christ to-day. In this busy, progressive age, when men are overwhelmed with worldly enterprises, and swept down by a desire to get gain, and when there are so many forms and phases of unbelief, to turn a man to Christ is greater than "raising the dead." But I must stop, or my first will be too long.

I have just gotten up out of a very severe attack of the grippe. It is a great "vise," and when once a man is in it he remains until it releases its "grippe" on him. Love to all who may think of us. Success to the "Montana Methodist," and Southern Methodism in that part of the earth.

In Christian love,
W. T. Haggard.

—o—

FROM THE LAND OF FLOWERS.

To the "Methodist:"—How strange it seems to one in your far northern homes, to read letters which tell you that in parts of our grand country and Union, the thermometer registers as high as eighty degrees above zero; that flowers are blooming; and that vegetables of almost any variety may be found in the markets. Yet this is true. In Florida we find this state of affairs. We are enjoying delightful weather, doubtless the most delightful of all the year.

The thermometer has reached eighty degrees above zero this month, but probably has stood near seventy most of the time. We need no fires in our sitting rooms, nor do we need fans, as yet. It is very pleasant indeed without fire or fan. This cannot be said during all the year, however, perhaps not more than two months of the year. The greater part of the time we need a good supply of fans; while about one month, we need fire. Some persons who have never lived here have an idea that fire is never needed; but this is a mistake. I have heard Northern persons say that they have suffered as much from cold here as in the North. This may seem to be a strange statement, but it is true. One reason for this is that the blood of persons in this climate becomes very thin, and consequently the body is very easily chilled. Another is, that most persons wear very thin clothing. During our cold weather, we have many very cold winds from the North.

Of course no one ever had his ears or his feet frozen in Florida; but I am sure that every one who spent this winter here has been thoroughly chilled several times. The lowest the thermometer registered in this locality, which is near the central part of the state, was twenty-five degrees above zero. Some days the clouds had every appearance of snow clouds; but it did not snow. This, however, has been an unusually cold winter, here, as elsewhere. In this section of the state a few oranges were frozen, but the trees were not hurt much; some vegetables were killed, but not many; and notwithstanding the extraordinary severity of the winter, there are ripe tomatoes now; and as is well known, the tomato is a very tender plant. But our winter is over now and we are looking ahead, not anxiously, for the long hot summer. We are having our spring now. Spring here, though, does not have that fresh green appearance that it has where vegetation does not grow during the whole year. We have but few desiduous trees, and they do not shed their leaves before December, and put new ones in February. Peach trees have been blooming since Christmas; different varieties blooming at different times. Our early peaches ripen the latter part of May.

There are some beautiful gardens in this vicinity, while there are others that have had much attention, and yet are but little more than barren sand spots. Gardening is very expensive, and very uncertain here. In the summer it is too hot, and in the winter it is liable to frost. But this truly is a land of flowers. Wild flowers as well as tame ones grow to perfection. The yellow jasmine, (Gelsimium Sempervirens) in particular, has a beautiful flower. It is a wild vine which grows to be very long, and the flowers are yellow and very fragrant. All the low lands, swamps and hammocks are decorated with beautiful plants. During all the year, except about one month in winter, roses bloom freely; and such a variety as we have is not found in many places. In parts of Oregon they are equally as pretty and of as great variety, I suppose, but they do not bloom so long. Florida is a grand old state, but not a paradise as some suppose.

Lillie Randolph,
Feb. 15, '93. Leesburg, Fla.

THE IMAGE OF GOD IN MAN.

By Rev. H. Digby Johnston [Protestant Episcopal], Chicago, Ill.

God created man in His own image.—Gen. i. 27.

(Christ) the brightness of the Father's glory, and the express image of His person.—Hebrew i. 1 3.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.—2 Cor. iii. 18.

The new man is renewed in knowledge after the image of Him that created him.—Col. iii. 10.

Here we have in these several passages human creation, human redemption, human transformation; created in God's image, redeemed by God's image, transformed into God's image. Let us think now of the first of them, and see yet the traces of God's image in man.

This is not an age of self-analysis. We know and inquire very little of the essence or process of our thoughts; to use a word native to this soil, I would say we know little of the inwardness of our own best and most sacred sayings.

It would, I think, be an exercise of no small value to dive into the very core of our thoughts and know what we mean by the phrases we commonly use with regard to God and religion.

To begin with, let me ask, What do you mean by God? What thought does that word represent? What is your conception of God? If, now, we could just sit in silence ten minutes and earnestly dive into our minds with a determination to formulate our individual conception of God, and to define it, not in the well worn phrases, but in a few of our own words, I think we should find that we had set ourselves no easy task; and, at any rate, we should find it very much easier to take refuge in phrases which have become the substitutes for rather than the real expressions of thought.

But this also I feel sure of, that just so far as we succeed in defining in our own words our real conception of God, we should find that all thoughts of Him were suggested by and were after the manner of our nature. Nor do I think it possible for us to think of Him in any other way. Just so far as our language was our own, rather than the repetition of ordinary phrases taken from Scripture or our catechisms, would this, I think, become apparent to us. We have not the slightest idea of any thought, emotion, purpose, will, or act with regard to God that has not its suggestion and correspondency in ourselves. Take that away, and we have nothing left but empty terms; and I must confess that of such terms creeds and confessions and systems of theology seems to me to have been very generally constructed. We should no doubt find ourselves applying to God the word "Infinite;" but if we were to press the question further, and ask what we mean by the word "Infinite" as applied to God, we should find that what we meant was that certain specific qualities attributed by our minds to God are so attributed in infinite degree. "Nay," says some one, "I don't mean that; I mean He is infinite." But, I reply, the pronoun "He" contains no thought in itself; we want the noun for which it stands; and if I ask you to give me that, you will either repeat the name "God" or "the Supreme Being," or some other, which would carry us no further, or else you would begin to describe qualities or attributes, and say these in God are infinite; by which you would mean that they exist in Him to a degree wholly beyond any measure to which your mind can reach. Now, consider any one of the qualities which in infinite degree you thus attribute to God. What is it you consider God possesses in infinite degree? Many of you would no doubt answer Love, and such scriptural phrases as "God is love," "Herein is love," etc., would occur to you at once as justifying your answer. But now let us think of this quality of love as applied by us to God. What does it mean? Am I not right in saying it just means that quality which we have experience of in ourselves, and which we call by that name? If we do not mean that, what else do or can we mean? To use words with regard to the qualities of God which have no meaning, or in some secret sense of our own dissimilar from that in which the words are ordinarily used, is misleading and scarcely honest. But we are not conscious of any such perversion. We do not mean just what we say. By love, as applied to God, we mean just that quality which we know by that name as the best and holiest thing in ourselves.

You object, perhaps, that in us love is a very inferior, sometimes a very frivolous, even an impure and wrong thing. Yes, that is true, and we are perfectly conscious that in calling it love—perhaps from the paucity of language—we miscall it and do it injustice; for we know that love is a pure and sacred thing, and when we apply it to God we mean just that best and holiest thing which in ourselves we think of as love, the purest thing we have any experience or conception of—that holiest thing, full of paternity of which the universe and all life are full, the same quality with which a mother watches her first-born and catches the first look or smile of conscious recognition, which she interprets as "my mother," or with which she bends over her babe in the crisis of its disease, when its little life is flickering and trembling in the balance. That feeling, just that, multiplied and magnified by countless numbers to the very utmost of our power of thought, is what we attribute to God. This finite human love of ours is the image of the Infinite, Divine love; it is just that by which God has enabled us to form a conception of His love. Man's love is to man the image of God.

Exactly the same may be said of all God's qualities. His power, truth, goodness, wisdom, holiness, justice—all these are phrases which are symbols of qualities as understood by us; and we attribute those qualities to God when we use those phrases, or else they are meaningless and useless. So every quality of God is a quality of man—perfect in Him, imperfect in us, and yet existing in us in such a way that we are able to conceive of it in God. We have the key to it in ourselves, and if not we have no key to it. We can conceive of no goodness in God which is not in some measure in ourselves, and there is no good or right thing in man which is not a key to a perfect and infinite quality in God. Throughout God's entire nature and man's entire nature man is the mirror (however imperfect, however dull or obscure), the mirror and image of God. In no other way conceivable to us could God ever have enabled us to know Him or think of Him. The alternative is an abstract—no thought at all. The very fact of our being thinking beings lays us under the necessity of beholding in His face that of the great original of ourselves, or else of gazing into darkness. And so to every materialist I would say, let the soul go and you must let God go. So long as man is the creature of a God of will and purpose, so long will the image of God remain mirrored in him, an everlasting protest that man is more than dust and ashes, and his destiny immeasurably higher.

But it may be asked if these represent the best and highest that we can think of God? Does not God still remain the unknown and unknowable? Are there not heights wholly beyond our conception, and of which there is nothing of correspondency in man? I answer, yes, truly there are heights in God, in every quality of God wholly beyond our conception, but there is something answering, however feebly, even to this in man. There are in him inscrutable depths none can fathom, heights none can scale. There are in him capacities, aspirations, longings we can scarcely call finite, undeveloped affections that are but buds, suggestions of something immeasurable, vast and undefinable, which seem to throb with the majesty of the Divine, spiritual hands stretching out to the Infinite. Oh, it is the divinity that stirs within us! It is the image of the invisible God in us!

Now, all this is not metaphysical speculation. It is, I think, the clear and irresistible inference from scriptural teaching. By what language has God revealed Himself to us there? Nearly every one of the representations of Him we find there is in the form of some passion, affection, relationship or experience that is common to us as men. The God of hope, of consolation, of mercy, of compassion, of tenderness—great, terrible, angry; to be feared, loved, honored; our Master, Friend, Father, Mother, Husband. These are given to represent God's qualities and relationships toward us and our sentiments and relationships toward Him. And they are used, not to deceive or mislead us, but in truth and earnest to represent exactly what God saw these words would stand for with us. They are the symbols of man's thoughts, and He knew what thoughts. Are we wrong, then, in saying man was at first a miniature of God? All that was in God infinitely was in man finitely. That image was defaced but not destroyed by sin. But the loss was not total or absolute, and even yet every line of the original is there, and discernible there, however greatly defaced, however terribly impaired. Depraved, yes; but not wholly depraved. The image of God still, but in debris and ruins.

I cannot now dwell with the other two great thoughts of the text I have quoted. The one from the Epistle to the Hebrews tells us that Christ came as "the brightness of the Father's glory, and the express image of His person"— came to restore to man what by sin he had lost, the second Adam, to bring man back to what by the first Adam he had lost; and two from 2 Corinthians and Colossians tell us how by that medium man is again to be transformed to that image, restored to the image of Him that created him. Redeemed—that is, restored; renewed—that is, made as of new, and that was in the image of God.—Homiletic Review.

—o—

Coincidences.

God is in coincidences. God connects the incidents. The great awakening came in South Africa apparently without human means, after the seemingly fruitless toil of ten years. But Mrs. Moffat wrote: "I hear from my friend, Miss Lees, that the very time of the awakening here was the season of extraordinary prayer among the churches at home."

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By work is faith made perfect. If I live the truth, the truth will live in me until I shall become the embodiment of truth.—C. F. Williams.

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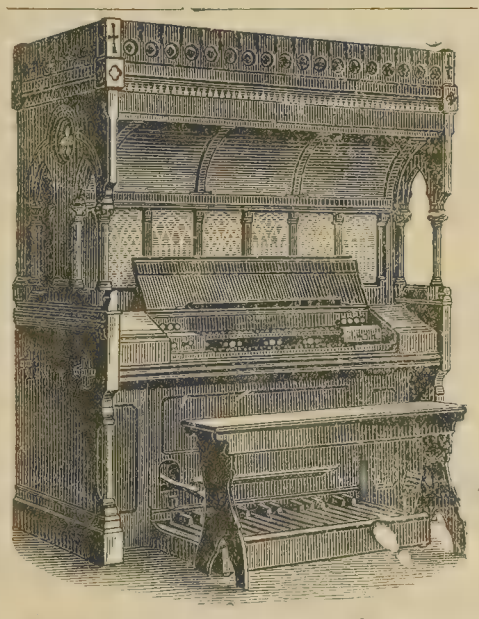

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THE

Montana Methodist.

VOL. 5. MARCH 24, 1893. No. 120.

EDITORIAL.

HERE AND THERE.

We publish below, by request, the names and contributions of those who assisted in raising the amount apportioned to the Montana Conference as her proportion of the missionary debt, to be paid before the 31st of March, 1893:

L. B. Stateler, $25; E. J. Stanley, $10; W. M. Britt and wife $10 each; J. E. Squires, $10; S. B. Tabor and wife, $10 each; J. W. Kemper and wife, $10 each; E. L. Lee, $5; A. G. Clarke and wife, $10 each; B. E. H. Warren, $5; G. Duke, $5; L. Bramble, $5; W.T. Goulder, $4; William Beall, $5; E. G. Brooke, $5; Rachel Stanley, (little girl) $1; R. H. Shaeffer, $10; W. O. Waggener, $15. Total $185. The amount apportioned to our conference was $174, exceeded by $11. We are gratified at our success in raising this amount, though we expected no less. The people who subscribed paid it out of their own pockets. Some of them could ill-afford to do so. But their intense desire to see the Board relieved of this great burden so that it might be able to enter the needy fields lying all about us in the Northwest, as well as those in foreign climes, prompted them to do what they could. We trust that every conference in the church will do as well as Montana has done.

——

The following from Bishop Haygood explains itself: "Please change paper to Oxford, Ga." We have been expecting this for some time. The removal of the Bishop from his western out-post on the shores of the Pacific will bring sadness to many hearts. It is made necessary by the protracted and severe illness of his wife. We trust that the change will so restore her health that erelong they will be able to return to the West, where their presence and labors have had such a quickening and uplifting influence upon our cause. The Bishop has shown his heroic spirit by his voluntary residence on the coast during these years and has demonstrated the necessity for an episcopal residence in this region. If providence should prevent his return, we trust the vacancy will be filled by another as acceptable and efficient as he has been.

—Since the above was written we have seen a letter in the "Pacific Methodist Advocate" expressing the great pain experienced by him in being called away from the West, especially as it will be permanent. The doctors have advised Mrs. Haygood's removal to her old home and forbidden her return to California, where she cannot live. The Bishop affirms that our church has a mission in the West, and that whereever he is he will contribute to its success in every way possible.

——

Rev. E. P. Warren, a local preacher who lives near Spokane and who has been supplying Rockford charge, writes us that he has been compelled to give up his charge, which will be supplied by Brother Terry. His family has been sick nearly all winter. We regret to learn of this, for Brother W. is an earnest and efficient workman, and has had some good meetings. He hopes soon to visit his mother in North Carolina, whom he has not seen for fifteen years.

——

Rev. H. A. Davis, long a member of the Missouri Conference, is now living in the suburbs of Seattle, Wash., and longing for the permanent establishment of our church there. He was a young preacher on the Richmond circuit in Missouri when the writer was a small boy. We fell in love with him the first time we ever saw him and never had any occasion to fall out. At his request we committed a portion of the first chapter of John to memory, which has never been forgotten. When shall we see our church organized and doing efficient work in those great and growing centres on the Pacific coast?

——

There is to be an Undergraduates Institute in connection with the Missouri Methodist Assembly at Pertle Springs, Mo., next July. The object is to assist the undergraduates in the ministry in a more thorough preparation for their work. Lectures will be given by experienced men, and an afternoon be devoted each day to an outline of the studies in one of the four classes. It will be a fine thing for the "boys" who can attend.

——

Missouri is being stirred by revivals. The same is true of California and Oregon and portions of Montana, Idaho, and Washington. From every section the good news comes that the work of the Lord is prospering. May it go grandly forward, until holiness shall cover the land as water covers the great deep.

——

Rev. J. E. Squires has just returned from Wallace, Idaho, where he reports a good day on Sunday, and the new preacher, Brother Noland, in much better spirits and much more encouraged with the outlook.

——

While we are rejoicing over the raising up of recruits in our midst to fill up our ministerial ranks, from both private and official sources we are informed of a new arrival at the parsonage, at Willow Creek. He will divide time with the pastor in his work. He is said to be quite promising, but as he is very young, is an undergraduate, and as Brother and Sister Goulder have ample accommodations in their new parsonage, they have welcomed him most cordially to their home and will have him in training for some time to come.

——

The editor spent a part of Saturday and Sunday, the 11th and 12th of March, with the good people of Upper Bitter Root near Darby. The road was quite heavy, as the snow was just going away, but the congregations were large and very attentive, even serious, under the preaching of the Word, and our visits with the people, among whom were some friends of other days, were most delightful and refreshing.

——

The Upper Bitter Root valley seems to be specially well adapted to fruit raising. Mr. W. B. Harlan, of Como, has about 2,000 growing trees, of which nearly half are beginning to bear, and from which he gathered 1,200 or 1,500 boxes of apples last year. Mr. Southwick, an enterprising farmer from New York, has more than one thousand thrifty young trees which are just beginning to bear. This section of country has long been considered an out-of-the-way place, but it is rapidly coming to the front, and some of the finest orchards, the coziest homes, and the most thrifty farmers of the country will, in time, be located here.

——

We met a gentleman near Darby, a Mr. Southwick, who was an eye witness to the disastrous railroad wreck at Angola, New York, some fifteen years ago, in which well-filled passenger coaches left the track just at the end of a high bridge and fell fifty feet, end foremost sticking in the ice, and catching fire a moment after they fell, and some sixty persons perished. Mr. S. was on the spot two minutes after the wreck, and with strong men holding his feet he entered one of the cars at the top and rescued a number of people from the burning wreck, a volume of stifling smoke and flame issuing from the doorway as he was drawn up with the last victim that he was able to reach, who was nearly burned to death, but whose life was saved.

If men were only half as courageous and zealous in rescuing perishing men and women, who have been thrown from the King's highway and who are fast going down to the pit, how many might be snatched as brands from the eternal burning, and how many diadems might sparkle in glittering crowns in the eternal years to come?

——

We are deeply pained at the news of the death of the wife of Mr. Bazel Tinsley at Willow Creek, Montana, which occurred the 4th of March, the burial taking place at Boulder, her old home, on the 6th. Mr. Tinsley is the youngest son of Brother J. H. Tinsley and wife, at Willow Creek, and the deceased was a daughter of Mr. and Mrs. Dunks, near Boulder. At both of these homes the writer was a welcome guest more than twenty years ago, and he has known these young people and felt a deep interest in them since they were little children. The deceased was a

modest, amiable, sweet-spirited girl when we last saw her. May the presence of the great Comforter abide with and sustain the bereaved ones in their deep affliction.

——

The meeting at Corvallis has continued into the third week, with about 9 conversions and 7 accessions to the church thus far. Brother and Sister Squires and the children came over on Saturday, the 11th, to attend the quarterly meeting services, and are welcome guests in our humble home at this writing. A large congregation greeted our Brother on Sunday and listened to his earnest words and gave him a hearty shake of the hand at the close of the sermon. His return brings up precious memories of the times of refreshing witnessed during the revival services here, one year ago. We are hoping to see still greater things.

——

Rev. J. E. Squires, our Montana Presiding Elder, reports the work in good condition throughout the Conference. Owing to hard times in money matters the finances are somewhat behind, but hopes are entertained of a decided advance in this department during the next quarter. Do not fail to read the article from his pen bearing upon this subject in this issue of the paper. We cannot neglect this matter and remain guiltless.

——

The time is at hand (April 1st) for another settlement with our printers, and where, oh, where is the money coming from? If we had all that is due us on subscriptions there would be enough to settle our bill, with something to spare. Will not our friends who are delinquent take the hint, and send in the amounts justly belonging to us without delay? It will greatly relieve us, both in body and mind, and help to make the paper brighter and sunnier than it has ever been before.

——

E. G. Brooke, who has long been a liberal supporter of our church, offers to give the proceeds of 160 acres of land, which he says is cheap at ten dollars per acre, toward the erection of a church building at Whitehall. We trust that he will find a purchaser, and that his life may be spared to carry out his cherished purpose of building a house for the Lord. The land is located in Jefferson valley, not far from the town of Whitehall.

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Rev. B. E. H. Warren, of the Belgrade circuit, writes that he has just returned home from a two weeks' meeting, sick, and that he found his wife also in poor health. We hope to hear of their speedy recovery, and that our brother is again pressing the battle in that great valley with his wonted earnestness and vigor. We learn that the meeting above mentioned resulted in the organization of a society of twelve persons.

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THE OLD WAY.

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While we were visiting with some kinfolks near The Dalles, Oregon, last fall, we came upon an old Methodist discipline, which was published at N. Y. in 1828, by J. Emory and B. Waugh. By consent of the owner it has fallen into our possession. It is without cover, and its pages are stained and show the marks of long and hard usage, having crossed the continent by way of Kansas and California by the ancient methods of travel. But we prize it most highly for the sake of its contents, which give us an insight into the way our fathers did the work that turned the world upside down. We thought our readers would enjoy a few extracts from it. Below we give the section that treats of the matter and manner of preaching and of conducting other public services. Some of us could follow the directions with great profit both to preacher and people at the present day. We copy verbatim from the book:

Ques. 1. What is the best general method of preaching?

Ans. 1. To convince; 2. To offer Christ; 3. To invite; 4. To build up; and to do this in some measure in every sermon.

Ques. 2. What is the most effectual way of preaching Christ?

Ans. The most effectual way of preaching Christ is to preach him in all his offices; and to declare his law as well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Ques. 3. Are there any smaller advices which ought to be of use to us?

Ans. Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gesture, phrase or pronounciation. 8. Do not usually pray extempore above eight or ten minutes (at most) without interruption. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text. 10. Always avail yourself of the great festivals by preaching on the occasion.

"BY WAY OF REMEMBRANCE."

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"To stir up the pure mind," to realize and act upon matters on which it has already thought and determined and planned, is one of the functions of the Holy Scriptures and of the minister of the Word of God.

I take this method of doing what seems my duty along this line, and have in mind the duty of members of the church in supporting the ministry, and the institutions of the church to which they belong.

The two points at which we seem to fail in this matter, (and I especially have in mind, the work in our own, west) are, first, we give too little; and in the second place we give irregularly, and without system with regard to time.

The Presbyterian Mission in Egypt gives an average of eighteen dollars ($18.00) per member annually, for the spread of the gospel, which I suppose would be equal to $40.00 or $50.00 per capata in this land, considering wages and prices; while our Methodists in Montana have paid about $2.00 per member during the first half of the current year. We expect them to largely exceed that during the remaining half of the year.

I have in mind several charges, where up to the second quarterly conference, there had been paid to the P. C. less than $1.00 per member, most of the membership pratically paying nothing at all.

We ought to revise our creed at this point, or our practice, or both.

Indifference or stinginess have the same fruits in this case so far as the cause that needs the support is concerned; and I verily believe God will treat them the same in the final report and settlement.

Now I am aware, as already intimated, that many who have not yet paid, mean to do so before the year closes. I hear of one charge that "brought up" the largest part of the preacher's salary last year at the last quarter, more than all the year together.

This, of course, is better than to have let him go away unpaid, but how far from the wise and safe plan of paying up at the end of the month, or at least at the end of quarter. That which God has intended shall be a blessing and a means of grace to you, if done in his way; is made a burden to you when done in another way.

Come now, my brothers and sisters in Christ; ask yourself, in the light of God's word and of the pressing needs of the church, how much you ought to "lay up," and "lay by," and then to SEE it that it be paid up at the end of each month, if not at the opening.

And now, my brethren of the holy ministry, suffer this word of exhortation: press the "claims" of the church before your people; take collections publicly, and solicit privately for missions and church extension, and bishops, and for subscriptions to the church papers, and don't wait until the close of the year to do it. History shows that the man who gets the most money for these objects will more certainly be paid his "own" salary.

I am well on in the 3rd quarter of the conference year, and I ask you to join hands with me in an honest effort to secure every claim upon us as a Conference.

Your brother in Christ,

J. E. Squires.

March 13, 1893.

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The Native Girl and her Shawl.

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Two native African girls, who were servants in the same family, were convinced of sin; one of them, writes an African missionary, came to my house to receive instruction; I talked to her and prayed with her, but she got no rest for her soul. I left, and Mrs. Wilson while praying with her the poor girl found Jesus. Her joy was unspeakably great. She fell on her knees and kissed Mrs. Wilson's feet, and then crawled to the young woman who came with her and kissed her feet, and when I came she fell down and kissed mine, and so overwhelmed with rapturous joy and so humble, that she knew not how to express it. Her fellow native servant was in great distress, but did not get relief so quickly. I found her in an agony at the penitent rail, and her bitter confession of sin she said, 'That shawl I bought at Mullett's—that shawl! that shawl!'

"'What about it?' I inquired.

"'O, sir, part of the money for that shawl was stolen; I stole it from my mistress. I'll pay my mistress, I'll pay her all, I'll pay her double!' Her mistress was an unconverted woman, but would receive no money, and forgave her freely. Then the poor girl took the shawl, tore it to shreds, and burnt it. She had a hard struggle, but at last the dark cloud of sin and guilt rolled away, and she was made happy in Jesus her Saviour.

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Love is the lever power with which to lift this world to God. Love to the soul is like sunshine to the plant, it produces life, health and vigorous growth.

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Everything we do for Christ has something to do with making us like him.

——o——

We do not have to be great in anything except faith to obtain great favor with God.

——o——

The man who will not give up his sin in this life will have to keep it in the next.

Sunday School.

April 2, 1893.

THE RESURRECTION OF CHRIST.

Lesson Text.—Matt. 28:1.10.

The Lesson Story.

By Cunningham Geikie, D.D., LL. D.

The name of the great Christian festival of Easter is an appropriation of the festival of Easter, the goddess of the old heathen Germans, in whom they worshiped the kindling light of returning spring. Her name is borrowed from the word by which the Aryan forefathers of our race bodied forth to themselves the blushing morning-red, —our word, "the East." Fit emblem, the pure ideal of the returning sun, victorious over the death and gloom of winter, bringing with her the life and joy of nature and of man, for the coming forth of Him who is the resurrection and the life, from the darkness of the tomb.

On the evening of Friday, before the appearance of the stars announced the beginning of the Jewish Sabbath, a few faithful friends had taken down the body of Jesus from the cross, by permission of Pilate, and, having reverently washed away the manifold defilements of the scourging-chamber and the cross, and after having tenderly anointed the sacred body with odoriferous unguents and composed the limbs, wrapped it in the long swathings of the dead, strewing their multiplied folds with fragrant spices, —myrrh and aloes among others. Then, laying it on a bier, the group of mourners had borne it to a new and hitherto unused rock-tomb, hewn in the limestone swell which crossed a garden near at hand,—a resting-place now eagerly given by the owner, Joseph, of the village of Arimathea. He thus was true in his homage to the crucified One, though hitherto timid, in the face of the bitter animosity shown by the Jewish rulers, to whom this secret disciple belonged.

Through Friday night the Redeemer, watched by a Roman guard, had lain in the pale kingdoms of the grave. Saturday had passed, and he still rested after his manifold pains and sorrows; and now, as the night wore through, the light of the first day of the week was approaching; for the Sabbath had closed with the appearance of the stars of the Saturday evening. But he was not forgotten. Loving hearts had bought more sweet spices, that they might again anoint the form so dear to them even in its humiliation. The trumpet had not yet announced from the temple that the light had dawned, when these faithful ones were on their way, amidst the first glimmerings of the day light. As they had, it may be, to wait for the opening of the town gate, the sun had risen when they reached the tomb.

On the way they had been asking each other who would roll away the great stone for them from the door of the tomb. But they had been troubling themselves unnecessarily; for when they reached the garden they found that the stone, which was very large, had already been rolled back. The doors of the hundreds of old rock tombs still to be seen on the north side of Jerusalem, where the ground stretches away in every direction on the level of the city, roughened by outcropping edges of limestone, are very large, even where they require one to stoop on entering. A slab of stone served to close some; but others had a provision like a millstone, set in grooves, so that it could be turned away from the door or be made to cover it, as was desired. Such a stone, that can be "rolled away," is still in position at the entrance of the tomb known by the name of Helena of Abilene, a short distance north of Jerusalem, where I saw it.

But human hands, we are told, had not moved the stone that had shut in the body of our Lord. Matthew tells us that there had been "a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow," so that it is no wonder that "for fear of him the watchers did quake, and became as dead men." They must soon have recovered, and abandoned a spot so full of terrors, returning to the city to tell the "chief priests all the things that were come to pass;" for we do not read of their being seen by any of those who went to the sepulcher, or of any hindrance to free access to it.

The removal of the stone from the mouth of the tomb, and the angel's sitting on it, are told only by Matthew; but the heavenly visitant was not seen by the women on their arrival, so far as appears. Mary Magdalene, who was one of them, is spoken of only as seeing that the stone was rolled away and as having been so alarmed at this as to run back to the city, to Peter and John, to take the mysterious news to them (John 20:2.) It may be that she arrived first, and, after taking only a hasty glance, ran back to Jerusalem, in too great fear to speak of anything but the fact that the sacred tomb stood wide open. In any case, we are told that some of the women, on arriving, entered into the tomb, but only to find it empty, so far as related to the body of Jesus (Luke 24:2-3.) This, however, John tells us, Mary Magdalene had had time to notice; but of the others it is related that, "entering into the tomb, they saw a young man sitting on the right side," that of good omen, "arrayed in a white robe; and they were amazed. And he saith unto them, "Be not amazed: ye seek Jesus, the Nazarene, who has been crucified: he is risen; he is not here: behold the place where they laid him!"(Mark 16:5-6). In Luke's account we have additional details. "It came to pass," he writes, "while they were perplexed" about the body being gone, "two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?" (Luke 24:4-5).

Matthew, Mark, and Luke are practically one in their report of the remainder of the incident. The angels, Luke tells us, added, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words" (Luke 24:6-8). The other accounts add that they were told to go quickly, and tell the disciples and Peter that he was risen from the dead, and that he was going before them to Galilee (Matt. 28:7; Mark 16:7.) But now Matthew supplies the signal addition to the narrative, that, as the women "departed quickly from the tomb with fear and great joy, and ran to bring the disciples word, Jesus himself met them, saying, All hail! And they came and took hold of his feet, and worshiped him. Then said Jesus unto them, "Fear not: go tell my brethren that they depart into Galilee, and there shall they see me," thus repeating the words of the angels.

There are several other appearances recorded. There is that to Mary Magdalene, who had apparently returned from the city, and was standing outside the tomb, weeping. She now saw the two angels, and they spoke to her; but still more, Jesus himself, whom she mistook for the gardener, and therefore expected to see in the poor and simple dress of a peasant, stood before her, and deigned to hold communion with her (John 20:11-18.) Next we have the appearance to the two disciples on the way to Emmaus (Luke 24:13-35); then, on the first day of the week, to the eleven, when he showed them his hands and feet; then to them again on the Sunday following, when Thomas was present; after that to a number of the disciples on the Sea of Galilee; and finally, as Paul tells us, to above five hundred brethren at once(1 Cor. 15:6).

The associations of Easter are the most sublime in our faith, since it finds its hope and triumph in the story of the resurrection morning. To use the words of St. Paul, "Christ is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."—S. S. Times.

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TEACHING POINTS.

BY BISHOP H. W. WARREN, D. D.

"Lift your glad voices
In triumph on high,
For Jesus has risen,
And man cannot die."

1. Indubitably there have been resurrections,—notably of Christ, undeniably of half a dozen men. Some of these are as well authenticated as the landing of Columbus. Christ made ten recorded appearances to hundreds of people who knew him. That fact should be as really a part of our mental being as that we must die.

2. All resurrections have been the result of supernatural power. No man pretended to effect them through his own power. Behind the veil of our flesh there is a God.

3. If we may thus have dealings with God after death, we may have dealings with him in life. He is not the God of the dead, but of the living. There are soul-resurrections all along through time, as really as resurrections of body.

4. The power of death is seen to be but slight on those who are joined to "The Life." It touches the body merely, and for a little time only. Christ came back the same Jesus, —the same in friendships, objects, and ends of being. One of his first words to us was, "Be not afraid."

5. His next word to us may be, when we are passing through the waters, "Lo, I am with you, be not afraid."

6. Death has really been conquered by one who did it for us. We give him our hearts in holy love, our hands for guidance through the dreaded dark. Easter has a thousand happy thoughts and joys, but this is the main one.

7. Life broadens into more than oceanic proportions. Our lives take on majestic features, and our plans an age-long permanence.—S. S. Times.

If we love God supremely we will love our neighbor as ourselves.

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, }
Rev. J. W. COMPTON, } Corres. Editors.

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E. J. STANLEY,
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CORRESPONDENCE.

PALOUSE POINTERS.

Dear Bro. Stanley:—We have just closed a four weeks' battle at Palouse. The powers of darkness are strongly entrenched here, and it will take frequent and persistent efforts to secure an extensive revival.

While our meeting did not accomplish all we hoped for, yet it was a grand success.

There were a number of conversions and reclamations, and last Sunday morning I received into the church 13 members; five by certificate, and eight upon profession of faith.

The church is much revived and encouraged.

We organized, last Sunday afternoon, a W. P. A. and H. M. Society.

We hope to secure a parsonage for this charge before conference.

Bro. Skee, who seems to be a natural mechanic and architect, has drawn a design for remodeling the old church building.

This old church building is the first ever erected in Palouse City, and was bought by us from the M. E. Church, with the lot upon which it stood.

We moved it back and built the new church on the corner.

This old building is 24x34 feet with 14 foot walls. Bro. Skee thinks that by an out-lay of $300.00 it may be transformed into the best and most commodious parsonage in the Conference.

How we shall succeed in doing it I don't know; as we still owe $500.00 to the Board of Church Extension on the lot, but we will do the best we can.

A parsonage is a necessity. The preacher has already paid out, during his pastorate here, more than enough to do this work.

Bro. R. B. Swift, W. S. Hornbuckle, and A. Y. Skee all assisted us at different times during the meeting. Their faithful labors were owned of God and the full results only eternity can reveal. Bro. Skee was with me nearly two weeks. He is planning a camp-meeting for next summer. If I can do him as faithful service then as he gave us, I shall be glad.

It is seldom that this scribe has had the pleasure of reporting "poundings," during his service in the Northwest, but I am glad to mention the kind thoughtfulness of the ladies of my congregation, who bought for their pastor a nice new suit of clothes during our meeting. Blessings on the dear girls! If they can now succeed in securing that parsonage, it will be a great help to the charge and its future pastors.

—J. W. Compton.

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WILLOW CREEK NOTES.

A few items may be of interest to some of your many readers.

We are having delightful winter weather at present (March 7th). Quite a number of old and young folks gave Brother Goulder a surprise donation party a short time ago on Tuesday night, Feb. 28th. We had a splendid time. Brother Goulder is a live man and is much liked by the people in this community.

At the parsonage at Willow Creek, on the 5th of March, there was born to Rev. W. T. Goulder and wife a son. May the Lord bless both parents and child, and may the latter grow up to be a God-fearing man.

The "Methodist" is doing a good work in carrying the glad tidings of great joy to so many people. May it be the means of bringing very many to Christ. It is a welcome visitor to our home, for it reminds us of our duty, which is, to love God with all our mind and might and to present our bodies a living sacrifice, holy and acceptable to Him, which is our reasonble service. Oh, what a blessed assurance to know that Jesus is ours, and to have a foretaste of glory divine, as we pursue our journey to the New Jerusalem, the city of God, there to praise Him forever and ever.

—T. J. W.

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FROM "THE CITY BY THE SEA."

Dear Bro. Stanley—If I were to fulfill my promises I'd write oftener for your sprigbtly, sunshiny paper. Usually I do not write for public print unless I have something to say. You may think I am "wide off the mark" this time.

We are now in the middle of the conference year, and I hope "in the middle of the road," so to speak, as well. Good reports from our L. A. Conference pastors are noted from week to week in our coast paper.

There have been a great many conversions and quite an accession to the church during the past three months. Revivals seem to be the order of the day in Southern California. There seem to be pulsations of new life in all the denominations. Perhaps the Salvation Army, who are occupying every town and city in this section, are "waking us up!" This branch of Christ's kingdom is solving the knotty problem so long discussed, "whereased", and "resolved" upon, by "we" of the more dignified lines of work, i. e., "How to reach the masses." And the solution is not by any complicated rules, but profoundly simply putting into practice what Dr. Jno. Matthews calls "leg theology" —GOING after the masses. Much of the religion of to-day is confined to philosophy-theology, and mere intellectual force, and is far removed from the practical work of soul-saving. God is greatly blessing the Salvation Army; they are honoring Him. Sam Jones says, "the only difference between the Salvation Army of to-day and the Methodists of one hundred years ago, is that the Methodists were too poor to buy a drum and uniform."

Many are prone to associate Christianity with culture refinement, and stilted dignity, hence the condition of the masses being vastly removed from these lofty requirements, are thoughtlessly let alone.

Some of our men, tried and true, transferred east at our last session; others came to take their places, and so far as I have heard, the appointments are happily filled. In this little "City by the Sea" we are pushing the battle to the gates. Have had my maiden experience at street preaching with Y. M. C. A. trying to "reach the masses."

The good Lord is blessing our efforts. My appeal in behalf of our new parsonge, is being responded to; already orders are coming in. The rains continue to fall. There has been about 19 inches since October a sufficiency to insure good crops.

Bishop Haygood says: "There is a heap in "quitting sense." You think so too, so I'll quit.

Squires, Shaeffer, Alton, and the old veteran Stateler are all my personal friends. The good Lord bless you with success.

Yours,
Sam. M. Chase.

Ventura, California, March 9th, 1893.

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A CONVENTION OF CHRISTIAN WORKERS.

The Convention of Christian workers, called by the Central Committee of the Parsonage and Home Mission Society—of which notice has been given—will be held in St. Louis, Mo., May 9th to 11th, 1893. This is the first meeting of the kind ever held in our church, and will be a very important and interesting occasion to all interested in city evangelization and other forms of home mission work, to be done under the auspices of the M. E. church, South. Good speakers will be in attendance and many important matters will be discussed.

Those desiring to attend can address either the secretary of the conference, Mrs. T. M. Finney, 4028 Morgan street, St. Louis, Mo.; the President of the St. Louis Conference, Mrs. John Mathews, 4365 Bell ave., St. Louis, Mo.; or Miss M. C. Lee, 3502 Franklin St., St. Louis, Mo. Those wishing further information in regard to the matter should address Miss Lucinda B. Helm, Gen'l Secretary, 1500 Third ave., Louisville, Ky.

—o—

IDE'S NEW MAP OF MONTANA,—1893.

This map exhibits all the new counties, towns, post-offices, railroads, rivers and creeks, and water courses in the state. It is indexed, giving a complete list of all the towns, so that you can locate any place in the state instantly. It is a correct transcript from the records in the Surveyor General's office, showing the surveyed

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News and Brevities.

The "Ram's Horn" remarks: "The devil is not afraid of your Bible, if the dust is on it."

Half a million persons, it is said, are in one way and another employed on the Sabbath in connection with the drink traffic, and two hundred thousand of these are young women.

No man but a total abstainer is allowed, under the laws of Michigan, to be employed as engineer, train-dispatcher, fireman, brakeman, or other railroad servant. Any roilroad violating the law is liable to a fine of five hundred dollars for each offense.

There is no alienation of land in Africa, all being held by the kings and chiefs in trust for the people; and every decree is proclaimed "in the name of the people."

Miss Madden has traveled 2,000 miles on horseback in her mission for the lepers of Siberia. She has secured $5,000 for a hospital. It is said that she has become convinced that a plant grows which is a sure cure for leprosy. A leper cast out from human habitation, who slept upon the ground in the fields, came in contact with it and was cured. Efforts are being made to identify the plaut and bring it into use.

There are said to be extant not less than 400,000 Christian hymns. Germany heads the list with 100,000. The most prolific writer of hymns was Charles Wesley, who wrote 6,500. Next to him came James Edmeston, who wrote 2,000. Isaac Watts, whose hymns are among the most popular, wrote about 400. Only about one in ten of the hymns written is worthy to be pronounced "classical and immortal." Fanny Crosby, the most prolific of living hymn writers, has produced about 2,000 hymns and religious songs.

—Love is a priceless jewel.

TEMPERANCE.

Mrs. Stowe was asked why she didn't write a book on temperance like "Uncle Tom's Cabin," on slavery. She replied, "I have thought of doing so, but it would be too dreadful to read."

Bishop Galloway, of the M. E. Church, South, says: "Mental suasion for the man who thinks, moral suasion for the man who drinks; legal suasion for the liquor seller; and prison suasion for the other fellow."

Dr. Moore, of the "Western Chr. Advocate, has coined a new word. He suggests that we drop the word saloon and use "drunkery." Capital!

Results of Prohibition.

Ex-Senator Ingalls, of Kansas, though not a prohibitionist, says of the good results of prohibition in his state: "Many intemperate men have been redeemed; the weak have been fortified; the young have been saved from temptation; the families of the poor have been better clothed, fed and educated; and the social condition has been perceptibly elevated. The grocery merchants and other dealers say that their bills are more promptly paid, and the records of the courts showed a marked decrease in crime. The predicsions of its opponents have not been verified. Immigration has not been repelled, nor capital averted from the state."

Four years ago the Swiss government undertook the control of the traffic in intoxicants in that country. Intemperance had grown to be a gigantic evil, and a federal monopoly was created for the purpose of curbing it. A fourfold purpose was kept in view—to sell only pure spirits; to diminish as far as possible the consumption of spirits; to use a tenth of the net revenue in fighting the causes and affects of intemperance; and to distribute the rest among the cantons. It appears from an official report that the plan has been successful to a remarkable degree. The average consumption of spirits for each individual of the population has steadily gone down from 10.16 litres in 1885 to 6.27 litres in 1890. The quality of the liquor sold has been much improved, and the cantons have derived a considerable revenue from the profits of the monopoly. The plan may not be the best—no license scheme whatever will satisfy prohibitionists—but it has certainly worked well in Switzerland, and it may be the stepping-stone to something better.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways though he be rich. —Prov. xxviii. 6.

A faithful man shall abound with blessings, but he that maketh haste to be rich shall not be innocent.—Prov. xxviii. 20.

Items and Notes.

There are estimated to be about 420,000,000 Christians in the world.

Fifty years ago Delitzsch translated the New Testament into Hebrew.

The best Christian scholarship of Germany stands by the Old Testament.

By a recent census Christianity stands third in numbers in the religions of India.

The endowment of Chicago University now approaches seven millions; students, six hundred.

Baron Rothschild has made an immense purchase of land on the River Jordan to colonize his kindred.

In the year 1881, 4,329 wretched women, drunk and incapable, were taken up in the streets of Glasgow, Scotland. In 1891 the number had increased to 6,120.

The revival of the primitive ministry of women is the glory of the Lutheran Church in Germany. The first deaconess institution was established in 1833, and there are now no less than thirty-four "mother houses," and nearly 2,000 deaconesses, the one best known on the long roll being that sweet flower of Christian womanhood, the noble and devoted English woman, Florence Nightingale.

Mr. Gladstone says: "Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally the worst, but persons of strong social susceptibility, and open in special respects to temptation. This great plague and curse, gentlemen, let us all remember, is a national curse, calamity and scandal."

A total of $29,061,927 was contributed during the past year in sums of $10,000 and upward to the foundation or support of universities, colleges, seminaries, manual training schools, churches, libraries, museums, art collections, etc.

The Marechal Booth-Clibborn writes in the Salvation Army's "War Cry" that she "spent a whole morning visiting New York millionaires," and that, "though, sometimes she did not meet with even common politeness, they were generally gushing and ready with any amount of sympathetic talk." As for cash, she didn't collect her car-fare, she says.

Three hundred and fifty-two thousand two hundred and thirty-one teachers are employed in the public schools of the United States. This would give an average of nearly thirty-five pupils to each teacher. Deducting for county and city superintendents, say 50,000, would give an average of forty pupils for each teacher. Of these teachers, 227,200 are females and 125,000 are males. The average wages are, for males $42.43; for females, $34 27 per month.

The "Epworth Herald" speaks of the proposed ten million cathedral for New York as a piece of religious folly and so it is. We once made a tour of Europe, and returned with a conviction as deep as the ocean that the poverty of the lower classes there is owing about equally to three things—the cathedrals, the standing armies, and the drinking customs. We hope America may soon free herself from the last, and forever remain free from the other two.

Careful investigations disclose the fact that in the German Empire alcoholic drinks absorb twice as much money as bread, three times as much as lodging or house rent, eight times as much as fuel. Public education and the army each cost a fourth of the sum spent on alcohol. All the direct taxes of Prussia and all the indirect taxes of the empire, taken together, fall short by a great deal, of the sum expended annually upon alcoholic liquors.

Railway prohibition is becoming an important and helpful auxiliary to the general temperance movement. It is announced that President Arthur Corbin, of the Long Island railroad, has recently issued an order which declares that the heads of the departments are expected to dismiss every employee who is addicted to drink, and every employee who is known to go into a place where drink is sold while he is on duty must be promptly dismissed. The order also states that where applicants for employment are to be considered, the proference is to be given to those who do not use intoxicating liquors.

Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of the thousand you come in contact with year by year; you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—Chalmers.

——o——

Christian women in the Kolhapur church, India, have a Benevolent Sosiety, and earn money by the sale of needle work ahd gifts This is to be used in repairing the City Chapel.

All Europe could be put into an area in central Africa which has not a single missionary. If missionaries were as scarce here as there many of our states would be without a single Christian worker. We need to dwell on this and kindred facts pretty often before we fully realize the privileges of a Christian country.

J. H. Taylor, founder of the Chinese Island Mission, says that if success be really desired, there must be Christly giving and Christly service. Not that which is done for Christ's sake merely, but that which is done after Christ's pattern.

The Bible Tried.

The experience of the race has settled a few things. Water quenches thirst, bread satisfies hunger, a few medicines are specific for certain diseases. Thirty-three centuries of accredited history have proved the Bible, and the Bible alone, meets the necessities of the human race.

All men's wants are here supplied. All his ills are here remedied. All his wrongs are here redressed. His spiritual nature, always and everywhere seeking sustenance and rest, always and everywhere seeks in vain until, coming to this divine source, it finds the bread, which eating, it hungers no more, the rest, which securing, its weariness is at an end.

There is no member of the great family of man who does not want deliverance from his guilt; the one only relief is here made known: a pure and perfect object for his affections; such a being the Bible alone reveals: a certain guide to virtue; all other guides flash false lights on our way: a remedy for a disordered nature; here is proffered the only cure: relief from the restless discontent of the heart; here, and here only, is the needed rest: certain knowledge of the dread hereafter; here "life and immortality are brought to light;" supporting strength in the dying hour; this book alone points out the way to achieve victory over "the last enemy," death.

The ignorance, the poverty, the oppression, the wrong, the misery of arth's teeming millions, all find their cure in proportion as these leaves from the "tree of life," "for the healing of the nations," are scattered over the earth, and brought into contact with the fevered hearts of men.

Is this beautiful and brilliant theory to fade away like many a philosopher's dream? Nay, the ages of time and the millions of earth's groaning denizens bear witness to these gracious truths. "The word of the Lord is TRIED," and a countless multitude of witnesses attest its truth. Nations have accepted it and been lifted into prominence and power. Individuals in all classes and conditions have tested its value and found solace and strength. The poor man tried its virtue, and it opened to him imperishable treasures more valued than the wealth of a kingdom. That slave suffering the bondage of body, or mind, or soul, sought its proffered deliverance, and his shackles fell off, while his prison doors flew open, and he walked forth into "the glorious liberty of the sons of God." That sorrowful weeper drank at this sacred fount, and his tears became as crystal lenses through which he saw the hand of love above him, and the land of hope before him, and his weeping was changed into joy. That bereaved one with a smitten heart, sighing for

> .....The touch of a vanquished hand,
> And the sound of a voice that is still!

Came hither for its holy consolations, and heard a precious message falling from the lips of a mighty Conqueror, saying, "I am he that liveth, and was dead; and am alive for evermore, Amen; and have the keys of hell and of death;" and through falling tears he beheld the "vanished hand" beckoning, and heard the "voice" that was "still" calling, to a reunion amid the changeless scenes of the golden city above.

Yes, this sacred book is "tried," and proved true in its every promise and prophecy and warning.

It reveals the worth of man as immeasurably greater than the whole material universe, and makes manifest the tender sympathy of our common Father, so that we cannot but believe with an illustrious astronomer, that "a single tear ebbing from the heart of humble sorrow is of more value in the sight of God than a legion of suns."—The Rev. C. H. Payne, D. D.

—o—

SERVING THE FUTURE.

I have said you cannot serve the past, but you can serve the future. This generation contains all that are coming. Suppose that David, some day in his wanderings, when he had got upon the goodly mountain, and sat down weary at the eventide under some great cedar, the pomegranate blossoms blooming before him, and with his great poet eye looked out across the gleaming Mediterranean away to yonder sun which was going to lose itself, and between him and the sun saw a Syrian sail mysteriously flickering on the borders of he knew not what, suppose he had said to himself, "What is there, there away beyond the waters, in the strange realm where the sun loses himself at night-time?" and suppose then that some angel had then been commissioned just to lift up the veil and permit him to cross the Mediterranean, then the continent of Europe, then across another sea, until away in the cold and foggy seas of the north he beholds some island lying, and sees the people of some distant generation. Up there spring towers and spires. God's Sabbath day sounds upon the land, and there they come, fathers and mothers, boys and girls, in the streets by thousands and tens of thousands, crowding to worship the God of Abraham, Isaac and Jacob. In families, and tribes, and multitudes, they lift up their Sabbath song, and proclaim the God of Israel, "Bless the Lord, O my soul," ringing up to the heavens in a language David never heard. He might have said. "Am I to serve these distant generations?" Yes; he served your mother many a time, and my mother; he has served you, and he has served me. He has been serving us this day, and we have sometimes heard the hundredth psalm, the words of David, in one age, the music of Luther in another age, the language of our mothers, and our fathers, and our own voices, all uniting, binding the angels of the nations together in the one great work of praising God. So serve your own generation, and you serve every other. Serve the men and women now living, and you serve all that are yet to come. Working for this moment, you are working for all future times; bringing one poor boy to Christ, bringing one lost girl back to the Savior, you are working for unborn generations, and the influence of your action will never be lost.—The Rev. Wm. Arthur, M. A.

—o—

"MANLESS CHURCHES."

(Rev. A. J. Merchant, D. D.)

"The Epworth Herald" had a suggestive editorial on "Manless Churches." The reasons assigned by the editor are the following: "Temptations incident to public life;" "constantly exposed to worldly influences;" "opportunity to see more of the inconsistencies of professing Christians;" "the standards of manhood are often very low among men;" "the multiplication of social organizations;" "the lodge room;" "they are pushed with secular duties."

While these exert great influence—some of them very great—in turning the attention of boys and young men, and consequently old men, from Christ and his Church, quite extended observation warrants the conclusion that improper training of boys, the street school, the lounging place, the place of vile resort for the young during the formative period of character, the degrading tobacco habit, the seductive influence of light drinks, the destroying effects of the wine cup, the ravages of the rum fiend, and the insidious snares of cheap infidelity, must be counted in the list of reasons for the sad and alarming fact that men are not, as a class, in the, church.

Probably the two most potent influences determining men from Christ and his Church are: first, the lodge answering for the Church, "better than the Church," many say; and second, the drink custom.

The remedy is the Gospel. Let it be applied all along lines. Begin at the cradle. Let it have its sway in the home. Teach and preach Christ. Exalt his Church. Let all see that it is a divine institution. Hand-to-hand work is demanded with young men. Pentecostal power upon the churches is needed to turn he tide toward Christ and his Church. Let the leaders of the sacramental hosts call the people to "tarry until they shall be endued with power from on high."

—o—

A bakery started in 1889 has proved a means of support to some poor women who have come to the missionaries for help. The baker has been very particular to give employment to Christian women and those showing a desire to be Christians, in preference to all others. About six women have been usually employed at once to grind, and two of them have this year become Christians.—Missionary Link.

—o—

Hope is a star of great lustre.

"The Stream that Never Dries up."

I was once stopping at a village on the Welsh coast, where the people had bring all the water from a well.

"Is this well ever dry?" inquired I of a young girl who came to draw water.

"Dry? Yes, ma'am; very often in hot weather."

"And where do you go for water then?"

"To the spring a little way out of town."

"And if that spring dries up?"

"Why, then we go to the spring higher up, the best water of all."

"But if the stream higher up fails?"

"Why, ma'am, that stream never dries up—never. It is always the the same, winter and summer."

I went to this precious brook which "never dries up." It was a clear sparkling rivulet, coming down the high hill—not with a torrent leap and roar, but soft murmur of fullness and freedom. It flowed down to the highway side; it was within reach of every child's pitcher; it was enough for every empty vessel. The small bird came down thither to drink; the sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road, knew the way to the stream that "never dries up."

It reminded me of the waters of life and salvation flowing from the "Rock of Ages" and brought within the reach of all men by the gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.—Presbyterian.

—o—

A Heroic Life.

A few years ago a young lady went out to India as a missionary. Some time after she got there she felt strange pains in her finger-joints, which, from what she knew of the disease, she thought might be caused by leprosy. It came, probably, from her handling the pice, or copper coin, of that country. She did not tell anybody of her fears, but soon came to this country. While here she consulted two good doctors, who confirmed her fears. When she heard their decision she at once made up her mind that she would go back to India as soon as she possibly could She told the family that the parting would be less hard if she did not kiss or shake hands with them. Now she is living among the lepers, teaching them the way of life. Soon afterwards she wrote a letter to her parents, saying that she could never see them again except in heaven. She did not think her life wasted, but cheerfully gave up friends, home, and every comfort for the sake of the work her Master had given her.

—o—

"Remember the Sabbath day to keep it holy."

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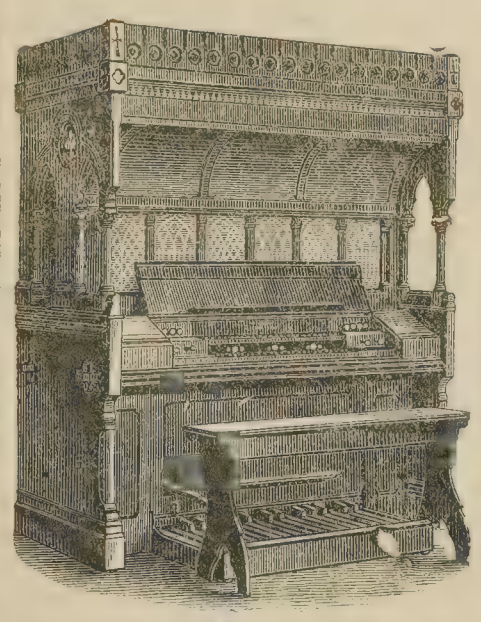

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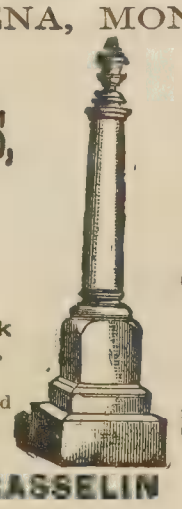

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Montana Methodist.

Vol. 5 MARCH 31, 1893. No 121.

The Fruit of One Seed Sowing.

It seems to some a little thing,
To sow a single seed;
But see the harvest when it comes,
Astonishing indeed!
The sowing is a penny tract,
To Richard Baxter given;
It leads him to the cross of Christ,
And in the way to Heaven.

Now happy in a Saviour's love,
He, too, sows precious seed;
From which another harvest comes,
Fruit of his noble deeds:
Great multitudes are brought to Christ,
Who now His praises sing;
One Phillip Doddridge swells their songs,
To the eternal King.

He, too, in turn, broadcasts the seeds
Of gospel truth and grace;
Ten thousand turn away from sin,
To seek the Saviour's face;
Among the numbers saved through him,
Was the great Wilberforce;
Who kept the faith until the close
Of a bright Christian course.

Weeping and bearing precious seed,
Like those before him gone;
He leads the way to God and Heaven,
And thousands follow on:
Increasing numbers throng the way,
Leigh Richmond is brought in;
A monument of saving grace,
Washed and redeemed from sin.

He takes his pen and writes a book,
About a peasant maid;
The daughter of a Dairyman,
Whose faith in God is staid:
Millions of copies in all tongues,
The Saviour's love proclaim;
And multitudes, no man can tell,
Believe on Jesus' name.

Harvests like these of precious souls,
Are gathered from one seed;
The little tract a woman sows,
A thoughtful, happy deed:
May you and I sow precious seed,
The coming harvest wait:
Gather the fruit beyond the sky,
Within the pearly gates.

—S. W. Cope.

Editorial.

From House to House.

The conquests of Christianity have been made largely by direct personal effort, and in no small measure by house visitation. This is particularly true of Methodism. We would not be a stickler for old methods simply because they are old, but when they have been proven by centuries of successful trial, we take great risk in abandoning, or even neglecting them. Our fathers were in earnest in their work of trying to save men. The following paragraphs from the old discipline, that we spoke of last week, in visiting from house to house, and personal care and solicitude for the souls of men, so fully express our great need at the present day that we have transferred them to these columns. If they come to reprove us for our carelessness and to provoke us to love and good works along this line in the futurewe shall rejoice. Possibly we shall continue the same subject next week:

Question 1. How can we further assist those under our care?

Answer. By instructing them at their honses. What unspeakable need is there of this! The world says, "The Methodists are no better than other people." This is not true in general: but (1) personal religion, either towards God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion there is with God, how little living in heaven, walking in eternity, deadness to every creature? How much love of the world! Desire of pleasure, of ease, of getting money. How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale bearing! What want of moral honesty. To instance only one particular: Who does as he would be done by, in buying or selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we would preach like angels? We must, yea, every traveling preacher must, instruct the people from house to house. Till this be done, and that in good earnest, the Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform: but superficial, partial, uneven. It will be so till we spend half so much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled, "Gildas Salvianus," is well worth a careful perusal. Speaking of this visiting from house to house, he says: (p. 351.) "We shall find many hindrances, both in ourselves and in the people.

1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in our work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love. We let them go quietly to hell, lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

5. Lastly, we are unskillful in the work, How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers: to choose the fittest subjects, and to follow them with a holy mixture of seriousness, terror, love, and weakness?

But undoubtedly this private application is implied in those solemn words of the apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word: be instant in season and out of season; reprove, rebuke, exhort, with all long suffering."

O, brethren, if we could set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God!—If the common lukewarmness were banished, and every shop and every house, busied in speaking of the word and works of God; surely God would dwell in our habitations. and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look around, and see how many of them are in apparent danger of damnation. And how can you walk and talk and be merry with such people, when you know their case? When you look them in the face you should break forth into tears as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. Oh, for God's sake and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation!

What cause have we to bleed before the Lord that we have so long neglected this work? If we had engaged in it sooner, how many more might have been brought to Christ? And how much holier and happier might our societies have been before now. And why might we not have done it sooner? There were many hindrances, and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

THIS AND THAT.

A number of our readers have expressed their appreciation of the Sunday school lesson helps published in the "Montana Methodist," and they are greatly disappointed when the paper fails to arrive on time. A lady teacher in the Butte public schools says that she puts the "Methodist" by for Sunday reading. An article in its columns stirred the muses in good Brother Cope's mind and the result is an excellent poem for the first page of this issue. Let all our friends rally and help our paper in its mission of good to its thousands of readers. Dear brother, are you doing your whole duty in this respect?

The March number of the Woman's Missionary Advocate contains an elaborate and excellent program for the Easter service to be held in our churches the 2nd of April, in the interest of the Scarret Bible Training School at Kansas City, Mo. It was prepared by Miss Belle H. Bennett, Miss Mary Helm and Mrs. S. H. Trueheart. It will afford splendid exercise for the children, instructive and profitable entertainment for the grown people and render assistance to a noble cause.

Ball-rooms, bar-rooms, bagnios—this is the road so many travel to death. They start in the ball-room, pass through the bar-room, and end in the bagnio. And some insane mothers, as if afraid their children would not begin this hellward road in the ball-room of their own accord, start them in their tender years in the kindergarden of hell—a dancing school.—Tennessee Methodist.

Just as we go to press the Tennesee Methodist brings the announcement of the death of Dr. E. E. Wiley, at Emory, Va., March 13th. His has been a long and useful life. He did not cease preaching until a few weeks ago. He rendered a service to the Montana Conference of which but a few of our people are aware. When this writer appeared before the Board of Missions at its meeting in Centenary Church, St. Louis, in 1890, and made an earnest plea for a greater increase in the appropriation to Montana than the committee on estimates had allowed, Dr. Wiley was a member of that body. The bishop who had charge of our work, as well as every other member of the Board, remained silent. We felt that a crisis was at hand and whispered to Dr. Wiley who sat near, and whose placid and kindly face invited our approach, that we must have at least six thousand dollars for Montana. Our

brother's great heart responded to our appeal and he promptly moved that six thousand dollars be appropriated to Montana, and his motion prevailed He had been a missionary and he knew how to sympathize with his brethren who were on the outposts of the church. He ceased at once to labor and to live. As the sun of a bright morning was rising his soul mounted to its home in the skies. Peace to his ashes.

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Don't forget to send in the amount of your indebtedness to the "Montana Methodist." We need it right now.

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From Brother Cope.

CHILLICOTHE, MO., Mar. 15.

My Dear Brother in Christ:— There was an article in the "Montana Methodist" a few weeks ago that greatly interested me, and I doubt not many other of your readers. I have put some of the facts of that article in verse, and herewith enclose the production, that you may see it, and if you judge fit, show it to your readers.

Doctor M. B. Chapman, editor of the "St. Louis Christian Advocate," spent last Sabbath in Chillicothe, preaching two excellent sermons, to the pleasure and delight of Dr. Dinwiddie's church and congregation. He reports the "Advocate" in a prosperous condition, its circulation having a healthy growth. The senior editor, Dr. D. R. McAnally, is at his post of duty, but too feeble to do much work. But the work that he has already done will follow him, to bless the generations yet to come.

Rev. J. S. Smith, of our Conference, on invitation of Dr. Dinwiddie, came recently and preached a series of sermons on "Baptism," that were well received and helpful,every way. The sermons were strong, vigorous, weighty; eloquently delivered, and with the unction and seal of the Holy Spirit. Brother Smith would do well to repeat these sermons often, even seeking to get such important and wholesome doctrines before the people. The young and rising generation need light on the "one baptism," the mode of baptism, and above all, on infant baptism.

I thank you again for calling attention, through the columns of your paper, to my little books, "The Great Evil and its Remedy," and the "Christian Ministry." Retail price of each book, is fifty cents; one-third discount off, where half dozen copies or more, are ordered at once. I solicit orders, and give parties their own time to sell and pay for the books. Would like to send a few thousand copies out west. In Christian bonds. S. W. COPE.

——o——

Pendleton District.

Dear Methodist:—The little Methodist continues to visit us, bringing tidings of joy and gladness.

We cannot afford to dismiss this little friend from the mountains of Montana. I am almost around the second time, on the Pendleton District. I am here now with Bro. Barnhart, and will hold his Q. M. Saturday and Sunday, and then I go to Eagle Valley, to hold Bro. Yoakum's Q. M. and dedicate the new church there.

Our pastors on the district are active, and faithful, and almost every charge has been blest with a revival. At this point, Express, they have been blest with a wonderful revival. Almost this entire community has awakened, and about 30 have been added to the church. Bro. Barnhart is rejoicing in the good work. Bros. Larkin and Eagle are doing a good work in Idaho; have held revival meetings at Nampa and at Sabbath home "church," resulting in a number of conversions and accessions to the church.

Adventism seems to be thriving in Boise Valley, building up by proselyting from other churches. Sabbatarian, Soul-sleeping, Deep Water, so-called Christian people, pushing their doctrines into the homes of our people, are doing much mischief, and turning many away from the faith, ought to be met, and refuted, as Judazing Saducees. Can you come to our district conference at Heppner, June 1? We will be glad to meet you there?

My heart has been chastened by sorrow since I saw you, Bro. My dear father and mother have been taken from us, but we sorrow not as those who have no hope. An altar, where family prayer has been held almost 50 years, is silent. My home, the home where father, mother, brothers and sisters loved to meet, is no more here, but they are gathering in "Our Father's home above," where we shall all meet again. Till then, we say farewell.

M. V. HOWARD.

——o——

From the Mission Rooms.

NASHVILLE, TENN.

Dear Brother Stanley:—Yours of the 4th. received. I enclose you receipt for the $70. We cordially appreciate the zeal with which you have labored in this matter, and thank you for it.

You need not be entirely discouraged as to the regular collections. We are using every means at our command to avert their falling behind last year, and it is not yet certain that we shall not succeed. Hope for the best, and pray that God will help us at this point.

Yours Cordially,
W. R. LAMBUTH.

From Wallace, Idaho.

WALLACE, IDAHO.

My Dear Brother:—I appreciate very much your words of warm welcome and of sincere sympathy. You have travelled this road *yourself*: you know what it is to leave the hearthstone of home, and to pitch a moving tent in a strange land and among stranger hearts. Truly "a *fellow-feeling* makes one wondrous kind;" and the more so, when the love of Christ constraineth.

Yes, sir; to be moved from my State to this, at this season of the year, is very much like being taken from a nice warm fire and dumped into a snow-drift. You speak from a *literal* experience, I judge; so can appreciate the full force of your figure. *I* have not yet been dumped into a snow-drift" other than figuratively.

To change the figure, I know that to be suddenly transferred thus, is like being plucked up by the roots and tossed from the Atlantic over a continental fence to the Pacific Slope, to revive, if you fall roots down, but to wilt, if they point back to the spot from which you were thrown. I made many a revolution in the air before I struck this place; so I hardly know *how* I feel. Sometimes I think the heart-roots point back, and that to *grow* here would be to reverse the order of nature; but even *that* is possible, if God work in us both to *will* and to *do*.

They tell me that I fell into the deepest gulch when I landed in Wallace. I may then raise my head in hope if ever the ecclesiastical gardner's hand is placed around my neck to again transplant me.

You have been in Wallace: you know how lavish the God of Nature has been in beautifying it; how the mountains enfold it as in arms of snow on the bosom of nature; how lifting up the eyes unto the hills whence cometh our help, is like praying with help at our door.

It seems wonderful to me that amidst this elevating *inanimate* nature, *human* nature can sink so low as it does here at times. These high mountains alone would seem enough to inspire men to high and holy thought; but dispite these and the revealed Word, the wicked pass on and are punished.

I look to God alone for strength as I take up my work in this place. I trust that with the melting of this Winter's snow, there may be a spiritual Spring to quicken into new life, souls so long chilled by sin.

I send to you herein the amount of the interest on our church debt which you so kindly advanced for us.

The good Master bless you in your work. Of course, I would have you to send me the ADVOCATE—pardon me, I am accustomed to "The Old Southern," "The Montana Methodist," if you please.

I am, believe me,
Sincerely your brother
J. HUBERT NOLAND.

——o——

Washington Letter.

WASHINGTON, D. C., Mar. 14, '93.

THE GOLD in the Treasury is now four and a half millions. The country has it to spare. In the East little is seen in circulation, but in the West laborers and factory hands are often paid in gold, and the West is offering gold to the Treasury in exchange for small notes. This sounds well and all is well financially if the country produces as much as it consumes, and the public is not stampeded.

FOREIGN debt must be paid in gold. No legislation can compel Europeans to voluntarily accept anything but the yellow metal, and if we do not wish to send them gold we must not buy their goods, nor spend hundreds of millions annually, in traveling over there.

OFFICES and who shall fill them is the topic here now. The new administration is rulling out large groups of candidates though many exceptions to the new rules will probably be made. First, no re-appointments of the 1889 to 1889 incumbents; Second, no appointments of those who can not or will not give their personal attention to the duties of the office; Third, no appointment to office having a definite statutory term and now creditably filled though it be by Republicans; Fourth, no appointment of those who are in an awful hurry; Fifth, few oppointments of editors; the administration has little desire for organs whose praise are neutralized by the political plums they have received; and sixth, fewer appointments of drinkers, for it is said that one of the first questions Cleveland asks is, "does he drink?" It is the question which every shrewd, sensible, successful business man must ask when he looks into the qualifications of those to be put into responsible places. In this connection it is recalled that Cleveland's father when an invalid refused beer prescribed by his physician, because he feared it might be a stumbling block for the weak. Doubtless the son inherits something of the conscientious beliefs of the father.

THE CLEVELANDS have matured sensibly during the last four years. Washingtonians remark that Mrs. Cleveland is more self-possessed and tactful, less ruddy of countenance, more matronly and handsomer than in 1889. And her husband, though he may not be handsomer, is heavier and stands stronger on his supporting columns. He is more masterful and cool. Whether he will overwork as before is not certain, but probably he will work up to his limit whatever it may be. His withdrawel of the Hawaian treaty indicates that he proposes to look into things for himself, and that means work. He ought, however to take more exercise. Let him join a good athletic club, and for three or four hours every day row, run, punch the bag, swing the clubs, or do something to give his muscles fair play and the mind a rest, or if such course is too public, or otherwise inconvenient, let him do as Dr. Lyman Beecher used to Sunday morning before preaching—run down to the basement and shovel over a pile of sand. He certainly should do something beside think on the cares of State and increase in girth.

1896. Already people are talking of the probable Democratic standard bearer four years hence, and it is not unusual to hear Stephenson named as the coming man. His style of politics has ardent admirers, and especially among the straight-out, all wool, yard wide, and warranted not to fade Democrats.

CAPITAL.

Sunday School.

April 9, 1893.

AFFLICTIONS SANCTIFIED.

Lesson Text.—Job 5: 17-27.

The Lesson Story.

By Cunnnigham Geikie, D.D., L L.D.

The Book of Job differs in many of its characteristic features, from all the other books of Scripture. Neither the hero nor the subordinate personages introduced are Jews; the scene of the incidents lies outside Palestine. The form of worship described in it is Gentile, not Jewish; for no mention of priests is made,and the father of the household offers the family sacrifices; nor is there in it, from beginning to end, any allusion to Jewish history or Jewish institutions. There is, moreover, an atmosphere of wide humanity in its treatment and spirit unknown to the Jew; and there are frequent allusions to countries outside Palestine,—to the mining region of Sinai, for example, and to the exterminating wars of ancient Edom on the aboriginal Horites, and the varied wonders of the valley of the Nile. Its God is not distinctively the God of Israel; it knows nothing of a chosen people; it has no airs of superiority towards non-Jewish races.

Critics have discussed its age with wonderful acumen, examining its peculiarities of language, and every detail of its style and contents, with the result that now its date, with much confidence, is assigned to some period between the seventh and fifth centuries before Christ; that is, between the time of Manasseh and Nehemiah. The story was probably an old-world tradition of the East, and had been handed down through many generations before it was utilized by the author of the book to enforce great lessons on the moral government of the world by God. The Jews, I may say,speak of it as a mere poem. "Job did not exist," says the Talmud; "he was not a man, but a parable." It is not, however, necessary to think this, and Scripture appears to treat him as a real person. He is painted as one recognized by all as a man of exceptional excellence, and, at the same time, as widely famous for his wealth and worldly prosperity. With all this, his unaffected piety was universally acknowledged. "There was none like him upon the earth,—a perfect and upright man, who feared God and eschewed evil."

According to notions current among the Jews, the temporal good fortune of such a man was secure; but by thoughtful minds this had been felt to be contrary to experience. In accordance with this, Job is,therefore, described in the book that bears his name as visited with every form of trouble, in spite of all his godliness; and the principle is urged, which received its final endorsement by our Saviour, when he asked if the men on whom the tower in Siloam fell were greater sinners than other men, or the Galileans slain by Pilate, when they were sacrificing at the temple, greater sinners than other Galileans,—question which Christ answered in the strongest negative. This life, he in effect taught, is not a system of final rewards and punishments. Here we are disciplined, not paid for our merits or scourged for our faults.

No doubt a second moral is conveyed by the story, in its illustration of the characteristics of a heart loyal to God, when most severely tempted to lose its faith in him. Through all despair and perplexity, the patriarch looks to God as his hope and trust, till, at last the cloud finally breaks, and he rejoices in the full justification of his constancy. Tempted by his wife to turn away from God, he rejects the thought.

Stripped of his children and possessions, and even smitten by a loathsome disease, Job is no longer fit to associate with men, and takes his seat outside the town, on the great dust heap which rises, like a small hill, at the gates of all Eastern villages. It is the haunt of the beggars and homeless of the community, the heat of the fermenting mass giving a sordid comfort through the cold nights. Here he is visited by three friends, who did not know him when they came,so utterly was everything changed. Weeping, rending their mantles, and sprinkling dust on their heads, toward heaven, they sat down, in silent grief, beside him. For seven days and nights they never speak a word to intrude on so great misery.

Then Eliphaz, the eldest and most weighty of his visitors, begins a discourse intended to show that all men are sinful, and that suffering is due to this, but may be removed by sincere repentance. He does not directly accuse the poor sufferer, but recalls the bitterness of the troubles that have overtaken him, and leave him say for himself from what cause they have been sent. Then,to soften the blow, he introduces, through the medium of a vision granted on some occasion to him, the universality of sin, which is found, he declares, not only in man, but in even in higher orders of being. The burden of his address will be more readily caught from the paraphrase of the fourth and fifth chapters, for which I am indebted to a distinguished living writer, and which runs thus:

"My conscience compels me to say something to you. Might I venture to speak without your being vexed? How is it that you,who so often have comforted the distressed, are dismayed as soon as calamity comes upon yourself? Instead of despairing,you should remember that the innocent never perish. It is only the wicked who are consumed.....You need not be ashamed to own your sin, for all of us are sinners. This was revealed once to me in a vision. In the darkness of the night, when deep sleep falls upon men, a fear came upon me and a trembling, a wind swept over my face, and there stood before me a Presence, whose form I could not discern. It spoke in a clear soft voice, and asked, 'Shall mortal man, who is sooner crushed than the moth, be pure in the sight of God his Maker, who chargeth even the angels with folly? It cannot be.' Ask any of the holy ones themselves and they will confirm my doctrine.....

"I have watched the wicked, and always found it ill with them. Their property is enjoyed by robbers. Their children ruin themselves with lawsuits. They themselves pass away prematurely. But this suffering is no accident. It is the punishment of sin. And since all men are sinners, suffering must come, more or less, to all. Man is born to trouble as the sparks fly upward. Your grief is but an extreme illustration of the common rule.....

"Were I in your place, I would have recourse to God. Forgiveness and happiness may seem more than you can hope for; but God is always doing great things, past finding out. He is continually exalting those that are cast down. Happy is the man whom God correcteth. Despise not his chastening. It is for your good. His purpose is to make you reflect. God only bruises that he may heal. Return to him, and your prosperity will be restored,—nay, increased. In famine he will sustain you. In war he will protect you. You will laugh at all forms of danger. Wild beasts will never hurt you. Even the stones in the field will be in league with you, and, instead of obstructing your crops, will give them a more luxuriant growth. Your children will be multiplied as the very grass of the land. You shall go down to the tomb in a ripe old age, like a shock of corn fully ripe. This, Job, is my experience. Hear it, and learn it, for your good."

Eliphaz illustrates the impossibility of those entering into the deep sorrows of others, who have not themselves passed through similar trials. The heart, says Luther, is the best theologian. The doctrine of e speaker was excellent in its way, and delicately put, but sympathy alone could abate the agony of Job's bosom, and that Eliphaz could not fully give. We are made perfect by suffering, not only in our spiritual life, but in our capacity to succor those over whom the billows of suffering are at the moment breaking.—*S. S. Times.*

——o——

How Our Children Leave Us.

Watch, and within the brief circuit of a year, sometimes even in the course of a few months, you will see a change in the little faces. Take photographs of them, and if you happen to lay them by for a few years, and then open the book, you will have a surprise. You will have something like the following: "Why, I have lost these children. Surely they have gone from me. Has God taken them? No. They are "about" you still. They are beside you now, looking at the pictures, much amused that they should be pictures of themselves. They can see no resemblance to the image they see every day in the glass. So they vanish from us, even when they live, and we see them no more. The little girl with the ringlets is a wayfarer, who is tarrying with you only for a night. She will go on again in the morning toward womanhood. And the sunny boy will keep her company on the way to manhood. Very soon, now, you will see touches of manhood and womanhood on their faces.

Nor can we forget that there are always some who far outstrip the rest —who do not glide away on feet along the earthly ways,but who have wings woven in silence on which they fly up to the fields of heaven. We have spoken of the facial change as children grow to be men and women; but there is another change which sometimes comes on a young face, which betokens a growth quite out of this world, and a putting on of beauty and glory of another. A change this, sad at first to see, sorrowful exceedingly to our earthly affections, yet a change growing more and more fair to look on, a rebuke to our sorrow, a life-long memory to our love.

And so we lose them. And many a Job stands amid the relics of the past, looking back, and plaintively or thankfully recalling the days when the children were about him. Well, but look forward; antedate the time, anticipate the inevitably severance, and work for the formation of the deeper, the immortal, union. If you have wealth—heart property—in these children's children, know it now, for the riches will "make themselves wing and fly away." If you have nurture to give them suitable to their tenderness, preparation for their strength, give it now; in a little while they will be too hard and strong in Nature's growth to take it. If there are lessons which the Master would have you learn of them when you are older, then learn the lessons now, for soon the little faces will be seen no more at the table, the patter of the little feet heard no more in your rooms.—Alexander Raleigh.

——o——

A Well Spent Life.

A minister of the gospel was asked to visit a poor, dying woman. The messenger, being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition said: "Well, I understand you are in a peaceful state of mind, depending upon a well-spent life." The dying woman looked hard at him, and said- "Yes, I am in the enjoyment of peace. You are quite right; sweet peace, and that from a well-spent life. But it is the well-spent life of Jesus; not my doings, but his; not my merits, but his blood."—Reformed Church Record.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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Quarterly Meetings, Pendleton District East Columbia Conference

Third Round.

Walla Walla	April	1,	1893.
Weston	"	8,	"
Pendleton	"	15,	"
Foster	"	22,	"
Summerville	"	29,	"
La Grande	May	6,	"
Dayton	"	12,	"
Dayton & Pomeroy	"	20,	"
Heppner	"	27,	"
Nampa	June	10,	"
Star	"	17,	"
Baker City & Wingville	"	24,	"
Eagle Valley	July	1,	"

District Conference to convene at Heppner, Oregon; June 1st, at 10 a. m. Rev. M. Larkin to preach on Wednesday evening, on "Missions."

M. V. Howard, P. E.

Here and There.

Rev. W. B. Palmore, business manager and associate editor of the St. Louis "Christian Advocate," has gone on a trip to Africa. His first letter in a recent issue of the "Advocate" is rich and racy. The readers of that paper will enjoy a rich treat from his pen while he is away.

It so happened that in a recent issue of the "Nashville Christian Advocate" there appeared two ably written articles from two of our most distinguished Bishops—Hendrix and Haygood—discussing the "World's Parliament of Religions," question, each taking an opposite view of the subject. In our judgment the California correspondent had the best of the argument.

Mr. Thomas Cook, of Leland, Idaho, and Miss Emma Erickson, of Moscow, Idaho, were united in marriage by Rev. W. S. Hornbuckle, February 28, 1893, somewhere in Idaho, we suppose—the notice received does not locate the event.

By the same postal card that brought the above notice, we also learn that on March 15, 1893, by the same officiating minister, at the residence of the bride's father, Mr. J. W. Winningham, of Vollman, Idaho, and Miss Maggie Rice, of Southwick, Idaho, were united in the bonds of holy wedlock.

Among the new counties organized by the Montana legislature at its recent session, is one called Ravalli, which was cut off the southeren portion of Missoula county, and embraces the greater portion of the famous Bitter Root valley, the line of division running near Lo Lo creek. Stevensville is the county seat until changed by vote of the people.

While we rejoice at the general improvement of the country and the enterprise exhibited by the people in and about the new town of Hamilton, yet we deeply deplore the general desecration of the Sabbath, and other forms of wickedness that are so generally practiced. Much labor is performed on the Lord's day for which there is no earthly excuse. Material development and prosperity that is at the expense of morality cannot meet with God's favor nor will it prove permanent. Let all Christians stand by the Lord's day and observe it properly, and they will prosper in the life that now is and in that which is to come.

Rev. J. E. Squires has been nominated as a member of the proposed "Parliament of Religions," and has signified his willingness to attend, provided said "Parliament" will guarantee all expenses of the trip to Chicago and return and entertainment while there. We are not familiar with the regulations of this so called religious rousement, But we opine that the money will be going the wrong way to secure favorable consideration of our brother's proposition.

Dr. J. E. Godbey, of Kansas City, Mo., has published in the Baltimore "Episcopal Methodist" the ablest article that we have yet seen in favor of the great so-called religious parliament. We have never believed that much real good, to the cause of vital Christianity, will come of the great show.

The meeting at Corvallis is still in progress. There have been 15 accessions and about the same number of conversions to date, and the spiritual life of the community greatly quickened.

The present strength of the Salvation Army in the United States is given as 464 corps, 68 outposts, 1,456 officers, 6 slum-posts, 3 rescue homes, and one food and shelter depot. The Army's paper, the "War Cry," has a circulation of 70,000.

A secular paper publishes a telegram from Topeka, which says that during the intense excitement there over the conflict, between the two rival Houses of Legislature, if the capital of Kansas had been an anti-prohibition city, blood would have flowed like water through its streets. "Had the mobs of armed men who stood in front of the Capitol during those days been able to obtain liquor with which to excite their already wrought up minds, the consequences would have been terrible." This speaks volumes, not only for the value of prohibition, but as to whether or not prohibition is enforced.

We clip the following note from Dr. Palmore's letter giving an account of his visit to Baltimore. We appreciate it more because we visited the same sacred spot, when we were there in 1884:

We also visited here the "City Road" or Westminster Abbey of American Methodism, where on the same lot Bishops Asbury, George, Emory and Waugh are "sleeping under the sod and the dew, awaiting the judgment day." Here too, besides a large number of historic worthies, are the tombs of Collins, Sewell, Jesse Lee and Robert Strawbridge and wife. On Strawbridge's tomb is this significant and very important historic statement: "He built the log meeting house in Frederick, Co., Md., 1764. The first in America. He died in peace in Baltimore county, Md., at Mr. John wheeler's, whither he had gone to preach in 1781." No Methodist ought ever to visit Baltimore without seeing this hallowed, historic spot.

Homely Hints!

A cat will lie around idle all day, but as soon as darkness comes its eyes dilate, and it begins to "rustle." Cat-like human friends lie about indifferently while a man is in the sunshine of prosperity, but let the darkness of adversity set in, and how their evil eyes dilate, and how many faults they discover, and how active they are in their dark work.

The editor of the "Methodist" owns a fine sorrel mare that moves with life, grace and vim, when doing work she likes, but just attempt to ride her when she does not want to go, however necessary it may be, and she will "buck and bawl" like a calf. There are a good many sorrel mares among men, and women, too, as far that matter.

Don't expect too much of the young convert, brother. You, like him, were once "a babe in Christ," and if, now, you do not know anything but to cry and whine and fret about others, will have to believe that you haven't left your babyhood yet. Help the young Christian all you can by prayer, precept, counsel, care, love, sympathy and example. There are some pitfalls in his path that you now know all about. Tell him in a brotherly fashion of them. These "little ones" need all the aid you can give them.

The "Old Richmond" in its late issues has simply been excelling itself in a ride, rare, racy variety of wit, brains and religion- Dr. Lafferty is a wonderful editor. Piercingly pointed, yet powerfully practical are the productions of his pen. His make up is unique—wit, and wisdom chivalrous courtesy and courageous combatitiveness, a heart as tender as a child's, and as loving as a woman's. Paul's piety and John's charity all unite in him. God spare him long. We shall not see his like again.

"Lo, children are a heritage of the Lord"—Thank God for them, but woe unto the parent who through criminal carelessness, conceit or ignorance permits that heritage to be choked and spoiled by weeds of bad language, nettles of impertinence, or nightshades of ill temper.

Where should our children be, if not in the church? We should fervently thank God whenever one of the "little ones" who has just taken a few steps from the fold hears and heeds the Shepherd's first call, and comes back to shelter.

Why are more Christian people sick on Sunday than on any other day? Hath not the "Prince of the power of the air" blown upon them, and blasted their strength—for one day? On Monday they have no trouble in attending to their usual work. Who is deceived? Not God.

This said, there is nothing new under the sun, but surely there are many wonderful things under the sun, for instance it is wonderful that an old maid, or an old bachelor, or a childless married couple know just how children should be trained. The man who never farmed any believes

he can beat any farmer of his acquaintance. The man doing something else knows just how to edit a paper. He could do it a thousand times better than the editor. The man who never preaches knows exactly how a sermon ought to be made and delivered, and the preacher who has had least success in revival work, is usually the one who can tell others how best to hold a meeting. The beauties and blisses of pastoral visiting are never so elegantly, and eloquently set forth as by a good brother, who is noted in his community as "a stay at home"—Fifty visits a year would tell all he makes. The above are strange imaginings. The fact is, theory and practice do not always go together, and the doers are not the talkers.

Tom Alton is heavy phyically, but bright, brawny, agile and active otherwise. He only lacks a running-mate to make a matched team of great excellence. A hint to the wise, is sufficient. Tom ought to be wise.

That young Goulder (God bless him) meets another crying need of our western work—more preachers. Stanley, Squires, and Goulder each have a junior in their homes. Home raised preachers are the best. Well done, brethren!

To do God's work with an eye single to God's glory is to stand on a lofty eminence of Christian experience. And to boast of it is to fall by the very act from that eminence. Alas! how many of us have fallen!

Homely Homo.

The River of Difficulty.

Between us and everything bright and beautiful and useful and prosperous there is a river of difficulty that we must cross. "O!" said the Israelites to Joshua, "I wish I could get some of those grapes!" "Well," said Joshua, "why don't you cross over and get them?" The grapes are *always on the other side.* You have got to cross over to get them. That which costs nothing is worth nothing. God puts everything valuable a little out of our reach, that we may struggle for it. For the same reason he puts gold deep down in the mine, and pearls deep down in the sea, to make us dig and dive. We all understand that in worldly things; would God we understood it in religious things? Nobody is surprised to read that Cornelius Vanderbilt blistered his hands rowing a ferry-boat. Nobody is surprised to hear that A. T. Stewart used to sweep out his own store. You can think of those who had it very hard who have now got it very easy. Their walls blossom and bloom with pictures. Carpets that made foreign looms laugh now kiss their feet. The horses neigh and champ their bits at the doorway, gilded harness tinkles, and the carriage rolls away, like a beautiful wave on New York life. Who is it? It is the boy who once had all his estate slung over his shoulder in a cotton handkerchief. There was a river of difficulty between Benjamin Franklin with a loaf of bread under his arm trudging along the streets of Philadelphia, and Benjamin Franklin the philosopher, outside of Boston, playing kite with a thunderstorm. An indolent man was cured of his indolence by looking out of the window at night into another window, and seeing a man turning off one sheet after another of writing paper until almost he daybreak. Who was it that wrote until the morning? It was Walter Scott. Who was it that looked at him from the opposite window? It was Lockhardt, afterward his illustrous biographer.

It is push and struggle and drive. There are mountains to scale, there are rivers to ford, and there has been struggle for everybody that gained anything for themselves or any thing for the Church, or gained any thing for the world. We all understand it in worldly things; why can we not understand it in religious things? You think it is a mere accident that the old Christian knows so much about the Bible. Why, he was studying his Bible when you were reading your primer. He got strong by running the Christian race. In fifty Solferinos he learned how to fight. In a shipwreck he learned how to swim. It was by pounding at the anvil of trouble he became swarthy. Then when this Christian goes on and gets across all these other rivers of difficulty, there is the river of death still. To some it seems a dreadful river to cross, but here is the Christian coming. His priest, the Lord Jesus Christ, with bruised feet, goes right ahead of him. His breath grows shorter and shorter, and his last breath is gone as he touches the wave. But then all the billows toss their plumes, and begin to sing, "O, death, where is thy sting? O, grave, where is thy victory?"

The time will come when we will cast off these sandals which we must wear because there are so many sharp places on the road of life, and with unsandaled feet we will step on the soft bed of the river. Then with one foot in the bed of the river, with the other we will spring up the bank, and *that will be heaven.*"—The Rev. C. H. Spurgeon.

Looking Upward.

A vast throng of observers gathered recently on Broadway, New York, gazing intently upward. Upon one of the massive buildings that tower far up into the sky workmen were engaged in adjusting the topmost spire At first thir perilous situation attracted the attention of only one passer-by; but very soon a multitude of upturned faces were directed thither. The absorbed gaze of a single individual started a movement, that contained in itself an almost irresistible impulse. Such always is human personality, whenever thoroughly sincere, and profoundly engaged in any direction.

This incident suggests a most valuable lesson in the spiritual world. Let there be but one soul in the community truly and deeply awakened on account of sin—with an absorbed, anxious thought looking away from all sensual things; forgetful even, for the moment, of earthly engagements, so occupied with the supreme magnitude of eternal interests—how soon will other souls be moved in a like manner? Apart from the conviction of sin, which is wrought in the soul by the Holy Spirit, there is a secret momentum in personal example arising from that mental constitution with which God has gifted us. Let one honest, earnest mind lead, and very soon others will follow. Everywhere the Holy Spirit operates in harmony with this law of our nature, using it to bring to pass extensive revivals.

This is equally true in the believing church. Let one soul be thoroughly convinced of the necessity of a clean heart. Let a view of the nature of sin remove spirit and hardness. Let the promise of fullness in Christ kindle holy desires within; the eyes be lifted to the mercy seat in prayer; the mind be lost in the one aspiration to behold Jesus, and in all possible completeness to bear his image. O what a new order of things will speedily take place in the midst. Souls, one after another, will pause by the way, and with all look up; old animosities will disappear; indolence will give place; zeal for service will begin to glow; all the graces of the spirit will flourish in the heart hitherto barren and dead. Behold how much unconscious power one may exert for good, especially when the Holy Spirit has so wrought within, that the outward profession of that one is the unaffected expression of a divine inward life. The song of the ages has been, "I will lift up mine eyes unto the hills, from whence cometh my help." This attitude of the Psalmist has quietly drawn myriads to a similar uplifting of heart. They have caught his spirit. They learn through him their need to look "unto the hills," and confidently exclaim, "We looked unto Him and were lightened, and our faces were not ashamed."

The Deep Meaning.

"I cannot let him go. Why, he might be ill; and among strangers, who would care for him? If he should die away from home, how could I endure it?"

Such were the expressions of a mother who thought she had consecrated her children to the Lord, but who could not consent to the plan for one to go to distant regions to preach the gospel to needy ones. Though himself quite decided on the plan for going, he could not leave his mother while feeling thus, and lingered till at length she gave her consent. But she always spoke of him with a sigh, and with eyes brimful of tears, as of one quite lost from the family; though frequent and loving were the letters sent home from this earnest Christian son.

A little more than half the year—which was the limit of his first absence—had slowly rolled away, and there came a new sorrow to this burdened heart. The eldest of the family, a promising young man in active business in the city, came home from his shop one day saying he did not feel quite well, and would lie down. In answer to his mother's inquiries there appeared nothing alarming about his symptoms, and after a little she left him for duties in another part of the house, but returned to find him a corpse.

Sympathizing friends tried to comfort her, but from the first she said: "It has a deep meaning to me. He was ill and I could do nothing for him. He died at home, but I had not so much as a farewell look! It is to teach me that God can keep or God can take his own. I said with my lips that He might go, but my heart never said so till now. From henceforth he may labor where the Lord calls him."

When the heart feels so strongly at the meaning of God's providence, shall others dispute it? Shall they not, rather, search their own hearts to see if they be in any "wicked way" of withholding what is God's own.—Congregationalist.

Self-Sacrifice.

Self-sacrifice is at the root of the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures, diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted, for the love we bear to our Master, and in imitation of him, is the ideal of Christianity, for it is the religion of him whose life and death were self-sacrifice. If we are to follow, we must, like him, bear a cross. It has been so from the beginning. Call the dead-roll of the world's worthies—its prophets, apostles, martyrs, and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, the helpless—has not the measure of their goodness been that of self denial? They have suffered, that others might suffer less; they have died for the truth, that others might live; they have defended human rights by enduring unspeakable wrongs—the tears and blood. Love, like the fabled bird, pierces his own breast to feed his loved ones. Is not heaven itself to be reached through death? The blessed One entered not into his glory until he had been crucified. The leaders of mankind have had to tread a blackened and scorched path of suffering, and we enter into their labors without their sorrows. White robes of earthly saintship, like those of heaven, are only gained through much tribulation. Every thing good costs self-denial.—J. D. Geikie.

An Easter For the Soul.

BY THEODORE L. CUYLER, D. D.

Among all the bright Sabbaths of the round year; the brightest is that which commemorates the most thrilling fact in the history of the human race—Christ's triumph over the power of death and the grave. Easter bells ring from church towers; Easter flowers make the house of God fragrant; and Easter hymns are pitched to the most jubilant key. All this is very beautiful and inspiring; but there are multitudes of people who profess and call themselves Christians who need something more than flowers or songs or Easter sermons. Their daily lives are not very joyous or vigorous; it is a gasping for breath rather than a growth in grace. There is not much bloom or fragrance in their religion. Their spiritual pulse is low; their spiritual joys are about as few and scanty as sunshiny days are in Alaska. The most that they can honestly say for themselves is: "Well, I think that I was converted some time ago; and I am a member of the Church, and I hope that I am a Christian." They are like the conies, "a feeble folk"—with little muscle in their faith, little ring in their devotion, and little power in their influence on those around them. What these people need to have is a genuine *Easter for their souls*.

1. The Easter message to them is: "If ye be risen with Christ, seek those things which are above, where Christ is. Set your mind on things above, and not on things of the earth." We seldom get better things than we seek for; and you, my good friends may be grubbing away—like Bunyan's man with his muck-rake—among the straws and rubbish, while there is a crown in the air above you. What you need is first to look higher, and then strive to live higher. Set your mind on something better than merely getting *on* in the world, and aim at getting *up*, which is infinitely more important. Adding dollar to dollar in your income, or adding room to room in your dwelling, or round to round in the ladder of social promotion, is not the true mark of the prize for a Christian. There is a loftier realm of spiritual life—of which the risen Christ is the center—that you should strive to rise into. This need not make you a visionary or a sentimentalist, or any less a practical every-day Christian. You may make these every-day duties in your business, in your shop or study, in your home or elsewhere, the stages in your climb upward toward Jesus Christ. Dr. Maclaren has wisely said that "no man is so well able to perform the smallest duties here, or to bear the passing trouble of this world of illusion and change, as he to whom everything on earth is dwarfed by the eternity beyond as a hut is dwarfed beside a palace—and is *great* because it is like a little window a foot square through which infinite depths of sky with all their stars shine in upon him." So you may make your every-day duties—even the simplest and plainest—to be the rounds in that ladder by which you attain to "the things above."

2. In order to attain this higher and stronger and sweeter and really happier life, you must honestly desire to possess it. Sick and tired of being what you are, you must yearn for something better; and this must voice itself in prayer. Probably you have done but little praying—especially in secret, and what you have done has been from the throat and not from the heart. If you want to be lifted into the warm, pure atmosphere of fellowship with Christ you must use the wings of fervent prayer. Lay hold of the promises of divine strength. There is a prodigious *lift* in the prayer of faith. When I once kneeled beside Spurgeon at his family altar and heard him pour forth a most wonderful prayer I discovered one of the secrets of his power. He was laying hold of God with what the old Scotch doorkeeper called "close grups." Then, my friend, *seek* those things that are above, strive in fervent prayer after them; and you may be sure that the risen Christ will manifest himself to you as he did to his disciples in the evening of that Easter Sabbath in Jerusalem.

3. As you look searchingly into your own heart, you will probably find that a great many besetting sins have found house-room there. A cleaning and clearing out is necessary if you would have the Master dwell there. You must make a fresh surrender of your heart to that loving Lord, and that will amount to a *reconversion*. Peter got such a reconversion, and what a different man it made of him! No more bragging and cowardly skulking now! Peter, after his baptism of the Holy Spirit at Pentecost, was as superior to the Peter in Pilate's court yard as an athlete is to a sickly child. He had indeed risen into Christ—into a close and vital and victorious union with his Lord. It was a prodigious lift that hoisted the sleeper in Gethsemane and the coward of Pilate's court up into the heroic thunderer whose single sermon converted three thousand souls. Oh, if this Easter season could see a thorough reconversion and reconsecration of God's people, what a Pentecostal power our churches would attain! What a new liberality in giving and new zeal in working! What a new revelation of the risen Christ to an ungodly world; for assuredly that world will never be converted by men and women who are gasping for life themselves. Even such a soldier of Christ as Charles G. Finney confessed that he sometimes found that his preaching had no power to awaken or convert souls; he seemed to be firing only blank cartridges. When he put himself into close connection with Jesus Christ and sought a fresh baptism, the currents of spiritual power flowed again mighty and irresistible. On a certain morning Dr. Horace Bushnell told his wife that he had had a revelation made to him. When asked what it was, he replied: "The Gospel." He said that the glorious core-truth of the Gospel had broken upon him as an inspiration from Heaven; he had got a spirit-illuminated conception of Jesus Christ. From that time onward he rose from doubts and partial glimpses into a freeness and fullness os communion with God such as he had never enjoyed before.

Something similar to this in kind—though not in full degree—has happened to tens of thousands of Christ's people. They have realized their low estate and begun to "seek the things that are above." Iustead of grieving and thwarting the Holy Spirit, they have prayed to be filled with the Holy Spirit and have sought a fresh baptism. Instead of leaving their Christian lives in the condition of yonder cathedral upon Lafayette avenue—where for twenty years there has been a mere foundation and no edifice on it—they have laid hold of "*building themselves up* on their holy faith, in the love of God." They have added to their faith, courage, meekness, temperance, patience and the other graces that beautify the Christian. A happy and glorious Easter will this one be to all of us who get a new vision of the risen Christ, and prostrate ourselves in humble adoration at his feet and cry out "Rabboni, Rabboni!" Then shall we set our hearts—lifted into a new atmosphere—on things above and reach an actual *higher life*. We shall know more of what it is to live by Christ, in Christ, for Christ, and with Christ, till we reach the marvelous light around the throne in glory.—*The Independent*.

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Two Extremes.

I spent much of my time in reading the third volume of Mr. Hervey's "Dialogues." I like his philosophy better than his divinity. However, if he is in danger of leaning too much to imputed righteousness, and in danger of superseding our evangelical works of righteousness, some are also in danger of setting up self-righteousness, and, at least, of a partial neglect of an entire dependence on Jesus Christ. Our duty and salvation lie between these extremes. We should so work as if we were to be saved by the proper merit of our works, and so rely on Jesus Christ, to be saved by his merits and the divine assistance of his Holy Spirit, as if we did no work nor attempted anything which God hath commanded. This is, evidently, the gospel plan of man's salvation: St. Paul says in one place, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God." In another place the same apostle saith, "Work out your own salvation with fear and trembling." But some who see the danger of seeking to be justified by the deeds of the law, turn all their attention to those passages of Scripture which ascribe our salvation to the grace of God; and to avoid the rock which they discover on the right hand, they strike against that which is equally dangerous on the left, by exclaiming against all conditions and doings on the part of man; and so make void the law through faith—as if a beggar could not cross the street and open his hand (at the request of his benefactor) to receive his bounty without a meritous claim to what he is about to receive. What God hath joined together let no man put asunder. And he having joined salvation by grace with repentance, prayer, faith, self-denial, love and obedience, whosoever putteth them assunder will do so at his peril. But it is likewise true that others who see the danger of this, in order, as they imagine, to steer clear of it, go about to establish their own righteousness; and although they profess to ascribe the merit of their salvation to Jesus Christ, yet think they cannot fail of eternal life because the have wrought many good deeds of piety toward God, and of justice and mercy toward man; and they would think it incompatible with divine justice to sentence them to eternal punishment for what they call the foibles of human nature, after having lived so moral and upright a life. Happy the man who so studies the Holy Scriptures, his own heart, and the plan of salvation, and daily prays with such earnest sincerity to Almighty God, as to see that neither faith without works, nor works without the faith which justifies the ungodly, will suffice in the awful day of retribution.—Bishop Francis Asbury.

—o—

Our friends, the enemy, seem to be greatly perplexed over the liquor problem. They are opposed to prohibition—that they are, every man of them. Of course, "prohibition does not prohibit." It increases the sales of liquors greatly, and thereby increases the revenues of those engaged in the business, but still they are opposed to it. They do not want too much business, nor do they want to get rich too rapidly. So down with prohibition!

License was to be the remedy—high license. It will cure the evils, and make just the proper amount of business. This was the cry for a time. But now comes the "New York Evening Post" with the declaration that license is a failure, flat and dismal. It says that " there is practically no restriction on the establishing of a liquor store anywhere, or by any one." What? And this under license! Why, license will be as bad as prohibition after awhile! We thought license was the plan which was to stop all illicit sales, and restrict the traffic within safe bounds! And now this idol is dashed and broken! According to their own testimony, license is as great a failure in restricting as they say prohibition is in prohibiting. Our purpose is accomplished when we have pointed out the fact that license as a restrictive measure is a failure, according to the testimony of the friends of the sale of liquors. —Pittsburgh Chr. Advocate.

—o—

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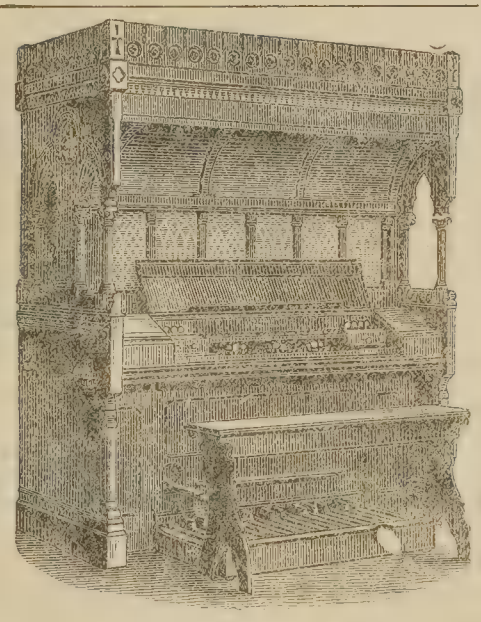

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THE

Montana Methodist.

VOL. 5. APRIL 7, 1893. No. 122.

EDITORIAL.

"THE WAY OUR FATHERS TROD."

It is interesting to every lover of his country to read of the trials, conflicts experienced by our forefathers in securing the noble heritage they have left us. What boyish heart has not thrilled with a deeper and stronger devotion to his country as he read the story of Marion and his men or of the sufferings of Washington and his men at Valley Forge. It is the record of men who loved liberty and country more than fame or fortune. The rehearsal of their achievements helps to foster and keep alive the sentiments that animated them in our own hearts.

But about the same time that this was going on there were men no less brave, self-forgetful or heroic who were fighting battles and making conquests for truth and righteousness that are of equal importance to us. They wrestled not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places. It is interesting and helpful to us to know something of their tactics, their manner of life. Hence we copy below from our old discipline (of 1828) the balance of the chapter on house-to-house visitation and on how to combat the evils of the day. Let them be read carefully and prayerfully that we may see whether or not we have departed from the "old paths"—the way our fathers trod:

It is objected, I. This will take up too much time, we shall not have time to follow our studies. "We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. You will have time for gaining other knowledge too. Only sleep not more than you need, and never be idle or triflingly employed. But 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not endure it." If some will not others will and the success with them will repay all your labor. Oh, let us therein follow the example of St. Paul. 1. For our general business, serving the Lord with all humility of mind. 2. Take heed to yourselves, and to all the flock. 3. Our doctrines. Repentance towards God and faith toward our Lord Jesus Christ. 4. The place. I have taught you publicly and from house to house. 5. The object and manner of teaching. I ceased not to warn every one night and day, with tears. 6. His innocence and self-denial herein. I have coveted no man's silver or gold. 7. His patience. Neither count I my life dear unto myself. And among all other motives, let these be ever before our eyes: 1. The church of God which he hath purchased with his own blood. 2. Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things. Write this upon your hearts, and it will do you more good than twenty year's study. Then you will have no time to spare, you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savor. For to such, this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

The sum is, Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understanding; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you receive in jutsification.

Ques. 2. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

Ans. Chiefly because we are enthusiasts: looking for the end without using the means. To touch only upon two or three instances: Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the neglect of a plain duty. Let us amend from this hour.

Ques. 3. How shall we guard against Sabbath breaking, evil speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them?

Ans. 1. Let us preach expressly on each of the heads. 2. Read in every society the sermon on evil speaking. 3. Let the leaders closely examine and exhort every person to put away the accursed thing. 4 Let the preachers warn every society that none who is guilty herein can remain with us. 5. Extirpate buying or selling goods which have not paid the duty laid upon them by government, out of our church. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery, receiving anything directly or indirectly, for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates at any elections, and not to be partakers, in any respect of such iniquitous practices.

—o—

PAY YOUR FARE.

(Texas Advocate.)

A conductor on one of our passenger trains is also a steward in his Church, and carries round the collection basket at the public services. "It is alleged that on one occasion, passing by a man who did not contribute, the ticket puncher, after urging a contribution, reached up in a fit of absent-mindedness for the bell cord with a view of putting the delinquent off the train. Of course he was confused and the congregation amused, but the incident fails not, nevertheless, to point a moral as well as adorn a tale. There are numbers of so-called Christians —Methodists, too—who are simply dead beating their way on the "gospel train." The State makes them pay their taxes, the "lodges" make them pay their dues, but not being forced to shell out to the support of the gospel, they show how little and mean they are by stealing a ride at the expense of their brethren.

—o—

EDITORIAL NOTES.

Lady Henry Somerset pays Miss Willard a glowing tribute, from which we extract the following:

That enthusiasm for humanity which characterizes Frances Willard's work was breathed into her active mind by one born and bred in the great free-soil State of the North, whose delight it was to teach her little girl to read from the "Slave's Friend." What wonder that in after years one of the greatest achievements of Frances Willard's life was her mission of reconciliation to the women of the South, while yet the scars of war throbbed in their breasts, and new-made graves stretched wide between sections that had learned the misery of hatred! It was the white ribbon taken by her tender hands that bound those wounds, and gently drew the noble-hearted woman of that sunny land into the hospitable home circle of the W. C. T. U.

How rejoiced we are at receiving the kind words from Brother Berryman written by his own hand. They come as from the border-land of the better world, are backed by a long and useful life consecrated to God, and are inspired by a faith that overcomes the world and a hope that reaches to eternity. We met Father Berryman first at the annual conference at Kansas City in 1867. He was an elderly looking man then, and his presence impressed our boyish heart.

We have felt better acquainted with him since reading of his missionary labors on the Kansas frontier. We intend that he shall

have the "Methodist" as long as he desires to read it. May the Lord spare his life to the church for many years yet to come.

——

A brother writes that he has had 17 accessions and lost one by "pettifogging", and adds," their loss is our gain." There is entirely too much of this "pettifogging" or contemptible proselyting in vogue among those who profess to be Christian people and Christian ministers. They come into Methodist homes and use their influence to persuade the children who have been converted at what purported to be" Union" meetings to unite with their particular church. There are certain birds and beasts that live upon the prey that has been taken by others. They are not regarded as very noble. Methodism has furnished converts, taken from" the fields of sin" by thousands, to other communions, but has received comparatively few in return. Her aim is to get people converted to God, not simply to change church homes. We often think of the rebuke our Savior gave to those who compassed sea and land to make one proselyte. Beware of wolves in sheeps clothing.

——

Miss Willard received one of the grandest ovations at Exeter Hall in London that has ever been given to any distinguished man or woman who visited England. There were more than fifty organizations represented, political, religious, 'philanthropic, scientific, —every kind. The immense audience was wild with enthusiasm when she appeared on the platform. She has made a profound impression upon the people across the water, which is no mean compliment to a lady tutored in a western Wisconsin prairie home. Whatever may be said of the peculiar views that she promulgates, she is one of the remarkable characters of the world at this day.

——

A young preacher writes, "I am trying to learn what it is to trust wholly in God. I like your paper very much and have been expressing my appreciation in a tangible way— by getting some new subscriptions, but have been unsuccessful. No money, is the universal cry, and I believe it. But I am not going to down."

Would that more of our young brethren, and older ones too, were trying more persistently to learn this important lesson. We often fear there is not that inward groaning after a higher spiritual life that should characterize men professing to be examples to the flock.

We admire our brother's patience and persistence in working for the paper. If all our friends would do half as well— just try hard— the paper would prosper greatly.

——

Recently a man was shot and killed in a house of bad repute in the new town of Hamilton. As in a great majority of cases, whiskey was assigned as the chief cause. A man keeps a house of shame, deals out deadly poison to his fellow until he loses his self-control and flourishes a weapon, then shoots his inebriated victim, and makes out a case of self-defense, and goes scot free. How long will the people of this enlightened land tolerate a traffic that has such little regard for the value of human life or for the heavy burdens that it imposes upon an unoffending public! It is high time to close these pest-houses of our civilization.

——

The long winter is about over. The flowering buttercups, the fluttering butterflies, and the song of the robin and meadow-lark, tell us that spring is upon us. The mountains are full of snow. Our farmers are busy plowing, and they expect a bountiful harvest this season.

——

By a private letter from Brother Sam. E. Crow, we gather that his labors on Camas Prairie have not been without good results. He has been appointed by the presiding elder to take the place of Brother Robertson at Genesee. May the Lord go up with him to his new field and give him great success.

——

A meeting was conducted in the Disciple church at Corvallis by Elder Cook, of Corvallis, and Gormley, of Bozeman, for several weeks. There were a number of immersions, and several accessions by renewal, or certificate. Our brethren have constructed a baptismal pool in the church, but as there is not much water there, as there was "in Enon, beyond Jordan, where John was baptizing," and it has to be filled and warmed, by artificial means, some of the converts prefer the clear, sparkling waters of Bitter Root river, in which to be immersed for the remission of sins. We admire their courage and their consistency, and if we were in their place we would carry it further by insisting that the officiating minister dispense with a rubber suit upon such occasions.

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We expected in this issue to give an account of the meeting and opening exercises of the District Conference at Deer Lodge, but a delayed train, caused by a landslide in the Coeur'd Alenes, prevented our arrival there in time, leaving us at Garrison Junction, only ten miles distant, where these lines are penned and placed in the mail car on the Northern Pacific Line. Next week we will give a full account of the conference.

——

There is upon our table a copy of a circular letter sent out by Miss Horde, the efficient superintendent of public schools in Missoula County, urging upon the trustees and other school officers the importance of better and closer organization in order to do more efficient work. What is true of the officers of the public school is also true of the members of the church of God. There must be organization, and prompt and earnest and united action, if we would be successful in bringing men from darkness to light and from the power of Satan unto God.

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Work While 'Tis Day.

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There is no point in this life where we can safely cease our spiritual activity and retire. In secular business men frequently accumulate enough of wealth to cease operations and thereafter live on their capital. This cannot be done in the labor we carry on for God. No man can say: "I have now finished my course, have reached the point of perfection, and have nothing to do but to lounge around awaiting for the final settlement." That is the spirit that led the servant with one talent to wrap it in a napkin and bury it. David seemed to have a correct idea of the the desire that should animate us in our Christian life when he said: "I shall be satisfied when I awake in Thy likeness."

I do not know of a congregation that has a right to stop its work in the vineyard of the Master. This body of people demand, and that justly, that we excuse them from further toil. When I tell you who they are you will admit their claim and say we must not expect anything of them. Do you wonder where they are? I will tell you. Some fine morning when you are in a humor for a walk, just wend your way to a place dotted with oblong-shaped mounds decorated with flowers. It is strangely silent. Beautiful stones with their chisel-carved inscriptions meet your eye. Over the entrance to its pebbled walks you read the name of the place where this inactive congregation worship. It is spelt like this, "Cemetery." Some day we shall join those people. Until we do we have no right to cease in our efforts for upbuilding the kingdom of Christ. This is work, real, earnest work, and God expects us to do our share of it.—Christian Gleaner.

——o——

—One must know all Scripture in order to know any Scripture; a single proof text is often a spear thrust into the side of Christ.

Opportunity and Character.

BY GEO. D. HERRON, D. D.

It is not opportunity and the lack of opportunity, not ability and the lack of ability, that make the difference in the power of human lives for good. It is faith and the lack of faith, character and the lack of character. It is consecration and concentration, and the failure to consecrate and concentrate. It is courage and self-denial over against cowardice and selfishness.

There is a potential hero of faith, a possible prophet of larger truth, in every soul. The door of supreme opportunity swings open to every man and woman, church and nation. In some great moment God stands before each and says: "Now is thy time! Show what is in thee! Show the world thy vision or thy blindness!" And what makes one great and the other small is that one grasps what the other passes by. One enters the door of opportunity which the other fails to enter because of the cowardice of unbelief. One looks at himself and fails; while the other looks God and His universe in the face and dares to trust, trust in spite of the stupidity of the church, the mockery and unbelief of the world, the misunderstanding of friends.

Harlan Page, pressed with business cares, battling with ill health, led a hundred young men into the ministry by consecrating his personal influence to Christ; yet every business man in New York had the same Christ and the same opportunity. John Wesley became the apostle of a new dispensation of divine grace to the world; yet every student in Oxford had the same opportunity to gather about him a half dozen fellow students for prayer and Scripture study and divine guidance. The noble daughter of William E. Dodge has consecrated herself and wealth and time to solving the problem of the poor in New York city; yet many rich men's daughters have the same opportunity. George Muller, beginning in poverty, has built up those orphan homes in Bristol, England, which are a miracle of prayer the unbelief of the world cannot gainsay; yet there were other students in the German university where he studied upon whom the same spirit of prayer was pressing. Time would fail me to tell of the many who through faith have seen the purposes of God in their day, which the pride and unbelief of the world would not see, and have made them their opportunity.

It therefore behooves us each to be about our Father's business, watchful for our opportunities; for the night cometh in which no man can work. In an hour when we think not the Son of Man may come to us, in the supreme moment of our life, and find us sleeping on the threshold of a matchless opportunity. It is God's part to estimate the value of our service; it is our part to serve and question not.—*The Advance.*

——o——

Looking back is more than we can sustain without going back.

Sunday School.

April 16, 1893.

JOB'S APPEAL TO GOD.

Lesson Text.—Job 23: 1-10.

The Lesson Story.

By Cunningham Geikie, D.D., L L.D.

When Eliphaz had ended his appeal to Job, the poor sufferer broke his silence, and began a formal reply, which extends through the sixth and seventh chapters. He had been sorely vexed, he said; but his vexation had been as nothing compared to his calamity, which was heavier than the sands of the sea. The poisoned arrows of God were drinking up his life. But he had reason for his grief, for not even a beast cries out without cause. To tell him of death as awaiting him if he did not repent was idle, for he longed for it above all things. Then he would have comfort, for he had never disobeyed the words of the Holy One. To talk of a happy future if he confessed, was vain. He had not the strength of stone and brass; his life was broken.

Even the support he might justly claim from his friends was withheld. They had been like winter-torrents, which run deep when not needed, but have dry beds in the time of heat. He had asked nothing, but looked assuredly for sympathy. Let them show him, in plain words, what he had done wrong. They accused him, but gave no proof of their charges. As to his passionate words, no one could lay stress on them; for words were but wind, and despair like his could not restrain its cries.

In spite of them, he asserted his innocence. He knew right from wrong, and spoke thus from his heart. They had painted God as a Father, but his experience was bitter. Like a slave under a taskmaster, panting for the night, man longed for death to end his misery. His own life was now unendurable in its wretchedness, and was hastening swiftly to its close, when he would pass into nothingness, like a cloud before the sun. Why should God torture so feeble a creature thus? Why should he keep watch over him every moment, to try him with fresh plagues? Grant that he had sinned; what harm could *he* do to God? Why cannot so great a being pardon so frail a worm, who is so soon to mingle with the dust?

Bildad now begins, bluntly enough, with harsh reproof. When would Job give up his storm of angry words? Was God ever unjust? Would He have killed Job's children if they had not been sinners? They must have perished for their wickedness. As for Job himself, penitence would bring back prosperity. The fathers had rightly held that a hypocrite can no more prosper than a rush can grow without water. His ground of hope is frail as a spider's web. But if he turned to God, his sorrow would be changed to joy.

In chapters ix and x, Job speaks again. Admitting the omnipotence of God and the hopelessness of contending with him, he yet asserts that innocence makes no difference in the fate of men. God destroys alike the perfect and the wicked. He himself is assumed by his friends to be guilty, but he is not. Yet it would only make things worse if he tried to reason with the Almighty. He does not care whether he lives or dies. He will speak out, and ask God why he thus contends with him. Is it right to oppress the weak and to favor the wicked? Innocence and sin are treated alike. Would he had never been born! Oh that God would let him alone, that he may have a little peace before he goes to the land from which there is no return,—the land of thick darkness!

Zophar now comes forward, simply repeating that prosperity or suffering are meted out exactly in proportion to a man's innocence or sin. Job replies by a lengthened exaltation of the awful power of God, but he shows how far, in his opinion, the divine government is from being strictly retributive; that, in fact, it is either capricious and arbitrary, or beyond our comprehension. He will demand a formal trial, and claims to know of what he is accused. Receiving no answer he sinks into his former sadness. Yet, for a moment, he has now the nope of a future life, but presently passes to his old despair, and sees in death only the end of cosncious existence.

Eliphaz now again (Job xv.) appears,—only, however, to repeat his former doctrine of exact rewards and punishments in this life. Job hardly deigns to reply, but turns to God in mingled complaint and entreaty illuminated by gleams of hope. Yet he closes by hailing death as his one great desire. Bildad now reappears, urging the orthodox idea of the time once more, with keen minuteness of home thrusts at the sufferer. Yes, punishment of sin is the explanation of all we endure in this life.

But Job will not admit that it is so. His miseries, he persists, are not a punishment for sin, though he does not pretend to know how their infliction can be reconciled with the justice af the Almighty. Can his friends not show pity on him, and mitigate his wretchedness by a little human tenderness? But they remain silent, afraid to be sympathetic, lest it should appear as if they condoned his supposed heterodoxy. Deserted thus, his misery sinks still more deeply into his heart. It was clear that no light to cheer his deep gloom could be expected from any earthly source. Was it possible that, after all, the balance of his destiny would be restored hereafter, by a future life? Till now he had regarded death as the close of man's being; but how could it be so, since in no other way, apparently, than by the redressing of his miseries in a life to come, could the justice of God be vindicated?

Sitting on the dust-heap in unspeakable sorrow, he sees his friends wrapped in soothing self-complacency at their own prosperity, as proof that they were so much better than he as not to have needed the infliction of his sufferings. Yet he feels that their lives certainly had not been better than his own. How could this be explained, unless there was a future life, in which that which was so mysterious now would be vindicated, and the justice of the Eternal be made clear? From this time his faith in his immortality is fixed. "I should wish," says he, that what I am about to speak were graven on the rocks, that it might be read forever. I know that there lives for me an Avenger, and that by and by he will stand over my grave, and pronounce my cause just. My body shall be destroyed, but without it, I shall see God. Yes, I myself shall see him. As for you, O friends! if you persist in persecuting me, beware of the sword of my Avenger, my Vindicator."

Zophar now takes up the discourse, hurling still more bitter reproaches upon Job for his obstinate heterodoxy. But the patriarch stubbornly maintains that he is innocent, and clings to his faith in a future vindication more tenaciously than ever. He will live beyond the grave, and there all will be put right.

Eliphaz once more retorts fiercely. But it is of no use. Job holds fast to his trust in the final justification of divine justice in the life beyond. "Even to day," says he, after all your hard speeches, I persist in my complaint; yet, bitterly though I groan, it does not express the depth of my grief. Oh, that I knew where I might find God! I would go even to his throne, and lay my cause before him, and advance argument on argument, that I might hear what he should say in reply. Then, at last, I should understand what he has to urge against me. I am not afraid of his using his great power to put me down. No; let him but himself attend to my case, and not confuse it with your blind talk. Then would there be a righteous man disputing with him, and I should be delivered forever by my Judge, and fully acquitted. The trouble is I know not where to find him. If I go east, he is not there; if I go west, I cannot perceive him; if I go to the north, where he is working, I cannot behold him; if I go south he hides himself, so that I cannot see him. But he knows my life. My foot has walked in his ways. I have kept to them, and not turned aside. I have obeyed his commands. I have set his will before my own. When he does put me to trial, I shall come forth as gold. Meanwhile his purpose must be carried out. I must wait his time. What he wills he always performs. The thought of this overcomes me, but I trust in him, and the end will declare my innocence and vindicate all his ways."—*S. S. Times.*

She Gave up the Theatre.

A woman came to me in one of my meetings and said to me:

"Mr. Moody, I want to be a Christian, but—I will be frank with you—I don't want to be one of your sort."

"Have I any peculiar sort of Christianity?" I asked.

"Well," she said, "I want to be a Christian, but I can't give up the theater."

"Have you heard me say anything about the theater? I have been preaching here four weeks, and my sermons have been fully reported in the papers. Have you read anything in any of them about the theater? I have noticed you in the audience almost every day, have you heard me say anything about the theater?"

"No," she said, "I have not."

Well, then, what do you bring that up for?"

"Why," she answered, "do you go to the theater?"

"No; I have got something better."

"Well," she said, "when I heard you talk about the character of Christ the other day, I thought it was so lovely, and I thought I would like to become a follower of his, but I can't give up the theater!"

"Why do you bring that up again? Did I say anything about the theater?" No; but do you think I can be a Christian and go to the theater?

"If you will give Christ the first place in your heart, you can go to the theater if you want to."

"O, I am so glad to hear that! I am glad you are not one of those narrow Christians that think a person must not go to the theater if he is a Christian."

"Well," I said, "let's kneel down here and pray."

When we arose from our knees she said: "I believe I have found the peace of God, but I can't give up the theater."

"If you give Christ the first place in your heart you can go to the theater if you want to. Of course, you will only want to do what pleases him?"

You love your husband don't you, and do things to please him?

"Yes."

"Well, give Christ the first place in your heart, and do what pleases him. If you can glorify him by going to the theater, why go."

She went away. In ten days she came back and said: "Mr. Moody I understand you now. We had a crowd of people at our house the other night, and my husband proposed that we go to the theater, and we went. As soon as the curtain went up, it all seemed different. I wanted to get out of the place at once, and told my husband so. 'Don't go,' he said. 'Everybody will say you are a fool. They are saying you are a fool now, because you went to the Moody meetings and got converted.' 'I have been a fool all my life,' I replied, 'and I am going at once,' and I left."—Ram's Horn.

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Every converted man is a new epistle fresh from the hands of God.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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E. J. Stanley,
Business Manager.

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Quarterly Meetings, Pendleton District East Columbia Conference.

Third Round.

Weston	"	8,	"
Pendleton	"	15,	"
Foster	"	22,	"
Summerville	"	29,	"
La Grande	May	6,	"
Dayton	"	12,	"
Dayton & Pomeroy	"	20,	"
Heppner	"	27,	"
Nampa	June	10,	"
Star	"	17,	"
Baker City & Wingville	"	24,	"
Eagle Valley	July	1,	"

District Conference to convene at Heppner, Oregon; June 1st, at 10 a. m. Rev. M. Larkin to preach on Wednesday evening, on "Missions."

M. V. Howard, P. E.

How the Battle is Going.

FROM LELAND, IDAHO.

Dear Bro. Stanley:

I send you one more subscriber and more to follow. Your paper, or, our paper, is growing more popular with the people. Some of them would like to see the Editor.

Thus far we have had a successful year. It never has been my privilege to serve a better people. They are both kind and generous, ready for every good word and work. We have organized an Epworth League and a Parsonage Aid Society.

W. S. Hornbuckle.

——o——

FROM BRO. BERRYMAN.

Caledonia, Mo. March 17th '93.

Dear Brother:—

You must excuse my writing with a pencil, because my hand is too unsteady to use a pen, and my sight also has become quite dim.

I have been reading the "Montana Methodist" more than two years, and it has always been a welcome visitor. It is unqualifiedly a good paper, and doubtless is accomplishing much good. May it and its editor live long and prosper.

Two months ago I completed the eighty-third year of my life and the sixty-fifth of my ministry as a Methodist preacher, and my heart goes out to God in love and praise because he has thus dealt with me, for I would rather belong to such a brotherhood than wear the most brilliant crown that ever ornamented the head of any king or potentate.

Your Brother
Jerome C. Berryman.

——o——

FROM STEVENSVILLE.

Stevensville, Mont., Mar. 24th, '93.

Editor Methodist:—

The protracted meetings for Stevensville and Corvallis charge are over for the present. There were nearly fifty conversions, and about forty additions. Brothers Shaeffer, Alton, Stanley, Squires and my father rendered efficient help. To God be the glory.

W. O. Waggener.

——o——

FROM CRESTON, WASH.

Mrs. Maggie Gobbart writes from Creston, Wash., renewing her subscription to the "Methodist," and says:

"We got Brother St Clair to send for the paper. He was our pastor at the time, whom we shall never forget. He was the means of bringing us to Christ, and made our house a house of prayer and, praise the Lord, many others were brought to Christ by him. He organized our Sunday school, and will long be remembered. God bless him and his companion in their new sunny home. We get the Montana Methodist regularly, and we enjoy reading it every week. We will remit again in October."

——o——

BUTTE NOTES.

Mr. Editor:—

We have been having lively times in the great "mining camp." The "boycott" is on. This time the Labor Unions say, "the Chinamen must go." But the great trouble seems to be that workingmen still persist in patronizing "John," and, though threatened with publication, will not give him up. Many hard things are said about the Celestials. How many are true the present writer cannot say. It is true that the Chinamen are keepers of "Opium-joints" and Gambling-houses, which are degrading and damnable in their influence: but there are others in this city whose influence for bad is more far-reaching. Major Camp, in one of his evening sermons, advises the "boycotters," while they are in the business, to include, with the Chinamen, al the Saloons and Gambling-houses.

Butte has a flourishing trade in whiskey. The grave-diggers, too, do a pretty good business. Are the two in anyway connected?

But church news is what you asked me to write. And that is just why I have not written sooner. It is pretty hard, to say something when you have nothing to say. Church news is hard to pick up in "these diggins."

A great many people who were considered "pious" in the east, have come out here carrying their church letters with them, but leaving God on the other side of the Rockies. They keep their letters in their trunks. The next thing you hear about them is that they have become back-sliders after the most approved fashion.

Say! the Devil is in this town just as he was in that poor Demoniac of Gadara, and his "name is legion." He creeps into the church and captures a preacher and persuades him to say there is no harm in playing cards and dancing. Then a whole drove of soft heads quote that preacher to ease their consciences while they indulge in these "harmless amusements," thereby throwing off all restraint and taking the first steps towards complete alienation from the church. Worldliness in the church is the one great obstacle in the way of a genuine, old--fashioned, heart-stirring, soul-saving revival in Butte. When will the time come when we can lay aside all foolishness of the character mentioned and rally to our God given work of saving the lost?

Our church is doing tolerably well. Congregations are very good. The Epworth League gives promise of being a help to the pastor in many ways. The prayer-meeting— the spiritual gauge of the church—is very well attended. But, Mr. Editor, we need a better church building in Butte. When we have that we can take the place we ought to occupy. There is no prejudice against us because of our "suffix" that the pastor ever hears about. The impression is out that Southern Methodism is come to stay. "So mote it be."

Brother Glasgow, who was recently granted a local preacher's license, came this way and tarried two or three days with the "bachelors." He is very pleasant and we enjoyed his company very much.

McLaughlin has become a preacher too. Two new men our stirring Presiding Elder will probably bring up to conference for admission on trial. He says he must find preachers out here or "grow them." John Edwin is now being carefully trained for that mission. We need just that sort of P. E's.

Good news comes from all the brethren. But this is too long. Must quit right short. Promise not to do it again.

Yours etc.
Tom W. Alton.

——o——

HOME AT THE WORLD'S FAIR.

There's no reason why one should be deterred from visiting the World's Fair by reason of possible inconvenience and uncertainty attending the securing of satisfactory hotel accommodations.

The Northern Pacific Railroad will in due time publish low excursion rates to Chicago and return for this occasion, while its double daily passenger train service, including through sleeping cars of both classes (Standard and Tourist) to Chicago, will as usual be at the head of the list in every particular.

To help you in fixing in advance upon your place of residence while attending the World's Fair, we have placed in the hands of our agent at your station a book compiled by perfectly trustworthy parties, called "Homes for Visitors to the World's Fair." This little book, which you can purchase for fifty cents, contains a list of about 9,000 private families who will accommodate visitors during the time of the Fair, viz: May 1st to Oct. 30th; gives their names and addresses, and number of rooms each will have to spare. The book also gives a list of the hotels and their locations; has twelve full-page large-scale maps, each representing a section of the city, so that with this information before him the intending visitor himself can, at leisure,

select the quarter of the city in which he would prefer to stop, corresponding in advance with one or more families in that locality with regard to rates and the accommodations desired.

Chas. S. Fee, N. P. R. R.

——o——

CHRISTIAN UNITY.

We do not believe that the time will ever come when all denominational distinctions will be abolished, and the vast army of Christ's followers will be gathered into one compact host, moving with the precise and measured tread of disciplined soldiers. Nor do we pray for any issue of that kind. One of the most precious things in this world is liberty, and where there is liberty there will always be more or less of diversity. The great denominations stand each for some special mode of activity. Let them stand. Even the smaller bodies have their uses. At any rate, it is for them to determine whether they are ready to be swallowed up in more potent and comprehensive organizations. Any plan to force them into alliances which they cannot conscientiously endorse, is utterly unchristian; and this is just as true when the plan employs the peaceful means of undue moral pressure as when it uses the bloody instruments of war.

In the meantime, let all the denominations cease to vex and disturb one another. There is work enough for them all to do. Why should they wish to fight anybody except Satan and his emissaries? Let them be friends and not foes, allies and not antagonists. Following this policy, they will speedily discover that the points in respect to which they differ are as dust in the balance when compared with the points in respect to which they agree. Gradually those of them that are closest together will melt into visible, organic unity. As naturally as the ripe fruit drops from the trees, the useless divisions will be obliterated, and the number of sects will be reduced until only those are left that represent something really vital and essenial.

These things cannot be done by any sort of subjugation. If accomplished at all, they must be the result of the normal processes of which we have just spoken. The measuers that are often suggested to precipitate the desired ends serve only to postpone their consummation. The great thing is that we learn to respect and love one another— and to live and let live. There is a considerable remnant of the spirit of Popery yet left in the heart of the Protestant Churches—the spirit that clamors for a uniformity patterned after its own notions. It cannot be exercised by any human incantations, but must be expelled by the Spirit of God. "This kind goeth not out by fasting and prayer."

—Nashville C. Advocate.

——o——

Valley of Despair.

It may be that these lines will come to the eyes of one who is in sorrow, or who is discouraged, or who is bending beneath a cross; one who is working out her youth and vigor for bread; who, perhaps, has others depending upon her; one who is reaping, it may be, as she thoughtlessly sowed; one who is weeping a fault or bitterly repenting a sin. And if there be any such, I send to her a message. Keep away from the path that leads down to the valley of despair! Do not let your feet pass into it once; do not let your eyes turn toward it; do not hear its voices that call to you; do not see its hands that beckon. For when you once start down that path, it is so hard, so difficult, to come back again. It is so steep, and before you are aware, you are slipping farther and farther down. And if you go on, one day you will come to the valley itself, and when you stand on its threshold and look in, you will see only lost prayers and wasted tears and the wrecks of fair ideals; worn-out hopes and toil unrewarded and duties neglected; and you will hear weary sobs and sighs that are only ghosts. And, alas! you will find that it is too late for turning back, and you will pass in forever and ever. So, discouraged heart, keep out of that path. Take up your burden and bear it—perhaps your own hands laid it upon you. Others are all about you who are heavily laden, and by and by, if you bear it bravely, and uncomplainingly, you will find it growing lighter. Whatever comes, be brave and cheerful, and whether you deserve the punishment or do not deserve it, some day it will be taken away.

Tired heart, tired heart,
Locked in cruel bars;
Take this message ere we part—
Keep your eyes on the stars!

Look to the future, strong and bright,
And keep out of the past;
For the longest day and the blackest night,
Will wear away at last.

——o——

The Indian's Scale of Giving.

One day an Indian asked Bishop Whipple to give him two one dollar bills for a two dollar note. The bishop asked, "Why?" He said, "One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said, "Yes." The bishop was about to tell him it was too much, when an Indian clergyman who was standing by whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

——o——

Invite good thoughts and welcome them when they come. They are visitors that will leave a blessing behind them when they have departed.

A Definition Applied.

In a recent number of the "Christian Union" Dr. Lyman Abbott writes of the late Dr. Stephen H. Tyng, Sr. This incident carries a lesson that certain public speakers and Sunday school superintendents should learn:

Dr. Tyng's intensity of spiritual life was accompanied by a natural impetuosity of temperament. One element of his power was the impression he produced upon his audience of strong passion kept under control. Occasionally the passion got the better of the will, but so thorough was his consecration, so genuine and unaffected his humility, that he turned these occasions of seeming defeat into victories. One authentic incident is narrated: He was speaking in his Sunday school one Sunday afternoon. He told the children that in all of us there is an animal nature.

"The liar," he said, "is a serpent who creeps in sinuous ways to strike with his fangs and poison with his virus. The frivolous boy is a monkey, giving himself up to antics and grimaces. The vain child is a peacock, spreading himself to be admired by others. The angry child is a tiger, passionate and untamed."

Then he gave out a hymn. The children did not make ready promptly, and began to sing in confusion and disorder. Instantly his face flushed. He rapped sharply on the desk and gave vent to some exclamation of impatience. A little girl in the rear of the room, one who had been swept into forgetfulness of self by the vehemence of the preacher's eloquence, pointed her finger at him and called out in a childish voice, but loud enough to be heard all over the room, "Tiger." Instantly a hush fell upon the room. Dr. Tyng laid down his book, walked down the aisle, took the little girl, shrinking and frightend, in his arms, quieted her fears with his benign smile, walked back to the platform, and caressing her, said to the children:

"Yes, she has told the truth. My enemy all my life has been the tiger in me. I have hard battles to keep him caged. Every now and then he breaks loose in spite of me; and it is because I have had such a hard battle that I want you children to tame the tiger that is in you while you are young."

No child that was present will ever orget the lesson of that incident, and no man of less consecrated spirit could possibly have made this childish rebuke such a means of ministry.

——o——

An Example of Perseverance.

It is truly astonishing how difficulties will vanish before a determined and resolute will. A shining example of this is the career of Geza Zichy, the Hungarian one-armed pianist.

Zichy was a born musician, and from earliest years quite a violinist. In his twelfth year his father engaged a piano instructor for him, who at the outset prophesied failure, inasmuch as Zichy's left arm was weak and, as the instructor claimed, incapable of development. He, however, gave the desired instruction, when, lo, one day Zichy was brought home from the chase with his right arm so mangled that amputation was necessary, and the strong joyful lad of yesterday became weak and melancholy. While in this condition he called for pen, ink, and paper, and using his left arm as best he could, scribbled a few lines, folded the paper, and handed it to his father with strict orders not to open the same for one year. From that moment on, a wonderful change came over him. He banished melancholy; learned to ride like an expert, and practiced gymnastics as only an athlete could, and marksmanship as only an Indian could. But the most wonderful feats he performed upon the piano. Such playing had never been heard. Liszt, the king of pianists, listened to his peformance, and at its close, standing on tip toes, kissed his forehead, at the same time remarking:

"You will have no imitators."

Leaps of six and eight octaves were but child's play to him. More than all his playing was soulful and expressive. He played before royalty everywhere, always astonishing, charming, and bewildering. In every large city in Europe he appeared, always performing for the benefit of the poor and oppressed.

He could carve a turkey with consummate skill; and his pared apples were preserved as relics, so perfectly was the operation performed.

At the end of one year the note referred to above was opened and contained this statement: "Within one year's time I will accomplish more with one hand than others accomplish with two." And he did!

——o——

Edith's Faith.

"Wide Awake," always on the lookout for some new sayings of precocious children, tells this story:

Little Edith, not quite two years old, was a precocious little talker, and was, in her grandmamma's eyes, "a very daring child." But once grandmamma's fears were entirely disarmed and put to rout by the little one's unconscious faith. Grandmamma happened to reach the foot of the stairs as Edith, unattended, was nearing the top.

"Edith, you will fall—you will certainly fall!" she called.

Stopping a moment and looking solemnly down at grandmamma, the child announced:

"No, I won't; I prays my Lord my soul to keep."

"Well, then you won't," says grandmamma. "But go on."

——o——

Love is the lever power with which to lift this world to God. Love to the soul is like sunshine to the plant, it produces life, health and vigorous growth.

A Morning Prayer.

MRS. E. A. HAWKINS.

Strength for the day I humbly ask,
Faith in the coming morrow,
But not one drop of weal or woe
From future days to borrow.
I'll trust the hand that measures out
My cup of joy or sorrow.

Strength for the fight I this day wage,
The victor's crown to wear it;
When wounded in the desperate fray,
Courage I ask to bear it.
And Thou, dear Lord, to walk beside,
My day's march home to share it,

And when the day is past and gone,
My grateful heart upswelling,
A hymn of praise shall joyful raise,
Thy love and goodness telling.
I'll waft it up beyond the stars
Where all my hopes are dwelling.

And when the last hard fight is done,
And death comes to relieve me,
Let not the hope which cheers me now
With mocking gleam deceive me:
But to Thyself, dear Lord, I pray
For Jesus' sake, receive me!

——o——

THE WORD OF GOD.

Whatever may be our pursuits in life, our stability and success greatly depend upon an immutable purpose to please God. This purpose must grow out of knowledge and faith. This can only be gained by the study of the Word of God. This study involves almost all knowledge, but the unlettered man may learn much out of his Saxon Bible, God's own Book, in his mother tongue.

The young man who feels called of God to preach the gospel should place the mark of his attainments high, and,whatever betide, should be "a workman that needeth not to be ashamed."

The preacher for these times, or any other times, should be just as good a scholar as possible, by the utmost diligence, in using all the means placed within his reach. A clerical ignoramus and drone is a lamentable humbug,and an uncalled, unqualified messenger. Many think that they may be intelligent and yet uot study the Bible.Such intelligence will not be as creditable to your head or heart as though it was accompanied by a familiarity with the Word of God. Read,study,commit to memory and ponder daily these wonderful thoughts, until they are interwoven with all your thinking, until, like golden chains, they bind your affection and your soul to God. These thoughts are the thoughts of the angels—great, precious, thrilling God-thoughts. Your literary tastes, as well as your religious principles, depend very much on your acquaintance with the Bible. The greatest of poets, orators, statesmen and philosophers have acknowledged their indebtedness to the sacred Scriptures, and its revilers have not scrupled to plagiarise from its sacred pages.

Atheism has two corner stones; to wit, ignorance and wickedness. If any are so unfortunate as to build character on these foundation stones they will be very likely to find themselves disappointed and unhappy. Their wisdom will never be apparent to any except themselves. They will have great difficulty in maintaining opinions which all nations, civilized and savage, have pronounced absurd.

We are not among the worshipers of Daniel Webster. We do not hesitate to condemn some acts in his life, some traits of his character; yet we would not so far stultify ourselves as to deny his greatness nor his general honesty of purpose. The epitaph on his tomb is the production of his own mind. It is the solemn conclusion of a great, human intellect,after examining all systems and testing fully all sources of enjoyment. Here it is; ponder it well.—

DANIEL WEBSTER.
Born January 18, 1782.
Died October 24, 1852.
"Lord, I believe; help thou mine unbelief."

Philosophical argument,especially that drawn from the vastness of the Universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the religion of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it.—DANIEL WEBSTER.

Place the Bible first, always. It needs to be read and studied by every Christian, every man. It should be perused daily during our whole life, and then it will become dearer every day. Its glorious songs are full of humanity, hope, piety. They breathe into our souls the peace of heaven. they have been sung by the church three thousand years, and to-day their influence is greater than ever before. It shall never be less, but shall widen and deepen until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

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Cleansed as She Went.

Mr. B. Fay Mills tells an interesting story of a young lady's conversion. One of the commonest obstacles to successful seeking is the lack of a brave and earnest purpose:

"A young lady was deeply concerned about her spiritual interests, and, after a severe struggle, started to visit her pastor, to ask him to show her the way of life. As she entered a horse-car in carrying out her purpose, she saw seated there several of her friends, who asked her where she was going. The tempter immediately said: 'Don't tell them where you are going, but answer them in some evasive way.' At the same time the Spirit whispered to her: 'Be brave and conscientious about this. Tell them of your purpose and ask them to go with you.' She obeyed the latter voice. Her friends declined to accompany her, and she went on alone. When she came to the minister's house, he came to the door to meet her. She paused from embarrassment for an instant, and then said: "Doctor, I started to come to see you to ask you to lead me to Christ; but now that I am here, I have come to tell you I have found Christ.' As she went she was cleansed."

Saving Faith.

It is clear that the gift may be free, and yet God may have chosen a special method of bestowing it. There may be something in that method repulsive, or humiliating, or perplexing to the mind, and yet God has a right to demand that we take his gift, not only as his gift, but as coming through these particular circumstances and instrumentalities. If it has pleased God to grant us salvation by the death of Christ as an atonement, we cannot leave out of sight this great fact, and say we will take the mercy direct from God, without reference to the views or expedients which have weight upon his mind. We must take it as it really is—as God's mercy shown to us in view of that sacrificial death. We must trust in God's mercy, through Christ.

It is not demanded that a penitent be able to solve all the deep problems which hang around the atonement. He may trust God's word that the sufferings of Jesus are held as the substitute or equivalent for the penalties he merited, and yet he may not fathom the mystery, how God finds in them a reason and a means, without which he could not pardon. The unlettered orphan-boy, ignorant and slow of comprehension, may take the check handed him by the benefactor, and hearing that, in view of and for the sake of that check, his plea will be heard by a banker, may never think or never know just how this banker is persuaded to give the money, or how he is compensated; but that poor boy may ask and receive the amount, not in view of his own claim, and not in view of any personal good will alone of the banker toward his benefactor, but in view of that same check. So may a poor penitent soul feel that it is enough if God knows, as perhaps he alone knows fully, the compensations and the bearings of that atonement. It is enough that we never come to ask God's blessings but through that medium, trusting, see we more or less clearly, in the Lamb of God, that taketh away the sins of the world. We dare present no prayer to God which Christ has not indorsed—and indorsed in his own blood and suffering.

Now, this reliance, this resting on God's promise for Jesus' sake, is what is called the act of faith; an act, we say, because it involves a special effort of the will. We all know how when years have trained us into habitual impression of another's unkind feelings toward us, even when some circumstances which misled us are explained away, yet the habitual feeling so occupies the mind, that only a sense of justice leads us to say, "I know how false my prejudice has been; I know all is explained; I ought to confide in him, and I will." So the long unbelief of a heart unfits a soul to believe that God can, and will, and does forgive it; and with all the grace bestowed it requires an effort of the soul to rely and say I will trust his mercy through Christ. Thus the act of faith is simply "putting our trust" in the atonement.

But not only when sin may have destroyed the Christian's communion with the Father, and thrown him back to his first position, but sometimes under temptations, under peculiar circumstances, and in regard to particular points, that open vision and easy trust are withdrawn, and the soul has its reliance upon divine truth tested, and retains its title to the promises only by a sustained act of faith, a dauntless resolution to believe and rest calmly, come what may.

Thus, we are saved by faith. Not so much by faith of apprehension, which opens to us more and more the spiritual world; but by that simple resting upon Christ to do for us, and in us, what we cannot do ourselves. Consciously as a child, held and guided in the firm grasp of a father's hand, the soul feels itself upheld by a supernatural strength. Consciously, as when an electric current thrills new energy through the frame, the soul feels the presence of an energy not its own. It comprehends the experience of the great apostle: "I live; yet not I, but Christ liveth in me: and the life which I live, I live by faith of the Son of God."—The Rev. T. F. R. Mercein.

——o——

Counsel to Young Converts.

Don't think that you have lost all your religion because you find out that you have made a mistake in something, or conclude that God is dead because the sky turns black sometimes. God is in the storm as much as He is in the sunshine. Make up your mind that you are going to believe in God, no matter what happens. No sensible man will tear up his railroad ticket because the train runs through a tunnel.

Determine to be a happy Christian whether you have a cent in your pocket or not. With God's grace it won't take much to make you rich.

Don't be a wobbling Christian. Keep your eye on Christ, and you won't have a bit of trouble in keeping even in your experience. Adopt a plan that will mean loyalty to God always, and stand upon it.

Get into a habit of feeling that God is interested in everything that concerns you. Keep in the closest communion with Him by asking and trusting Him constantly to manage you.

Never make a plan and leave God out. Make him first in all your undertakings. If you make a mistake, instead of sitting down to cry and fret about it, tell God all about it, and ask him to overrule it for good.

Maintain habits of secret prayer, and pray and praise while you work, or rest, or think. Ask God to help you love people you don't like.—Ram's Horn.

——o——

Whatever touches the nerves of motive, whatever shifts a man's moral position, is mightier than stream, or caloric, or lightning.

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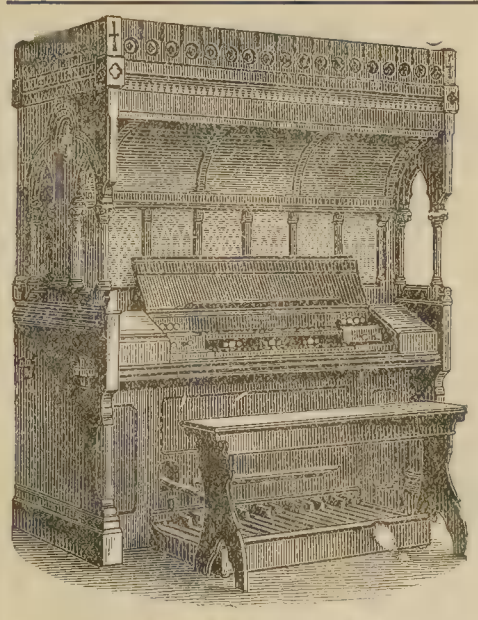

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Montana Methodist.

VOL. 5. APRIL 14, 1893. No. 123.

EDITORIAL

THE QUARTERLY CONFERENCE.

From time immemorial the quarterly meeting has been a vital factor in the machinery of Methodism, and if not needlessly nelgected or ignored it may continue so to be. It is a time for concentration of the forces in operation on a pastorate charge, including the presiding elder, preacher in charge, stewards, trustees, local preachers, exhorters, Sunday School Superintendents, class leaders, and church conference secretaries, and on to the humblest member of the church. They come together to make reports of their labors, devise plans for future work, preaching, exhort, pray and work for the salvation of souls and the up-building of the church. If the opportunity is properly improved by the pastor (and the presiding elder too), and the membership, and all come together in the unity of the Spirit and in the fullness of the blessing of the gospel it may and will be an occasion for the manifestation of great spiritual power. The presence (on a circuit) in the community, of leading members of the church from another village or settlement awakens interest and makes a favorable impression. It evinces a faith and zeal that become contagious. When we were a boy the quarterly meeting was usally announced a month or more before hand and re-announced and talked of at church and social gatherings—corn-shuckings, quiltings, log-rollings and such like—and prayed for at the prayer-meetings and family altars until every man, woman, and child in the neighborhood become imbued with the idea that something unusual was going to take place. As a rule they were not disappointed. Preachers and members fasted on Friday, and the meeting began on Friday night. The presiding elder preached on Saturday and the quarterly conference was held on Saturday afternoon. Penitents were called on Saturday night. The Sunday morning love-feast was a refreshing time, and opened the way for "the elder's sermon" and the holy sacrament that followed. By Sunday night there were frequently a number of conversions and accessions to the church, and a great victory was scored for the cause of Christ.

But now-a-days it sometimes occurs that half the members, to say nothing of the outsiders, scarcely hear of the quarterly meeting, or if they do, think little about it and make no effort to attend. We have known cases where there was no public announcement of the quarterly meeting in the congregation, no Saturday preaching—possibly the presiding elder did not arrive till Saturday night, while the preacher in charge came on the Sunday morning train. There was no official member present from outside the village and possibly those living near were not at the conference. There was no love-feast and no Lord's Supper administered, and about the only variation from the regular services was the presiding elder's sermon, which was closely criticised, and the "usual quarterly collection for the support of the ministry." On Monday the chief official (the P. E.) took his departure, and it was all over for another three months.

This ought not so to be. Though the presiding elder should happen to be inferior to the beloved pastor in oratorical gifts, this does not excuse the pastor or lay members for letting things run at such loose ends. And if the pastor and the circuit officials have become careless, the presiding elder is not justified in letting things go on at this poor, dying rate. We are all missing great personal blessings, losing wonderful opportunities for doing good, and the church of God is suffering great loss by this course of procedure.

If our standard bearers do not, in every case, meet our ideal as preachers they surely have some good qualities to recommend them, and they deserve our support. Let us begin diligently to inquire for the "old paths" and walk therein. If we continue to pander to the demands of a worldly and ease-loving spirit, Methodism will be shorn of her strength, and her crown will be given to another. We admire the zeal and punctuality of our Baptist brethren in their attendance upon the monthly Saturday church meeting, and the strictness and self-denial of the Salvation Army soldiers in prosecuting their work. Shall Methodists, with the history of the past and the incentives of the present before them, be less active and zealous in supporting the institutions that have been so wonderfully blessed of God? It is high time for us to awake out of our sleep. Let every Methodist, from the bishop and presiding elder to the humblest member of the church, resolve to do all in his power, from this time forward, to restore the quarterly meeting to its original prestige and make it on every pastoral charge a set time for the outpouring of the Holy Spirit and the favoring of our Zion.

—o—

EDITORIAL NOTES.

We sincerely regret to learn, through Brother Owen, of the protracted illness of our dear brother, Rev. J. W. Faubion of the Western Conference. He is a workman that needeth not to be ashamed, and his absence from the field will be felt. We join in earnest prayer for his speedy and complete restoration to health.

Brother Squires adapted himself with ease to the duties of his office as president of the District Conference and presided with dignity, impartiality and general acceptability.

The time of the District Conference was mostly occupied with discussions of the topics that were on the printed program. As a rule, they were very practical, and the discussions were spiritual and profitable, and the audiences in attendance at the daily sessions evinced more than an ordinary interest in them. It is well to vary the exercise on such occasions, but care should be taken to stress the preaching of the word and prayer for the out-pouring of the Holy Spirit in awakening, converting and sanctifying power. A good revival of religion, that will fuse the hearts of preachers and lay members and effect the conversion of even one poor soul. is of more permanent value than many discussions.

We regretted that our venerable brother, Rev. J. R. Waggener could not preach one of his soul-stirring sermons before a good audience during the District Conference. It would have been a treat to many.

We rejoiced to see the attendance of a number of young persons from a distance at the Conference—Miss Bessie Shaeffer, of Helena, Miss Donna Bell, of Boulder, and Brothers Gus. Williams and Robert Bell, of Stevensville. It evinces an interest in the church, that is commendable and will be helpful in many ways. Would that the number of such visitors could be quadrupled next year.

We were providentially hindered from hearing Brother Shaeffer's opening sermon on Monday night, but heard many kind words spoken of the intellectual and spiritual feast that it afforded them.

It was a pleasure to us to visit again the cozy, quiet and classic little city of Deer Lodge. We met many old friends, and we trust made some new ones. The people vied with each other in efforts to make the conference a success, and succeeded. The audiences were large, intelligent and attentive. Our church is a neccessity here, and is growing in favor with the people. Brother and Sister Britt are cozily domiciled in the little parsonage hard by the synagogue, and they have a warm place in the affections of the people. We heard many kind words spoken of Brother and Sister Tabor, the fruits of whose labor are visible. "Grandma" Lightfoot and Sister Lear were passing through sore afflictions, but we rejoice that they are both convalescent. There is much more in our heart that we would be delighted to say of our visit to Deer Lodge, but our columns are full, and we must desist.

We spent Easter Sunday at Willow Creek, where we tried to preach twice for Brother Goulder. We enjoyed the services very much. Brother Stateler was able to come out in the morning, but not

at night; while feeble in body, he is strong in faith and in his desire and purpose to do something more to glorify is risen Lord. It is delightful to see the esteem in which this venerable father in Israel is held by his nearest neighbors and those who have been with him most and who know him best.

This issue of the paper is made up while the editor is "on the wing," and his correspondence from the home-office has failed to show up, all except one or two letters.

If preachers, when invited to preach upon special occasions, could always have the grace to preach the plainest, simplest sermons they can in the simplest and most earnest manner, instead of trying to show their learning or air their peculiar notions, how much more good would be accomplished. As a rule, common people desire and enjoy the "sincere milk of the word," more than any new doctrine or fine-spun and far-fetched theories.

Mr. Frederick Parker, of Three Forks, Montana, and Miss Hannah Bradley, of Willow Creek, Montana, were united in marriage by Rev. W. T. Goulder, at Willow Creek, Montana, March 30th, 1893. These enterprising young persons begin their married life by subscribing for the "Montana Methodist." This is a start in the right direction. We extend congratulations and commend their example to all others who are just launching their barques upon the sea of life together. The "Methodist" will help them to tide over many rough places and anchor safely on the evergreen shore. Send on your name and address.

—o—

A Well Spent Life.

A minister of the gospel was asked to visit a poor, dying woman. The messenger, being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well-spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition said: "Well, I understand you are in a peaceful state of mind, depending upon a well-spent life." The dying woman looked hard at him, and said- "Yes, I am in the enjoyment of peace. You are quite right; sweet peace, and that from a well-spent life. But it is the well-spent life of Jesus; not my doings, but his; not my merits, but his blood."—Reformed Church Record

—o—

If we love God supremely we will love our neighbor as ourselves.

The gold handle on an umbrella is not admired when it is raining hard.

LIGHT AND JOY.

BY C. H. SPURGEON.

I want to show how the work of God does create a joy-making people. As soon as ever we are converted, what is one of the first things that come of it? Why, joy. The morning I found Christ it snowed very hard. The snowflakes fluttered around me, like white doves, as I went home; and I felt just as light as those, for my soul was washed whiter than snow. It was not a gloomy winter's day to me; but all nature wore her bridal dress in sympathy with my delight. Was it not so with you on the day of your new birth? Were you not as happy as ever you could be when you first found the Savior? So far, you see the Lord creates joy; and it is better still farther on. When the creation of God goes on, and a man is helped to conquer sin, when the work of grace in his soul grows and increases, he cries: "Thanks be to God, which giveth us the victory;" and he gets increased joy in his soul over every conquered sin. When you and I see sin subdued, do we not feel happy? Whenever the news comes to me that a man has been reclaimed from drunkenness, or a woman is saved from the streets, or when I hear of a hard-hearted sinner repenting, I rejoice in the Lord. Conversion days are our high holidays; revivals are our jubilees. Thus the Lord gives us opportunities for joy and rejoicing as His new creation work proceeds stage by stage. Better days are in store, it may be; and I trust that in years to come we shall more and more behold God working, and shall rejoice therein. But by and by there will be a still greater joy. We shall enter into heaven, and there will be joy among the angels and joy in our heart over God's new-creation work, which will proceed at a glorious rate. Then the nations will be converted to God. I know not when nor exactly how, but the day shall come when Christ shall reign from pole to pole. And what a joy that shall be! We shall indeed be glad in that which God creates, as the islands of the sea shall ring out His praise! Then Christ the Lord will come, and what joy and rejoicing there will be in that day when he has fully fashioned the new earth and the new heavens! His ancient people, the seed of Abraham, shall be gathered in with exultation. We will clap our hands when the long wandering nation shall turn unto the true God, and own the rejected Messiah, of the house of David; the Gentiles will not be jealous. They will rejoice as the Jew comes in; and then will the Jews rejoice over the Gentiles; as they see them worshiping Abraham's God. Everything that is to come in the eternal future flashes light into the eyes of believers, and calls upon them to rejoice in anticipation. Nothing prophesied should be dreaded by us. There is nothing foretold by seer or beheld in vision that can alarm the Christian. He can stand serenely on the brink of the great eternity and say: "Come on! Let every event foretold become a fact! Pour out your vials, ye angels! Fall, thou star called Wormwood! Come, Gog and Magog, to the last great battle of Armageddon!" Nothing is to be dreaded, nothing is to be feared, by those who are one with Jesus. To us remains nothing but joy and rejoicing, for God hath made His people a rejoicing; yea, His people a joy.

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Seeketh Not Her Own.

Said a bright girl, who was no less and no more thoughtful than the average Christian, after hearing a missionary speak of her work: "To hear that woman talk makes me feel as if I had done nothing but match ribbons all my life!" What a blessed heavenly vision came to her in that contrast of a life spent for self with a life devoted to the uplifting of humanity! She saw a little way into the deep and glorious mystery of the Saviour's words: "He that keepeth his life shall lose it; and he that looseth his life for My sake and the Gospel's shall keep it unto life eternal."

O for a heavenly vision of this sort to break upon every Christian conscience, like the great light which shone from heaven upon Saul of Tarsus! "Matching Ribbons?" Yes; pursuits for which this is a synonym are occupying the time and energy of hundreds who are called by the name of Christ. They spend their money for that which is not bread, and their labor for that "which satisfieth not." Jesus sat beside the well at Samaria, tired and hungry. Yet when his desciples returned from the village with food, he said He had already been feed. "I have meat to eat that ye know not of." the sweet, unparalleled satisfaction of ministering to a needy, immortal soul. It is true that there never was so much philanthropic and religious work done as now, and yet it is done by the few. Hundreds of Christians are losing their share in the present joy of service as well as in the future reward. Hiw poor they are! Amusement and self-gratification consume the golden hours and waste the capabilities of the soul. O if they could but know the richness of a life swayed by that love which "seeketh not her own!" Some of the happy workers who receive uncalled-for pity from these idlers would be glad to share with them their joy of service. There is no joy sweeter than that of knowing that we have been of use to another, especially of spiritual things. But to have it we must be like Jesus, "who for the joy that was set before Him endured the cross." He pleased not himself. His was a love that delighted in the sacrifice of self. O, that we might covet earnestly this best gift, "the love of God shed abroad in our hearts by the Holy Ghost given unto us;" the love whose fruit is an unselfish life which seeketh not its own.

John B. Finch.

To all those who have been interested in the work of the temperance reform, the name of John B. Finch is familiar. He was an earnest Christian, and an enthusiastic temperance worker. He was born in Lincklaen, New York, March 17, 1852. In consequence of his poor health, he did not attend school until he was ten years old. For four years he attended the district schools near his home. He was not permitted to be very regular in his attendance, but was often forced to stay at home because of a lack of proper clothing. And yet he never fell behind in his classes. He attended the academy in the neighboring village of Cincinnatus.

To assist him to the necessary funds to enable him to complete his education, he taught a private school in the little village of East Pharsalia, some six or seven miles distant. One of his pupils was Retta L. Coy, whom he married on January 8th, 1871. Completing his studies at the school, and after a period of teaching, Mr. Finch began the study of law. At the age of twenty-four he was admitted to the bar. He early became interested in temperance work, and during 1877 lectured in Nebraska, (to which he had moved), in interest or the Red Ribbon movement, securing no less than 100,000 signers to the pledge. In the fall of 1879 he gave sixty-two successive lectures in the city of Omaha, the result of which was that 14,000 persons signed the pledge.

He lectured in all the leading cities, carrying conviction to many hearts. He was naturally an orator, and an audience was spell-bound at his flow of eloquence.

His last public address was delivered in Odd Fellow's Hall, in Lynn, Mass. The hall was packed and Mr. Finch never was more eloquent. By some inadvertence, the chairman of the meeting neglected to call upon the minister who had been invited to the platform for the purpose of opening the meeting with prayer. After being introduced to the audience, Mr. Finch rose and said, gently and reverently: "The principles of our party and its methods are such that we can go to God for his blessing. I therefore call upon Rev. Alexander Dight to offer prayer." During the prayer Mr. Finch stood with bowed head; when it was finished he commenced the address.

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Take Short Looks.

A good rule is to take short views. "Sufficient unto the day is the evil thereof;" no man is strong to bear to-day's load with to-morrow's load piled on top of it. The only look far ahead that you and I should take should be the look toward the judgment seat, and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.—The Rev. T. L. Cuyler.

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Do not wait for extraordinary opportunities for good actions, but make use of the common situations.

Sunday School.

April 23, 1893.

Job's Confession and Restoration.

Lesson Text.—Job 42: 1-10.

The Lesson Story.

By Cunningham Geikie, D.D., L L.D.

Strong in his integrity, yet unchanged in his loyal conviction that God must be just, in spite of all appearances to the contrary, Job, after maintaining his belief that he would be cleared by the Eternal if he could secure a trial before him, continues the illustration of his contention that wickedness is far from always meeting due punishment in this world (Job 24). He wonders why the ways of Providence are not justified to faithful souls by their being allowed to *see* their vindication. Why does God not fix days on which his judgments are publicly disclosed? For undoubtedly wickedness does, apparently, go unpunished in many cases. The poor, and even the widow, are plundered. They are so stripped, indeed, that they have to flee to the desert to live on roots and the like, as if they were beasts. Or they are kept as slaves, without even clothes being given them to cover them from the storm. Murderers and robbers flourish. Their name and heritage may suffer after their death, but during life they are "exalted."

All this cannot be denied, and hence Bildad, who next speaks, no longer assails Job with accusations, but contents himself with repeating that the distance between God and man involves impurity in all, so that Job is wrong in expecting or claiming acquittal. Job, in reply, while maintaining his integrity, freely assents to all that has been said of the majesty of God, but adds that, after all, we see but "the outskirts" of his ways. We catch a whisper of his plans, but the thunder of his power in its full sway is overwhelming, and beyond our faculties to understand (Job 26).

From the twenty-seventh to the thirty-first chapters the suffering patriarch continues to soliloquize on the whole question at issue, as if unconscious of the presence of his friends. He admits that he has stated his belief in the good fortune of the wicked too broadly. On reflection, he must admit that the wicked are punished in many cases. But this leaves the mystery of his own case unsolved; for he is not wicked, and yet he has been sorely stricken. His friends, in fact, had been trying to explain the inexplicable. Nor should this seem strange; for man has only limited faculties, and much, even in the world around, is beyond his comprehension Nothing, for example, is more astonishing, Job thinks, than the way in which the precious metals are brought from the depths of the hills by the miner (Job 28), and yet how little of the secrets of nature is made known even in such triumphs as this! Though we can thus pluck their secret from the bosom of the mountains, a glance at nature will show how utterly "past finding out" are "the ways of God."

He now (Job 29) breaks off wearisome argument to indulge in pensive retrospect. His thoughts go back to his prosperous past. The friendship of God, in those days of his "ripeness," watched over his tent, and his children were about him. He lived outside a well-ordered city, but not far from it. When he went out of his encampment-gate up to the town, and sat down in the open space before it, where the citizens gathered for business or gossip, he was treated with the most touching respect by all, from the youngest to the oldest, and from the poorest to the highest. He was, moreover, a judge sitting at the gate, and had earned the blessing of every class by his fearless punishment of the oppressor, however strong, and the vindication of the weak. Rich, and yet nobly upright and liberal, he dwelt "as a king" in his home.

But now (Job 30) the lowest affected to despise him! Even the sons of the tribes dispossessed by his stronger race, and driven to the wilderness to feed on salt-wort and broom-roots, and to live in caves and holes of the rocks,—wretched beings, who had been scourged out of the land,—made him their song and byword, and even insulted him by spitting in his face. They were glad to repay on the shaykh of their conquerors some of their cherished hatred. Nor was this all. His disease made life a burden.

Yet what had his life been? Did he not weep for any in trouble? Was he not grieved for the poor? He was chaste even in the indulgence of his eyes; he was never guilty of any impurity; the cause of any, even of his slaves, man or woman, was treated with absolute integrity; he had fed the hungry and clothed the naked; he had never made money his passion; he had never denied God by worshiping the sun or moon, as those around him did; he had never injured his enemy, or rejoiced at his calamity, though cursing a foe was so universal in the land, he had never done so; his house had always been open to the wayfarer; he had not even cherished sinful thoughts, in lack of power to vent his anger on the threatened vengeance of unfortunates who had suffered at his hand. Yet here was he, weighed down by troubles beyond any man.

The long speech of Elihu, which extends from the thirty-second to the thirty-eighth chapter, is regarded by some of the critics as an interpolation at a later period. Without giving an opinion on this, we may pass it over as only an interruption in the flow of the narrative.

Meanwhile, Job has lost the passionate intensity of his earlier frame of mind. He has come to the conviction that there is a life beyond this, and hence feels that, at least after death, all will be explained. Still, it is hard to suffer in the present world, when conscious that one has striven to serve and honor God. Like all the men of his day, he can think of suffering only as punishment, and would fain to know why it fell on him, of all people, so heavily. Would that God himself would explain the mystery! He has, at least, forgotten him. There can hardly be injustice or cruelty in the Eternal; yet how are things to be viewed so that he may be finally cleared from even the subdued thought of being the author of unfairness?

But now, by a grand conception, God is introduced as listening to his servant's cry, and deigning to address him from the midst of a wild tempest, the fit approach of Him whose "way is in the whirlwind and storm." The awful words sound nearly as follows: "Who is this that adds confusion to his high theme by foolish words? Thou hast asked to meet me; prepare to do so. Where wast thou when I founded the earth? Say, if thou knowest? Who measured out its parts? On what does it rest? Who laid its corner-stone, when the other races of the universe shouted for joy? Who shut up the sea in its appointed bounds, making clouds its veil, and mists the swaddling-banks of its infancy? Hast thou ever controlled the rising of the day,—that supreme wonder of nature? Hast thou found out the secret fountain of the ocean, or explored the abyss of its depths? Have the gates of the pale kingdoms of the dead been opened to thee? Hast thou explored the wide breadth of the earth? Where does light dwell, and where darkness? Hast thou entered the storehouse of the snow or of the hail? How are the light and the winds sent on their mission? Who sends out the rainstorm, and maketh a path for the lightning? Do you know the father of the rain, or of the dewdrop? or the mother of the ice and hoarfrost? Canst thou bind into their places the seven stars, or unbind Orion's belt? or make the constellations appear in their season? or guide the Bear and her sons?

"Turn now to the creatures of the earth. Canst thou find prey for the lion? or provide food for the young ravens? or tell all about the wild goat? Who made the wild ass so untameable in his wilderness? Can you make a docile slave of the wild ox? Why is the stork so kind to its young, and the ostrich so careless of hers? Dost thou give its strength to the horse? Has thou clothed him with his quivering mane?....Did your cleverness teach the hawk to fly south in winter, or the eagle to build on the lofty crags?" But now the Almighty is represented as stopping to ask if Job, who has reproved him, still wishes to contend with him.

But the patriarch is not yet silenced; he tells God he is too weak to answer. He will say no more. He is passive, however, rather than satisfied. Once more, therefore, Jehovah speaks. Job is asked to put himself on a level with him by exhibiting the same powers. Men catch and hold the mighty hippopotamus, because he has ordained that it should be so. But they can do nothing with the crocodile, because a different nature has been given him. "And, this being so, wilt thou stand up against me, his maker, to whom all that is under the whole heaven belongs."

Now, at last Job is meekly submissive. "I know," says he, "that thou canst do all things, and that nothing is too hard for thee. Thou saidst, 'Who is this that is darkening the divine counsels with foolish words?' I confess that I have spoken of things I did not understand. I had only heard of thee; when I rashly proposed to put thee to the question; but now that my eyes see thee, I retract my audacity, and repent in dust and ashes." He does not admit any want of integrity. Between himself and his fellow-man, he could still claim to be more righteous than they. But he now realized, in a measure, that, though free from blame towards men, he could not dare to take the same position towards God. For God was not only wiser, but holier, than any of his creatures; and it was nobler and better to trust him, in even the sorest difficulties, than to look to our own human reason for a solution.

The end of the narrative does not require lengthened notice. The loyalty that stood true to God amidst all doubts was acknowledged by him and the night of sorrow passed into the brightness of a morning without clouds; Job's prosperity in his old age justifying him in his steadfast assurance that we cannot judge of God's heart by his hand, and that the sufferings of men in this life are no measure of their goodness or the reverse. Christ's doctrine, illustrated by his reference to those killed by the tower at Siloam, was, in fact, anticipated by the lesson of the narrative of the sufferer.—*S. S. Times.*

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Feeding and Washing.

There is a little girl with us at home just now; and she very much reminds me of not a few of God's children. She is always glad and happy at meal-time, but not at all satisfied at washing-time. She does not like to be washed. This is just the case with many of the Lord's people. They are so glad to be fed—to listen to some comforting and building-up addresses; but they are not all satisfied when God's word is brought to bear on their ways in the way of washing them from everything not in accordance with that word. But the washing is as needful as the feeding. Indeed, if we will not allow God's word to wash us, we need not expect that He will feed us.

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—One must know all Scripture in order to know any Scripture; a single proof text is often a spear thrust into the side of Christ.

THE MONTANA METHODIST.

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Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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Quarterly Meetings, Pendleton District East Columbia Conference.

THIRD ROUND.

Pendleton	"	15,	"
Foster	"	22,	"
Summerville	"	29,	"
La Grande	May	6,	"
Dayton	"	12,	"
Dayton & Pomeroy	"	20,	"
Heppner	"	27,	"
Nampa	June	10,	"
Star	"	17,	"
Baker City & Wingville	"	24,	"
Eagle Valley	July	1,	"

District Conference to convene at Heppner, Oregon; June 1st, at 10 a. m. Rev. M. Larkin to preach on Wednesday evening, on "Missions."

M. V. HOWARD, P. E.

EAST COLUMBIA CONFERENCE.

Spokane District.

QUARTERLY MEETINGS—THIRD ROUND.

Rockford Ct.,	La Shau S. H.,	Ap. 8, 9
Palouse "	Palouse City,	Ap. 15, 16
Lewiston "	Lewiston,	Ap. 22, 23
Leland "	Cedar Creek,	Ap. 29, 30
Spokane St'n,	" "	May 13, 14
Oaksdale Ct.,	Aurora,	May 20, 21
Big Bend and Davenport Cts., Edwall,		May 27, 28
Potlatch Ct.,	Texas Ridge,	June 6, 7

REG. B. SWIFT, P. E.

SPOKANE, WASH.

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DISTRICT CONFERENCE PROCEEDINGS.

The eleventh session of the Helena District Conference of the Montana Annual Conference M. E. Church, South, convened in the Methodist church at Deer Lodge, Montana, at 9:30 o'clock A. M., Monday, March 28th, 1893, J. E. Squires, presiding elder, in the chair.

T. W. Alton was elected secretary and Miss Donna Bell assistant.

Members present:—R. H. Shaeffer, R. S. Clark, E. L. Lee, W. M. Britt, R. L. Glasgow, J. McLaughlin, W. O. Waggener, J. R. Waggener, H. C. Blakeman, T. W. Alton, A. C. Williams, Robert Bell.

Squires and Britt were appointed a committee on public worship; Clark, Shaeffer, Waggener, Kemper and Stanley, on Missions; Britt and Blakeman, on quarterly conference records. It was decided to have the morning session continue from 9:30 to 11 a. m., and preaching service from 11 to 12 o'clock. Afternoon session from 2 o'clock to 4:30.

Reports of charges were called for. The P. E. gave a brief report of the district. There had been about 115 accessions to the church since the annual conference, and there remains a debt of $225 on the district parsonage located at Deer Lodge. Helena Station was reported by R. H. Shaefler. The finances in very good condition. About half of the preacher's salary paid to date; $65 on hand for domestic missions: Bishop's Fund and Church Extension paid, and something on hand for foreign missions. All assessments will be paid. Congregations improving. There is great need of a new and better church building.

Brother Lee preached a good sermon at eleven o'clock.

The afternoon session was opened with singing and prayer, conducted by J. R. Waggener. Letters received from Brothers Stateler and Tabor announcing that they could not attend. W. O. Waggener reported Stevensville and Corvallis charge. There were eleven regular preaching places. Spiritual condition not what it ought to be; family worship greatly neglected; fifty-six conversions and forty-four accessions to date. Finances behind. The Conference collections will be paid in full. A new church enterprise on hand at Corvallis. Pastor preaches to about 200 people during the month. Two church houses; one Epworth League organized at Stevensville.

The subject, "Meeting our Appointments," was discussed by E. L. Lee and others.

W. O. Waggener preached a well prepared, instructive and highly entertaining discourse on Missions at 7:30 o'clock, p. m.

During the afternoon session T. W. Alton led in the discussion on "Our Pulpit Against the Gross Sins of the West," and was followed by other brethren. It was an interesting theme.

R. H. Shaeffer conducted three devotional exercises on the morning of the second day and afterward led in the discussion of "The True Policy of our Church in this Pield, in which most of the members took part.

R. S. Clark declined to preach at 11 o'clock, and by motion the regular program was set aside and he invited to preach at 7:30 p. m. E. J. Stanley, who had been detained by a delayed train, arrived just at this juncture and was pressed into service to fill the vacant pulpit—a clear case of what is sometimes called "snap judgment."

J. McLaughlin opened the conference at 2 p. m. "Church Finances" was ably discussed by W. M. Britt, who was followed by Shaeffer, Waggener, Glasgow, Stanley and others. Many excellent points were brought out. Squires talked on "Methods of Work," and McLaughlin said, this was the only subject yet discussed, that he knew anything about. The P. E. then reported the East Helena charge, the most encouraging feature of which is a new parsonage which is approaching completion.

The following were elected lay delegates to the ensuing annual conference, to be held in Butte City: A. G. Clarke, J. W. Kemper, H. B. Bell, A. H. Barret. Alternates, E. G. Brooke, H. C. Blakeman. Townsend was selected as the place for holding the next annual conference.

R. S. Clark preached at 7:30 p. m. to a crowded house. The sermon evinced close thought and careful preparation, but contained sentiments, particularly those relating to the near approach of the millennium, that were dissented from by most of the congregation.

The devotional exercises of the third days' morning session were conducted by R. H. Shaeffer. Several of the brethren led in prayer.

R. S. Clark read a paper on "The Legal Status of Children," which the author was requested by the conference to have published in the "Montana Methodist."

The committee on Missions made its report which was adopted and is published elsewhere.

Brother McLaughlin made an interesting talk on "Music in the Church and Sunday School," which provoked considerable discussion.

The committee on Quarterly conferences made its report which was adopted.

"How to get ready for a quarterly Conference" was discussed by Glasgow, Stanley, Squires, and others.

Fifteen minutes were devoted to reporting the pastoral charges. T. W. Alton reported a membership of 95 at Butte. Congregations from 40 to 100; house very small, but a new one in a better location. Hard to get teachers for the Sunday School. Finances behind; collections will be brought up. Epworth League very prosperous—the principal hope of the church—numbers, 30 members.

Townsend, E. L. Lee. Some encouraging features. Have been 10 accasions. Forty or fifty persons out on Sunday morning. About 35 in Sunday School. Work encouraging at other points on the charge. Another Sunday School recently organized, and one in prospect. The work is alive.

Belgrade, J. McLaughlin. About 30 people come out about Belgrade. A church building and a good parsonage there. A good point. Shields river is a promising point. They want the gospel, but get it only once a month, not then, when it storms. A fine opening. Good congregations. About 20 families in reach of the preaching place. They come from 4 to 5 miles to preaching. A good Sunday School in operation there. About 18 conversions on the charge this year.

Boulder and Alhambra, R. S. Clark. Membership 86. Sunday School not so large—7 additions since conference. Finances away behind. Sunday School not so prosperous just now, but hopeful of better things in the near future.

The Conference then adjourned.

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SUNDAY SCHOOL CONVENTION.

Immediately following the adjournment of the District Conference, the District Sunday School convention was called to order. There was quite a number of Sunday School workers present, and it was moved that all present be requested to take part in the proceedings.

Rev. J. E. Squires was chosen president and Miss Donna Bell, Secretary.

E. L. Lee presented the subject of "The Pastor in the Sunday School." He was followed by Brothers Britt, Clark, Shaeffer, Lee, and Miss Larver, Harry Reed, and Miss Williams. The use of tobacco by the pastor, and its influence upon Sunday School scholars, was raised and discussed in a lively but good natured manner.

"Teaching the Infant Class," was also discussed by various persons. Prof. M. O. Reed presented an admirable paper on "The Use of the Blackboard in the Sunday school."

A children's mass-meeting was announced for seven-thiryty p. m. to be addressed by Brothers Squires, Britt, Alton, Clark, McLaughlin and Stanley.

At the appointed hour the house was well filled with children and grown people. Brothers McLaughlin and Britt made short talks and were followed by the presiding elder, who held the attention of the audience for a half hour or more in a lively speech was that interesting to all.

The audience joined in sing. ing "God be with you till we meet again," and the convention adjourned with the benediction by E. J. Stanley.

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RESOLUTIONS.

In view of the open iniquity and gross sins prevalent in nearly all parts of Montana, and especially in our larger cities, and considering the eminent ability and success of Rev. Sam. P. Jones in combatting the flagrant forms of vice;

Be it resolved, That the secretary be instructed to write to Brother Jones in the name of this conference, urging him to come to hold meetings in this field at his earliest convenience.

W. M. Britt.
W. O. Waggener.

Be it resolved, that a rising vote of thanks be given by the District Conference and visiting members to the citizens of Deer Lodge for their hospitality in entertaining the conference in such a handsome manner.

R. H. Shaeffer.
R. S. Clark.

The District Conference passed a resolution, signed by R. S. Clark and E. L. Lee, expressing deep regret at the departure of Bishop Haygood from the West, when his presence and labors have so greatly strengthened our cause.

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REPORT ON MISSIONS.

ADOPTED BY THE DISTRICT CONFERENCE.

From the reports made by the presiding elder, the preachers in charge of our circuits and stations, and laymen from various portions of the Montana Conference, it is ascertained that our work as far as it is efficiently manned, is in a prosperous condition. A number of parsonages are in course of erection, new churches are being enterprised, revivals are blessing the labors of our preachers, Sunday Schools organized, souls converted to God, and our church is growing in favor with God and with the people.

We are grateful to the Parent Board of Missions for the recognition it has given our work, and the slight increase in the appropriations to this field during the three years past. The money has been judiciously expended, and we believe that the increased confidence inspired among the people and the fresh impetus given our work by this action has amply justified this increased expenditure of missionary funds in our midst.

The bishops and other connectional officers, together with leading men of our church who have visited us and acquainted themselves with our situation, say that we are needed here and are doing good work. But all agree that our work here, is not receiving the assistance from the home-church, that its importance demands. A number of our preachers are doing double duty and on salaries that are insufficient to keep them. Some have spent what little surplus means, they possessed, in their zeal to sustain the cause so dear to their hearts.

Then, besides the territory now occupied by us there are new fields that earnestly call for our occupancy. Doors are open to us, which we must enter, and enter at once, if we do our duty in carrying out the great commission given us by our Lord. Some of our charges are too large and must be divided. We need at least three active and efficient men in the Bitter Root Valley, where our work is very promising. One new man is needed in the Deer Lodge Valley, one in Gallatin Valley, one at Great Falls, and two presiding elders are needed, instead of one. This enlargement of work is imperative and calls for a material increase of missionary funds. It is of vital importance that this be granted at once. There are outlying fields where the people are entirely pestitute of the gospel and are calling for it at our hands. In not a few places one thousand dollars expended now is equivolent to four or five, or possibly ten, thousand spent a few years later.

Therefore be it resolved,

1st, That we respectfully, but most earnestly petition the Board of Missions at its ensuing session at Kansas City, Mo., to appropriate at least $7,200 to the work in the Montana Conference.

2nd, That we will do all in our power to bring our work up to a self-supporting basis, at the earliest date possible.

3rd, That we take pleasure in announcing that our Conference has paid in full its assessments for missions and Church Extension, raised more than the amount apportioned as our share of the missionary debt, and that we will continue to diffuse and endeavor to increase the missionary spirit among our people and diligently urge them to greater liberality in their contributions to our missions at home and abroad.

Signed—R. H. Shaeffer, R. S. Clark, W. O. Waggener, E. J. Stanley, Committee.

——o——

FROM ATLANTA, KANSAS.

Dear Brother:—Enclosed find one dollar to renew my subscription to the Methodist. I could not do without the paper. It is a source of much comfort to me, and a means of grace. I wish you much success. May the Lord bless the work in the West.

I am getting along very nicely. Think we are making some advancements, spiritually. Yesterday was my third quarterly meeting. Brother Broadhurst, in the absence of Bro. Faubion, P.E. conducted the services. Brother Faubion has been sick for eight weeks. We are much concerned about him and are praying that he will soon be restored to health again. The service yesterday was a spiritual feast to all. The Holy Spirit was present very graciously. Pray for us.

W. P. Owen.

——o——

SEASIDE PARSONAGE.

Responses have come from Arkansas, Texas, Missouri, Idaho, and California. Let there be a flood tide of orders at once for the picture of our pretty Seaside church and aid us in the completion of the parsonage. Send on your 50 cents, and the photo will be forthcoming.

Sam M. Chase,
San Buena Ventura,
California.

——o——

A Motor-Car Lesson.

One of the most serious difficulties that the motor car service has to contend with in severe winter weather is the interruption of the electric current by ice and snow upon the rails. A little snow upon the rails will make a car lifeless, and if it be evening, it will be made dark as well as motionless. Ice or snow underneath it is as serious an interruption as the loss of contact with the wire overhead.

In the religious life the heart must be in contact with humanity by duty as well as with heaven by prayer. A car looks more respectable on the track than it does in the ditch, but if the electric current does not pass through it, it is motionless, though on the rails. There are Christians who are fixed in religious forms and even in the pathway of obedience, but their hearts are not in real touch with the lines of duty, and they are accordingly simply respectably dead. No grace will come in by prayer that we are not ready to let out in obedience. The circuit must be complete before divine fire either illuminates or empowers us.

We saw a car started the other day by being jumped on. The motor man and conductor jumped on the platform till the wheels struck through the snow to the rails. The instant that the wheels really touched the track, the car went ahead though it was heavily loaded. There are many lifeless members in our churches that might possibly be set in motion if a fearless and vigorous preacher would "jump" on them. A gospel shock might shake their hearts through the snow of indifference to the track of loving service.

But we would advise the powerless professor to save his pastor the trouble A man is not a mere machine after all. The heart can melt its own snow if it will. That is better than having the preacher pound you through it, or even try to dig you out. Both heaven and daily life are brought in touch by a real personal consecration to God. The Church would move forward more triumphantly if there were less snow upon the track.—N. Christian Advocate.

——o——

A soul won to Christ is an eternal joy to the one who wins it. Let every Christian labor to lay up such treasures in heaven.

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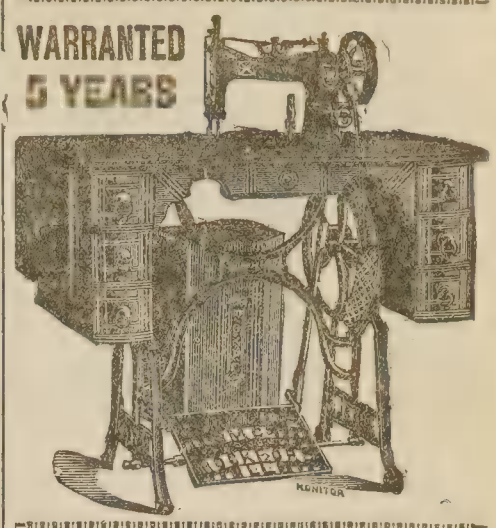

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BY THE REV. HENRY BURTON, M. A.

Shut in, but not alone;
Who closed the door, Himself is here,
Speaking in words of heavenly cheer,
And calling me His own.

I see the clouds sail by,
Like silent ships on silent seas;
But winds and clouds their Sovereign please,
Their path is marked on high.

God's will is in the rain,
The seasons of the rounding year;
It glistens in the falling tear;
God's will is in my pain.

So in that Will I rest;
His loving hand makes all my bed,
And on that hand I lay my head,
Remembered, loved, and blest.

The Sabbath comes and goes,
Bringing its hush of peace, its silent claim;
But not for me the temple psalm—
Yet this my Father knows.

He giveth songs at night,
And through the day sweet anthems roll
Within the chancel of the soul
To Him who makes all bright.

I dare not then repine,
But wait to do the Father's will,
Bidding my doubts and fears be still;
"My times" are His, not mine.

—o—

Precious Thoughts from Phillips Brooks.

The recent death of Bishop Brooks, which will be lamented all over the world whither his winged words have gone, recalls afresh some of the precious thoughts which will ever stand associated with his genius. One of his most characteristic sayings is the following, taken from the first sermon in his first volume: "All through the ranges of human life, from lowest up to the highest, any religious conception of human greatness must be ultimately reducible to this: a quality in any man by which he is capable first of taking into himself, and then of distributing through himself to others, some part of the life of God." This greatness of transmissiveness, found in its perfection in the one life of that Lord whom this great preacher, like every other truly great preacher, perpetually held up before the people, was also found in very large measure in his own life. He lived not for himself. He felt that what God gave him was for the benefit of his brothers. The mighty thoughts which flowed into his mind as into some vast distributing reservoir he made haste to pour forth for the thirsty souls of men. He radiated the light divine which came to him from communion with the heavens. And since this is a greatness of quality rather than of quantity or size, it is something in which we all may and should share.

Another characteristic utterance of the mighty Boston preacher whose voice we shall hear no more, is this: "There is no escape from the slavery of other men like that which comes of the intelligent and earnest service of other men." Freedom by service; this is indeed a great truth, worthy of much meditation. It is Jesus that makes us free, and yet it is Jesus whom we delight to hail as King. "I will walk at liberty," said David, "for I keep Thy commandments." Having found our true Lord, we have found deliverance from all thraldom. "In a service that Thy love appoints," says Miss Waring, "there are no bonds for me." And Faber voices the same sentiment when he sings,—

"And He has breathed into my soul
A special love to Thee;
A love to lose my will in His,
And by that loss be free."

This is the secret of true freedom. There is no such perfect liberty. We escape slavery to the world by entering the glorious service of God. And it is a similar, but in some respects subtler, truth that we escape slavery to men by entering the service of men. "Call no man your master," said Jesus; and yet, "Let him that is chief among you be your servant." He who is consecrated to the great purpose of compassing men's salvation will care little for their applause, will not be at the beck of their whims. Merely how they are minded towards him will not weigh with him much because his whole thought is bent on lifting up Christ before them, that they may be lifted up.

Bishop Brooks well says: "It is almost as presumptuous to think you can do nothing as to think you can do everything. The latter folly supposes that God exhausted Himself when He made you; but the former supposes that God made a hopeless blunder when He made you, which it is quite as impious for you to think." He further intimates that this false humility which enfeebles and paralyzes, in distinction from the true humility which stimulates, comes from an over-thought about self, and so is really pride. "Any man who is good for anything, if he is always thinking about himself, will come to think himself good for nothing very soon." Hence the best thing to do is to stop thinking about self, to shake off this poisoning self-consciousness, this over-sense of one's own personality, to forget self by becoming absorbed in the desire to serve God and bless our fellowmen. Duty and love are the two powers that will rescue us from this bondage—duty to Him above us, love to those around us. Here is our hope for all noble and truly humble work. This puts us into right relations with others, and frees us from those false relations which cripple and harm.

—o—

"Having in my youth severe notions of piety," says a Persian writer, "I used to arise in the night watches to meditate and pray, and read the Koran. One night, fully occupied with these practices, my father, a man of practical piety, awoke. 'Behold,' said I, 'thy other children are lost in irreligious slumber, while I alone am awake to praise God.' 'Son of my soul,' answered he, 'it is better to sleep, than wake to remark the faults of thy brethren!'"

It is easier to learn than to unlearn, then let us be careful to learn only truth.

"And as He Prayed the Fashion of His Countenance Was Altered."

Viewed in the light of this example of our Lord, it seems to me that prayer is the art of finding heaven wherever we are: of coming into touch, even amidst the commonest surroundings, with things which eye hath not seen nor ear heard. Friends, our life is a pretty hard one, and full of sharp contradictions. We cannot live steadily in contact with visible things and be at the same time acquiring the resources that shall make us able to confront the dangers and difficulties that a world of visible things steadily brings with it. Trees root in the ground and leaf in the air. Christian must root in air and leaf at the ground. It does not quite reach the mark to say that Christian life is composed of little deeds patiently done, little words faithfully said. Christian life is not "composed." "Composed" means put together. Christian life is not "put together." Christian life is celestial supply, secured by dwelling in heavenly places, communing with heavenly powers; and daily Christian living is the process of expending in the valley what we have first gained in the heights. That was the art of Christ's life, and must be the art of every life that will essay to imitate His in purity, beauty, and power. Prayer is not, first of all, asking for things; asking for life, for health, for prosperity; nor is it, even, asking for a little of this, that, or the other heavenly grace; like the housewife who steps up to the counter with her orders and goes away with a half dozen little packages of culinary commodities. The branch does not come up to the vine and say: "O blessed vine! give me, I pray thee, a little sap and a little fiber and a little bark and a little chlorophyl." The branch is united to the vine, lives in the vine, and the vine-life becomes in the branch both sap, fiber, bark, buds, leaves, and chlorophyl.

Sometime when the contradictions have all gone out of our hearts, and the outside discords, which possibly are but the untunefulness of our own spirits flung into the air, have disappeared, then perhaps this going up into the mountain to win a vision that shall brighten the valley may no longer be needed, and this going into a closet to consult an oracle whose words will guide us through the labyrinth of each day's perplexities may cease to be required. But, for the present, we cannot dispense with the occasions that shall render to us the like office that the Mount of Transfiguration rendered to the Lord, giving to us likewise that sense of the celestial world, and that experience of the heavenly powers, that shall be reinforcement to us when the brightness is passed by and we are immersed, like the Lord, in the cares and engrossments that always lie at the foot of the mountain, however resplendent it may be at the top.

And the prayer with which we close another service of devout conference is this: that it may become more and more a part of our life to tarry in heavenly places; to wait in the presence of God; to draw into spiritual touch with our Saviour; that so, as we step forth into the world again day by day, something of the quietness gained in the heights may counteract the tremor of the life that we may live in the valley, and the revealed glory of the Lord be as a lingering presence to clear our vision and confirm our faith and to brighten the path we daily tread.—From sermon by Dr. C. H. Parkhurst

—o—

TEMPERANCE

In these days Gladstone is uttering most inspiring words on the temperance question. Last June he said: "The Liberal party is determined as one man to place in the hands of the local committees the power of putting an end to a traffic which they believe in a multitude of instances to be detrimental and pernicious in the highest degree to the social and moral as well as the physical life of the community." In December at Liverpool he is still stronger: "This great plague and curse, gentlemen, let us all remember, is a national curse, calamity and scandal." Some years ago he said that "intemperance destroys more lives than war, famine and pestilence together." Yet in 1867 Gladstone declared that he was not a temperance man himself and did "not approve of enforcing abstinence upon others." It is a long time, however, in temperance reform since 1867, and even political leaders like Gladstone are recognizing the rise of a better public sentiment.

Here is the opinion of another Englishman whose vision was clear one hundred and fifty years ago: "Those who sell this poison murder his majesty's subjects by wholesale. Neither does their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them. Blood, blood is there! The foundation, the floor the walls, the roof are stained with blood! And canst thou hope, oh thou man of blood, canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; thy name shall be rooted out." John Wesley, looking to God, did not need to wait for rising public sentiment to show him the truth.

I have found that the honest truth of our own mind has a certain attraction for every other mind that loves truth honestly.

The Lord often sees a great man where the world sees only a ragged, fatherless, penniless little boy.

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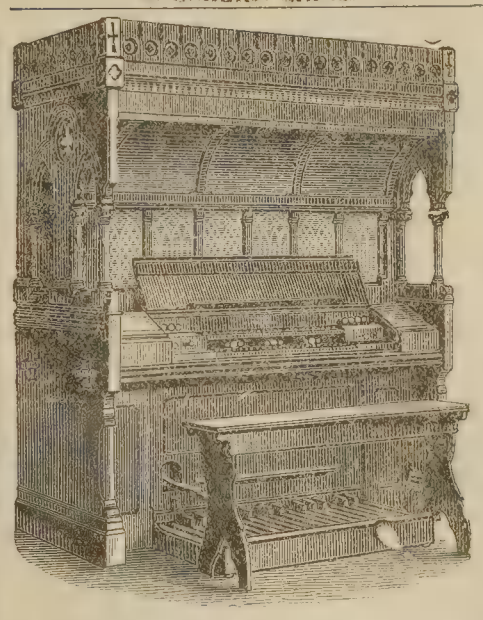

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EDITORIAL.

WAITING FOR THE TRAIN.

Talk about the inconvenience and annoyance of waiting for a delayed train. We have waited twenty-nine solid consecutive hours at Garrison, Montana, for no other purpose, and those who have been caught there, especially before the hotel was built, know what that means. We waited almost that long at Grand Island last May, when we were in great haste to get home. But the most trying and unpleasant experience we ever had in this line, was while waiting recently at the Willow Creek station, from 11:15 a. m. to 3:15 next morning for the west-bound Northern Pacific train to Butte and Missoula. During the day we had the company of Bro's. Stateler and Goulder to cheer us, when we were not engaged in writing editorials, with our knee for a desk, for the "Methodist." There was no telegraph station, and it was not safe to be absent from the place for a moment, for no one knew the time when the train would arrive. All went well until darkness closed in upon the scene, and the store, which had been a shelter for us during the day and where the kind lady kindly gave us our dinner, was closed and we—the mail-carrier and the writer—stood without in the darkness, exposed to the chilling blasts of one of the most ruthless south-west windstorms that we have ever encountered. It blew a hurricane. We found refuge in a lone empty box-car, where we walked and went through all sorts of gymnastics to keep from freezing, until my partner grew tired and sleepy and went home, and left this scribe alone to wait, wait, wait, and watch, watch, watch, peering every moment into the darkness looking for the headlight to come into view. Eyelids grew heavy and limbs weary with continued exercising, but sleep and rest were absolutely out of the question. To retreat to the parsonage was to miss the train, disappoint our friends, and wait another day, with a chance to repeat the same thing over the next night again; and a moment's coveted slumber, while curled up in a corner, might be followed by the same result. The very car in which we were housed seemed lonely—it was the only one there— as it reeked and rocked in the furious wind. The storm only appeared lively. It seemed to laugh at and mock us in our weariness and our woo. We thought of many scenes and incidents of olden times to keep our courage up. It was on this same level plane, between the Madison and Jefferson rivers, that Colter, the trapper and frontiersman, made a desperate race for his life nearly a hundred years ago, naked and barefooted, under the burning sun and over beds of bristling prickly-pears, with a legion of Blackfoot savages at his heels and thirsting for his blood. We thought also of the boy who "stood on the burning deck whence all but him had fled," while "the flame that lit the battle's wreck, shone round him o'er the dead." We remembered the time when we stood guard for our comrades on a dark night away in the wilderness, while savage foes were supposed to be lurking near, and also recalled to mind the fact that not a mile from this very station, once when belated in our arrival at the house of a friend, (it was during the Indian troubles), and almost overcome with fatigue, we were brought to our senses by having a needle gun (a rifle) pointed at us through the window by our host who had taken us for a savage on murder intent. There was something exciting in all these incidents, to the principal actors, something to keep awake one's drowsy powers. But what excitement is there in straining your eyes sixty or seventy-five times every hour or more during a night, looking down the track and out into the inky abyss for the head-light that does not appear. You imagine if you could only see just a little farther, or just around the curve, it would be in sight. The next moment, the next time you look, it need surely be there. The conductor on the down-freight said it was ten hours late, and now it is thirteen. Surely, oh, without doubt, it must come soon. What can be the trouble? If "disappointment sinks the heart of man," under ordinary circumstances, what must be the effect of five hundred such disappointments in one night upon an editor, homeward bound, and imprisoned in a stationary box-car with an opening barely sufficient to look out and take observations? But hope—desire with expectation—that precious boon that remained in Pandora's box of blessings for man when all the rest had fled, remained in this "box" also and brought a blessing to one poor prisoner. At last the light appeared, small, but steadily growing brighter and causing us to leap and shout for joy; then the train, which carried us safely to Butte and in due time on to our home in the prettiest valley in all the North-west. How glad we were that we had the grit and the grace to adhere to our purpose, though it required some personal discomfort at the time, and thereby accomplish what we had undertaken.

After all, what is there that is worth having either in this world or the next, that can be gained without selfdenial? May we ever be just as faithful and persevering in waiting and watching for the train that is coming one of these days with the Great Conductor on board to carry us to our home "over there" in that "better country," that land that is far away and that is fairer than day.

—o—

HERE AND THERE.

As will be seen in another column, Rev. J. B. Parnall's health is better, and he and Sister Parnall will start shortly on a visit to England to be absent a year. We wonder they are elated. We rejoice with them and wish them a pleasant and prosperous voyage, a delightful visit with the "friends they loved in youth," and a safe return to their adopted home— the great West.

Rev. T. W. Alton reports that his last quarterly meeting was a delightful occasion, and the presiding elder pronounced the church, in some respects, in better condition than he had ever seen it before. We rejoice with him. May it grow better and better.

The District Conference at Deer Lodge requested the publication of Brother Clark's paper on "The Legal Status of Children," which appears in another column. It is worthy of a careful perusal, whether you agree with the sentiments expressed or not. Brother C. is one of the closest thinkers in the conference.

Rev. R. B. Swift reports the Spokane District, East Columbia Conference, in good condition; 120 addtions on eight charges since conference, two church building enterprises on hand, and their share of the missionary debt paid in good season.

Rev. T. W. Flowers and wife have returned from Mississippi, where they went last winter on a visit and are better satisfied with Montana than ever. They are in excellent health, and look ten years younger than when they left. They are accompanied by their nephew, Rev. W. W. Flowers, a young man who is a local preacher in our church.

E. G. Brooke, of Whitehall, Montana, has 320 acres of land located in the Jefferson Valley, near Whitehall, which he offers for sale, we believe, at ten dollars per acre. He considers it very cheap at this price, and offers the proceeds of one quarter section towards building a church at Whitehall. Write to him for particulars.

Rev. W. O. Waggener recently delivered a sermon at Corvallis on "The Holy Spirit," which is one of the best we have ever heard him preach, and the equal of any we ever heard at all on this subject. Would that we could give it to our readers. It was orthodox to the core, clear, strong and forceful, and made a fine impression.

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STOCKGROWERS TAKE NOTICE.

For the annual meeting of the Stockgrower's Association to be held at Miles City, April 18th, 1893, we will make rates of fare for the round trip from parts in Montana and in North Dakota, west of Mandan. Tickets will be

sold from North Dakota points west of Mandan, April 17th and 18th, and from points in Montana 17th and 18th, with final limit of April 23rd.

Chas. S. Fee,
Gen. Pass. Ticket Agt.,
A. L. Craig, A. G. T. Agent.

——o——

Rev. R. S. Clarke writes, from Boulder, that the county Sunday-school convention has just closed a two days' session at that place. Some valuable papers were read. It was the sense of the convention, and resolved, that wherever there are religious persons capable of conducting religious exercises for the children, that the children should, with the consent of their parents or guardians, be formed into a class and helped and encouraged in religious work, with a view to their conversion, or to the training them up in religion. Our brother regaads this as a departure in Sunday school work that will soon become universal, and will under God, be productive of gratifying results.

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ABOUT LEVEL.

The Texas "Christian Advocate" intimates that there is a strong sentiment in the M. E. Church, South, in the West, in favor of the organic union of the two Methodisms. We are not advised of any such feeling in the West. We doubt if there is a man in the M. E. Church, South, west of the Rocky mountains who favors organic union. We repeat the statement several times made by us that the relations between the two churches in the West are most amicable. Fraternity with us is a fact. There is not a minister of the M. E. Church in California whom we do not love as a brother. Our relations with many of them are as intimate as with the brethren of our own communion; but the matter of organic union is seldom discussed, for the reason that it is regarded as undesirable by us, and in every way impracticable. If fortune or circumstances put us where our own church was not represented, we could work cheerfully in the M. E. Church, as many of our people have done. But as matters now stand, we believe Southern Methodism has a distinct mission, which organic union would make impossible, and for that reason we hold that it is wise to abide as we are. This is the sentiment of the whole West.—Pacific Methodist Advocate.

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Along The Line.

FROM PENDLETON, ORE.

Dear Methodist:— As I have kept silent thus far this year I thought I would drop you a line. I have held one special meeting, assisted by Brothers Bell, Palmer, and Fancher. While there was no great stir, yet I feel that good seed was sown which another may reap. We have had six accessions since conference, four by vows, one by letter, and one by baptism.

We are laboring and praying that we may have a good time at conference. We have some as faithful members here as there are anywhere in the conference. They are ready for every good work. Last Sunday, after the sermon, I made a call for the conference collections, and met with a liberal response, raising $41.80 in cash and good subscriptions. Pray for us, that the good Lord may come in power.

F. C. Adkins, P. E.

FROM PALOUSE, WASH.

To the "Methodist":— A soft voice from the hills of the Palouse Country. Snow is nearly all gone. Some on the north hillsides yet. We have had a long and happy winter. As for me, it has been the happiest I have ever seen, but not the happiest I ever expect to see.

Bro. Compton held a meeting at Palouse City, which resulted in several conversions and a number of accessions to the church. Bro's. Swift, Hornbuckle, and Skee assisted, one at a time. Brother Skee did some fine preaching, pleading with sinners in the most sympathetic way and earnest manner I ever heard; yet they would resist the Spirit. But Christian people will continue to pray for them.

May the Lord bless the little "Montana Methodist" unto much good, even unto the conversion of many souls, and unto grander ends. Glory to God for the good that it has done. God bless its editor. Amen.

Clarissa Anderson,
Palouse, Wash.

FROM BROTHER PARNALL.

Our readers will be pleased to read the following extracts from a private letter from Rev. J. B. Parnall, dated Coquille, Coos Co., Ore., March 28th, 1893. He says:

"You will be glad to know that our health is improving somewhat of late, although neither of us are at all strong yet. Still I think we are now no weaker than when we left Montana last summer, but that is not saying much. I have some news for you. We start for England in about a month on a visit of a year or more! Our friends there have been urging us to take that course, and finding that we can make satisfactory financial arrangements to defray the expenses of the trip we have just a day or two past decided on going (D V.) Does this surprise you? It almost surprises us, at any rate it very much excites us. However, duty, affection and judgment, or reason, all seem to indicate that this is the proper course to pursue. In my case a year's rest from ministerial work is imperative to me. Whilst this is a good climate for us, there is nothing here that I can do to keep myself from idleness and bring in a little revenue. It would be very tame doing nothing here for a year where we might at the same time be enjoying ourselves in a climate equally as good with friends and loved ones from whom we have been parted so long. Having nothing now to bind us to this country for the present, it seems like our duty, as well as privilege, to return to the "old country" for awhile and recreate amongst "old friends, old scenes." I shall expect to take a supernumerary relation at the next session of the Columbia Conference.

About the 24th of April we expect to start by water to San Francisco—the wagon road being impassable at this season of the year, except to equestrians. After stopping a short time in St. Joseph, Mo., we shall go direct home (D. V.). It is a long and fatiguing journey to take, especially trying for Mrs. P., but I trust the Lord will bless and prosper us on the way.

Be assured that we shall not cease to feel a deep interest in our Montana friends, even when older and nearer friends (according to the flesh) surround us. Change address of our "Montana Methodist" to Treworrick, St. Ewe, Meragessey, Cornwall England.

The weather here has only now begun to feel warm or spring-like—so much cold rain before. Many regrets are expressed over the prospect of our speedy departure, and we are sorry to leave on some accounts. This is a very needy field, spiritually.

Yours as Ever,
J. B. Parnall.

——o——

FROM THE MISSION ROOMS.

The following note from Dr. Lambuth speaks for itself. We rejoice that Montana ranks among the first to meet her obligations.

It is with much sadness that we learn of the severe illness of our dear brother, Dr. John. It will be a great affliction to him to be compelled to desist from the work in which he is so deeply enlisted. The cause of missions lie very near his heart. Let earnest and inportunate prayer be made for his recovery. In the meantime, let the church hold up the hands of Dr. Lambuth, who is called to stand in the breach in the crisis that is upon us at this time. The work will not suffer in his hands. He is the embodiment of missionary fervor and activity. He says:

"Your letter of 14th, meets me on my return from Baltimore Conference. I echo your "Praise the Lord!" God bless the little Montana Conference! We are all hoping for some large remittances this week. I enclose you receipt.

Dr. John is dangerously ill, as you will see by his work in Nashville Advocate. We hope and pray. You will join your prayers with ours I know.

Yours cordially,
W. R. Lambuth".

——o——

Answers To Prayer.

Sometimes God, for wise reasons, may not answer our prayers at the time they are offered; he may defer an answer for weeks or months; but he is all this time drawing us out to make our supplications with greater arder, and more humility, and stronger faith. It is in love and mercy to us that he keeps us waiting for a while. It is that our desire for an answer may become more intense, and our perseverance more inflexible, and that the answer when it comes may exceed our expectations. While the blessing is being withheld, it is becoming more vast. While the mercies and favors are kept back, the store of them is increasing. While the heavenly rain is forbidden to descend, it is only preparing to come in more copious showers.

The sweetest and most blessed manifestations of the divine Presence are bestowed on those who are most importunate and persevering in their requests at the throne of grace. By continued and fervent prayer, by long and earnest talking with God, a condition of mind is obtained that is well-pleasing to God, so that he can bestow the blessing that is sought in perfect consistency with the administration of his government. To bestow a peculiarly great and rich blessing on one whose heart was not in a fit state to receive it, would be unwise—would be contrary to the laws of his spiritual kingdom. Before God can wisely bestow extraordinary benefits, the heart must be set on their attainment, the desires after them must become intensified, and the purpose must be fully formed never to rest until they are obtained; and this state of mind can only be secured by prayers of uncommon fervor and perseverance. The soul must be full of burning earnestness, and the flame of prayer must ascend continually to heaven.

Get into close connection with the living fountain—the fountain of life in Christ—and then you may be the means of conveying streams of the water of life to others. If full of love yourself, you will kindle love in others. If full of light, you will communicate light. If full of the Holy Spirit and of power, other minds and other hearts will be divinely influenced.—*From "Pulpit Earnestness.*

Sunday School.

April 30, 1893.

Wisdom's Warning.

Lesson Text.—Prov. 1:20-33.

Hints for the Primary Teacher.

BY FAITH LATIMER.

Proverbs.—We are to have several lessons from a book of the Bible called Proverbs, and in the first verse of the book called the Proverbs of Solomon. What is a proverb? It is a short saying, and usually a wise one. You have often heard such a proverb as this: "Waste not, want not." When your mother is trying to teach you to be orderly, does she say this wise proverb, "A place for everything, and everything in its place?" Bible proverbs are often a precept or direction to be obeyed, such as this: "Harken unto me, O ye children;" "Hear instruction, and be wise." Another is, "My son, hear the instruction of thy father, and forsake not the law of thy mother." You know, nearly every Bible precept has a promise linked with it, so in this Book of Proverbs. We read there of a reward to those who obey father and mother, that wise obedience will be such an ornament to the life and character that it will be grace to the head and chains about the neck. In those days nothing could be more precious than gold chains for the head and neck,—costly ornaments worn by kings and those whom they would honor. Do you remember an old prophet who had been taken captive when a boy, and when he was old God helped him to read some strange handwriting on the wall? As a reward, the king had him dressed in scarlet or crimson like a king, and a chain of gold around his neck. A proverb was sometimes a likeness to something, like this one, "As cold waters to a thirsty soul, so is good news from a far country;" or the saying, "Wisdom is better than rubies." Sometimes a proverb was in a picture like a parable such as Jesus used. Here is one: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." See what few words can remind you of armies battling at the walls to get possession of a city. What is the name of the book we are beginning to study?

Proverbs of Solomon. Does it mean that Solomon wrote them all? We are told that Solomon "spoke three thousand proverbs," and that "he taught the people knowledge; that he sought out and set in order many proverbs." Why was Solomon so wise? Do you remember when he was young what he asked the Lord to give him? Perhaps he or some one else gathered up many of his wise sayings, and put them in this book with other proverbs which had been in use for a long time. There is so much in these proverbs to teach how to live, to be honest and true, patient, kind, what it is best to be and to do, that it used to be called the Wisdom book. Whoever wrote or collected the proverbs kept for us precious words for children to learn, easy words, little verses with great lessons in them. The book is full of kind words, often saying "my son," as if a good father spoke to his child. In the first verses we are told that these proverbs are to give knowledge to the young, and that the beginning of knowledge is the fear of the Lord.

Wisdom. There is a picture called wisdom, as if a beautiful, loving woman, a queen of all knowledge, stood in sight of everybody, calling aloud to all who would listen. The most public place in olden time was at the opening of the city gates; for all cities had walls around them, and at the gateways were seats and market-places, where the elders and people often met. There the judges came and held their court close by, and any news or word for all the people was spoken aloud by a crier or a watchman. So Jesus, who is the Word, came to earth; and he stood and cried on a great feast day, "If any man thirst, let him come unto me and drink."

Words of Wisdom.—She called to the careless ones who could so easily be tempted to do wrong, those who forget God, and she called them simple ones. Then she called to the scornful, those who have begun to laugh at good things and at being good, who think it is smart to make fun of those who love the Bible and its words. Again, she cried to some who are yet more hardened, and called them fools because they hate knowledge,—that knowledge which is the fear of the Lord. She bade them turn from evil, to listen to her words, to be willing to hear and obey. So everywhere the Bible begs sinners to turn from sin and turn to God. So John the Baptist cried, "Repent," which means to turn. So Jesus preached, "Repent, and believe." Wisdom said, "I will pour out my spirit unto you, I will make known my words." To those who want to have true knowledge the Spirit will always be given. What is the promise to those who hunger and thirst after righteousness? Jesus promised the Spirit to teach all things, and help his disciples to remember and understand the words he had said to them.

Ye Refused—What did Wisdom ask her hearers to do? She waited. Some would not answer, would not turn from evil; some refused to hear or obey. Some mocked and laughed at the call. Are there any now who make light of calls to be wise and obey? Wisdom told them that the time would come when they would cry for her help. Too late, they would wish they had listened and been wise in time. Their punishment would come as a sudden storm of wind and tempest; then they would call and she would not answer, would not turn to them. Why? For they hated knowledge. They did not choose the fear of the Lord. Was Wisdom to blame? Whose fault was it? So Jesus gave a picture of the wise and foolish. Which one was like the man who built his house upon a rock? Could the storms hurt it? Where did the foolish man build his house? What happened to it when the storms came? Again Jesus told of a coming day when the wise who had loved and served him, those who came when he called, shall once more hear his blessed voice saying, "Come;" but to those who would not listen he will say the dreadful word "Depart." What is the meaning of our golden text? The Proverbs are not all warning.

A Promise—You will find in the book many a golden promise. Here is one of peace and rest for all who listen to Wisdom's voice. They need have no fright in storm, no fear of danger need disturb; for they shall dwell safely. Does this remind you of the One who said, "Come unto me, and I will give you rest," and whose last gift to his disciples was peace?—*S. S. Times.*

—o—

The Characteristics of God's Method.

1. A gracious method. Nobody buys salvation. It is the gift of God.

2. An impartial method. God is no respecter of persons, and he wills to save all, even the vilest and hardest of hearts.

3. A simple method. "I must say," wrote Dr. Chalmers to a friend, "that I never had so close and so satisfactory a view of the gospel salvation as when I have been led to contemplate it as a simple offer on the one side, and a simple acceptance on the other." Samuel Randall on his deathbed called John Wanamaker to his side and said: "John, make these two things clear to me. First, what are the conditions of becoming a Christian? Secondly, am I eligible?" "You know the conditions and that you are eligible," was Mr. Wanamaker's reply. "You have only to say, 'I will accept the conditions and trust.' " And Randall did so, and died a Christian, though he had neglected Christ for many years.

4. A prompt method.

5. A thorough method.

6. A reliable method. Luther says: "Once upon a time the devil said to me, 'Martin Luther, you are a great sinner and you will be dammed!' 'Stop! stop!' said I; 'one thing at a time. I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned.' 'That is no good reasoning. It is true that I am a great sinner; but it is written, Jesus Christ came to save sinners; therefore I shall be saved! Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

—o—

Every converted man is a new epistle fresh from the hands of God.

A Foolish Mother.

Crash! Bang! Little Tommy's fingers are caught in the door! A piercing scream brings mamma to the spot, who quickly releases the bruised fingers, and holds them closely against her cheek, saying: "Poor little boy! Poor baby! Naughty door for hurting Tommy! Tommy whip the door! There! So!"—striking it—"mean old door for hurting Tommy!"

Tommy is in too much misery, at first, to notice, but, as the pain begins to subside, he finds a wonderful relief in pounding the door, and all through the afternoon, whenever a twinge in the injured digits reminds him of it, he hurls his blocks at it, kicks it with his baby foot, or strikes it with all his puny might, shouting "Mean, nas'y old door!"

This is only one incident out of many continually happening, by which the mother is unconsciously cultivating her child's temper, and creating in him a spirit of vindictiveness.

Is it wise to teach him to blame inanimate objects for accidents which are probably the result of his own carelessness? Ten to one, Tommy will go through life blaming other people for his own failures, calling himself a victim of circumstances, or whining about his "luck."

A mother need not withhold her sympathy at such a time, but she can mingle with it a comfort of a different nature, that will be a help to the child—"Mamma's brave boy!" "Mamma's little man!" would have turned Tommy's thoughts in a very different direction.

—o—

The Things Which Cannot Be Shaken.

When the author of the Epistle to the Hebrew says, "the things which cannot be shaken will remain," he implies that there are some things which can be shaken and some things which cannot; that there are some things which remain and some things which do not; in other words, that there is in the Bible a changeable and transitory element, and an unchanging. This is a truth which must commend itself to every careful, candid, intelligent student of the Scriptures. There are some things which cannot be shaken, which have always been and always will be. The existence of God, the deity of Christ, the way of salvation through Christ alone, faith and repentance as the initial steps in the Christian life, regeneration by the Spirit, the Bible as a revelation to man, the distinction between right and wrong, all these are eternal and unchangeable as they always have been, so they always will be. It is not, we may with reverence say, in the power of God himself to make any change in these. It is not conceivable to us how God can make that wrong which is right, or that right which is wrong; how God can make it wrong to return kindness with greater kindness, or light to return kindness with injury.

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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E. J. STANLEY,
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Quarterly Meetings. Pendleton District East Columbia Conference

THIRD ROUND.

Foster	"	22,	"
Summerville	"	29,	"
La Grande	May	6,	"
Dayton	"	12,	"
Dayton & Pomeroy	"	20,	"
Heppner	"	27,	"
Nampa	June	10,	"
Star	"	17,	"
Baker City & Wingville	"	24,	"
Eagle Valley	July	1,	"

District Conference to convene at Heppner, Oregon; June 1st, at 10 a m. Rev. M. Larkin to preach on Wednesday evening, on "Missions."

M. V. HOWARD, P. E.

EAST COLUMBIA CONFERENCE,

Spokane District.

QUARTERLY MEETINGS—THIRD ROUND.

Lewiston "	Lewiston,	Ap. 22, 23
Leland "	Cedar Creek,	Ap. 29, 30
Spokane St'n, "	"	May 13, 14
Oaksdale Ct.,	Aurora,	May 20, 21
Big Bend and Davenport Cts.,		
Edwall,		May 27, 28
Potlatch Ct.,	Texas Ridge,	June 6, 7

REG. B. SWIFT, P. E.

SPOKANE, WASH.
EDNA C. MCCUNE, - - EDITOR.

The Leagal Status of Children, or their Relation to the Law of God in the Atonement.

Shortly after we had entered the ministry we asked an aged minister what the moral condition of children in the atonement was. He opened his reply bysaying: "Man could not have asked a knottier question in theology, my brother." But we were not so impressed, nor are we to-day. The relation of Adam's children to God's law in the atonement is so clearly set forth in His word that nothing could have concealed it from view, even in a preliminary investigation of it, but the doctrine of total corruption in Adam by his fall, and the imputation of his sin, or guilt, to his progeny, neither of which is true. The first of these doctrines in the nature of the fall cannot be sustained as a scriptural truth, to say nothing about the proof furnished by the effects of the fall against it. While to state the other is to refute it. Such a result of the fall would have involved the transfer of Adam's character to his children through the law of procreation, which cannot be entertained aspossible. If we know anything we know that character is not transferred, nor transferible, but made by each individual for himself or herself, hence its destiny. The effect and not the guilt of the fall could alone be visited upon Adam's face.

This we will try to illustrate by the use of the following figure which we have conceived as a means of encouraging this idea, about which so much confusion has gathered. Let us suppose that a fish by its own act puts itself out of the water which contains the conditions of its being, or its right relations to God as its Creator. Now if you will consider it a moral agent in this act, its guilt is easily seen as one of its legitimate results. And that the effects which is found, and which is visited upon it through the relations to its environments that it has reached by the transgression of law or of its normal relations, is another and quite different thing. Now let us suppose that this fallen fish produces a progeny in this unnatural relation to its true or pristine condition of life, and we shall see that such progeny is unavoidably involved in the consequences of this relation in which they were born, but having nothing to do whatever with the act or guilt that placed their being in this ruinous state. In this relation the parent being and its progeny would be visited with, and held under, judgment of condemnation, because their relations are alike abnormal and can but visit ruin upon both alike. Now from this stand-point of enlightened reason we can understand Paul when he says: "As by the offense of one, (Adam in the garden) judgment came upon all men unto condemnation,"—doomed to the effects of the abnormal relations in which they were born as Adam's children. And this is "the sin of the world" that the Lamb of God came to take away.

Now let us examine into the nature and extent of this state in which Adam's children were born, that we may understand the provision made for them in the atonement. To do this we must define what man was on trial for. If we would know the truth of any thing we should begin our investigation of it, at the beginning. And certainly at the fall, and in its nature is the beginning of the great fact of sin in connection with Adam's race. And the conditions of Adam's trial determines the nature and extent of his failure, beyond a doubt.

Let us see what these conditions were. To do this we will lay down the following axiom, the correctness of which none will doubt, to wit: The penalty of law, if the judge understands the law in the case, and if his sentence is a righteous one, comprising all the conditions contained in the law violated, is the true construction of that law. The judicial authority could no more go beyond, than it could fall below, this equalizing principle in meeting the requirements of government in this department thereof. Then in the penalty pronounced upon man by his God in the garden, after he had transgressed the law, that said, "in the day thou eatest thereof thou shalt die," we shall have the true construction of the law and the nature and extent of man's failure thereunder.

Here is the penalty that vindicates that law: "Dust thou art and unto dust thou shalt return." As this penalty can only be inflicted directly upon the body, or fleshy faculty of man's being, the nature of his fall is confined to the temporal relation of his life, and its extent to temporal death, as the body in man's being is all that could be reduced to "dust," under the action of this notable penalty. Then man was on trial for the immortality of his body and nothing more. Then the abnormal relations in which the fall placed it to its environments and its death are all the direct and radical effects of the fall upon man. Hence it is that the body, a co-ordinate faculty of man's moral being, is held in the fallen state, in total more disability under the law that it transgressed. And we shall notice upon further investigation into his state as a fallen being, that his soul and spirit, or "inner man," were incarserated morally in the body, or as Paul expresses it, they become "lawful captives," that is, captives by the transgression of law. This effect of the fall is indirect or incidental, which deprived man's soul and spirit, shutting them in to the now carnal, sense-conditions of life. Hence it is that when regenerated or born out of this moral imprisonment in the flesh, these faculties are directed by faith and not by sight, or sense, as faith is an attribute common to them both and distinct from the body. These powers in man's being were not deproved in the fall, as is thought, and which has so misled theologians in defining man's fallen state, but deprived, and hence man's redemption was possible.

Now, having found the nature and extent of man's fall let us see how the atonement releaves him. The first thing to be accomplished in the atonement is to establish a relation between man in his fallen, abnormal state and God, in which he stands in moral alienation from God. In this state man is held by satanic power and as force must be employed in the atonement as elsewere to overcome this force, and as force cannot be exercised only through relation in kind, God must attach himself to man's being, and in this relation exert a superior force to that which holds man in moral disability, and thus effect his release. This relation was established between man and God in the incarnation of God's Son, who was made "in the likeness of sinful flesh," being "born of a woman," and hence in the relations in which man was lost. He had a soul and a spirit, or inner man, and a body just as man had. Now, if His Soul and Spirit, that are morally imprisoned in the body, can, under all the force of temptation that Satan can exert upon them through the body that he holds in total moral disability, maintain their integrity, then a victory for these powers in man's being will be achieved over the fiesh, or "the lawful captives will be taken away," as the prophet said would be done in the atonement. That this was accomplished through the Son of Mary, it is only necessary to refer to the fact that He being tempted in all points like as we are, did not sin,

or yield to temptation. With this view of the atonement and also of man's fallen state, as we have explained above, we can understand Paul when he says: "For what the law could not do in that it was weak through the flesh (moral disability thereof), God sent His own Son in the likeness of sinful flesh" (not innocent, you see) "and for sin," (a sacrifice or death to sin in the relation where the inner man was held in moral bondage) "condemned sin in the flesh," (give the inner man the dominance over it) "that the law might be fulfilled in us" (you see,) "who walk (now), not after the flesh" (as we did before), "but after the Spirit," thus delivered, which is not now directed by the lusts of the flesh, but by the law of God.

We can also understand Paul when he says: "Even so by the righteousness of one" (Jesus Christ in the atonement in that He never sinned) "the free gift" (release of the soul and spirit of Adam's race from moral imprisonment in the body, which release was the legitimate result of the unbroken integrity of these powers in Christ their representative) "came upon all men unto justification of life." Then the relation of the children to the law of God, is a justified one, just such a relation as the regenerate sinner sustains to it. "Except ye" (adults) "become as little children" (justified or innocent) "ye shall in no wise enter into the kingdom of Heaven," said the Master.

Theologians have reversed this divine order, and made regenerated man the standard to which the child must come by some unknown means, instead of the child in the atonement being the moral standard to which the adult sinner must come by regeneration in order to enter the kingdom of heaven. This way of infantile justification is the way out of which Paul told adult Israel that they had gone on their own account, and not born out, as we have been taught. The Savior said to the same class, "Wide is the gate, and broad is the way that leadeth to destruction and many there are that go in thereat." Not born therein as the doctrine of natural depravity teaches. All that are in the way of ruin have gone there through the "wide gate" of some relations to life, which have become carnal by the fall. Then all that the child needs to make its calling and its election sure is a conscious communion with God that will enable it to keep under the body, just what the regenerated adult needs and no more, nor no less.

"Without holiness no man shall see the Lord." The child's body is held in total moral disability, as is the adult Christian and this is all there is of "inbred sin" in either, and which in its very nature cannot be removed while either the child or the adult lives, for the sentence of death rests upon it, and hence the only remedy is the coercion of the body, or flesh, by the "inner man" that has been given the ascendency over it, or in a scripture phrase, to "offer it a living" (not a dead) sacrifice," as the second blessing theory requires. It is easy to see that the child being in the way of justification by virtue of the atonement, to "raise him up therein in the nurture and admonition" (caution against indulging the flesh) "of the Lord," that "When he is old he will not depart from it". Or, in other words, if we will raise him up in this way of justified life he will always be in it. Were we to teach our children this, their true relation to God's law, and help and encourage them in such religious exercises as they are capable of engaging in, and never lead them for one moment, to believe that in their tender age they can indulge the body, or gratify its lusts in any carnal amusements, and grow them up in this way, we should not find them in the theatre and shows and at gambling tables, horse races, ball rooms, base ball grounds, etc., but in the Church, meeting its sacred obligations and sharing its blessings, and augmenting its influence in saving the lost race of man.

Boulder, Mont. R. S. Clark.

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FROM DR. LAMBUTH.

Nashville, Tenn., Mar. 29th, '93.

To the Bishops and Members of the Board of Missions:

Dear Brethren: It grieves me to say that Dr. John is critically ill. Though seized while attending District Conference, at Dickson, Tenn., he is now in his own home at Nashville where he receives every attention. May your prayers be poured out in behalf of this faithful man of God and his afflicted family.

There need be no uneasiness concerning the business of the office. The annual report is being prepared for the press and will be out in due time. The Estimate Committee will hold its meeting as usual. The April number of the "Missionary Reporter" has just been thrown off, and the issue for May is being provided for. The same is true of the "Sowers and Reapers."

With a thankful heart I give you the Statement of our Treasurer that the Regular Collections for the year ending March 31st will not fall short of the same for the previous year. This, in the face of almost universal shrinkage in values, and monetary stringency, is doing well.

Even though debt may not be entirely extinguished it is to be devoutly hoped that it will not be necessary to mention the matter after our annual meeting. Rather let us plan and press forward an educational campaign for Missions which shall culminate in an awakened conscience, a return of the Church to her first love, and a baptism of the Holy Ghost.

In view of Drafts to be signed, and other important demands of the office, the Board held a meeting yesterday and authorized me to act as Corresponding Secretary, pro tem.

With great diffidence, brethren, do I accept the responsibilities thus placed upon me, but leaning upon an omnipotent arm, and trusting in the Holy Spirit as an infallible counselor, I remain,

Yours respectfully,

W. R. Lambuth.

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PARSONAGES FOR OUR WESTERN WORK.

When the Church projects a mission in this Western work, and sends a missionary, the first thing that should be done is the building of a parsonage. That should be the beginning of the work. There is nothing more important to start with. There is nothing that gives tone, character permanency to the effort of the Church in any mission-field like a good, comfortable home for the missionary. In point of importance as the beginning of mission-work it surpasses a church-house itself. All done before the building of a parsonage seems to be merely an experiment. At any time withdrawal is easy, and when difficulties arise the temptation to withdraw is very great. A parsonage affords not merely a home for the missionary—it is a home for the Church. The building of church-houses comes in much easier afterward. Nobody knows what our church has lost in this Western field by a failure along this line. Nobody knows the gain there may be to the Church when a home is provided. Without a parsonage the Church is crippled, the missionary is crippled, the work fails. This mission here illustrates: I have been here for more than a year without a home, suffering all sorts of inconveniences, like a muzzled ox treading out the corn, or a man with his arms bound behind him running a race. I am not disposed to complain about that, however, for I have undergone no hardship that the Father has not paid me for a hundred times over. Beides, the past year's experience will serve as a necessary drill for what is just before me. Anything endured for the sake of Christ's kingdom is a blessed experience that has in it its own reward. And besides, it is not so much the personal comfort of the missionary that is to be considered (of course that is a consideration), but the interest of the Church; and what I wanted to say is this, that since I have begun to gather material for building our parsonage and preaching-room here our work seems to be taking a deeper hold already. The first work done upon our parsonage lot was the setting of some posts for a fence. The Indians gathered around and asked what I was going to do. When I told them that I was going to build a house for the "medicine man" [preacher], and a house in which we could all worship the Great Father, they seemed to be pleased, and numbers of them have been to see me to talk about it. The whites also are interested. I shall be able to gather the scattered forces among them, for there are a few Methodists among the Government employes here. They are excellent, good people, and together we will accomplish good. The Church will be on a firm footing by the erection of this house. It is the beginning of a healthy growth—only the beginning, for it makes further growth possible. Now, in contrast with the above, look at Pawhuska, among the Osages. For lack of a parsonage that place had to be abandoned for the present, and by the time we make another effort to enter there it will be closed against us. I will not stop to comment, but merely to say that we often lose ground by a failure along this line. God's bles-

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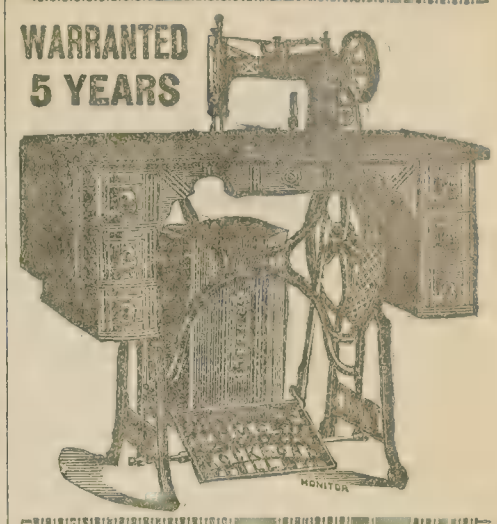

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J. J. Methvin.

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WASHINGTON LETTER.

A Presbyterian Administration. Certain publications announce in warning tones that there are five Catholic Senators in the new Congress and more than ever before. Among Government clerks here it is not an uncommon remark that Catholics have too much political influence. Maryland was largely settled by Catholics and from the earliest times, Baltimore, Georgetown, Alexandria and Washington have had a large population of that faith. It therefore quite naturally happens that a large percentage of appointments from this vicinity are of the same faith and there is nothing alarming in it. No one catalogues the Methodist, Baptist, or Congregationalist clerks or Senators. The Congregationalists are comparatively few in number, but there must be a dozen or more of them in the Senate while the Executive Department is run by Presbyterians. Cleveland, Stevenson, Gresham, Lamont and Smith all attend churches of that faith and if not all active members have wives who are in good and regular standing, and who will not let the Pope take possession during the next four years. Meanwhile Col. Totten and literalists and prophetic jugglers of numbers have disposed of the world and things in general!

Seven Millions free gold in the Treasury and offers of more re fused because of some trifling question of freight, abrasion of coin or the like does not look like a financial stampede. But the Treasury reports of exports and imports has a bad look. Last year we bought 32 millions more than we sold. During the last seven months of 1892, the imports of coffee, tobacco, rubber, cotton, wool, silk, steel and iron exceeded those of the same months in 1891 by fifty millions. During the same period exports fell off 120 millions. Europe holds large quantities of our public and private bonds that call for millions for interest. American tourists carry millions abroad. We are thus debtors to Europe. Solomon said the borrower is servant to the lender, and so he will be while debt and credit exist. If A wishes to buy or borrow of B they must agree on terms. Having agreed the creditor will insist on being paid. If we dislike paying Europe in gold we must stop running in debt. Poor Richard's maxim—a penny saved is a penny earned, may need more attention from the government and more particularly from the people. We send for food, drink and clothes per capital several times as much as the average old world nation Our sugar, coffee, whisky, beer and tobacco bills are without precedent.

Yankee Economy. Within 35 years the yankee farmer has seen the price of his farm and grain product reduced by a half or more, and largely through Government gifts of land to western settlers and railroads. Yet the little cheapened, stony, sidehill farm of New England lends to the broad, rich acres of Nebraska and Kansas. The New England farmer raises his own vegetables, grain, meat, butter, sugar and wool, lives well, spends little or nothing and has a surplus.

The New York, built at Cramp's ship yard, Philadelphia, proves to be the fastest armored vessel of the world, having a speed of about twenty-one knots. She has made preliminary trials and will soon submit to the Government tests and be accepted.

No Nepotism. President Harrison gave his brother Scott Harrison no office. The latter being a Democrat is now a candidate for the surveyorship of the port of Kansas City. There appears no reason why the present President should not appoint Harrison's brother though he officially ignores his own.

Capital.

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Standing Up for America.

A story is told in connection with Bishop Brooks' visit to England. He attended a certain lecture by an Englishman, who, having been for a few days in America, thought he knew it all. In the course of his remarks he made the statement that all American men were undersized.

Rising from his seat to his full height of six feet, two inches or so, Dr. Brooks stood and said, "I am an American." In another part of the room was Dr. McVickar, rector of Holy Trinity, Philadelphia. He is even taller than Dr. Brooks was. He, too, arose and remarked that he was an American.

The audience was preparing to shout, when a third man, still taller and still an American, followed the lead of the two divines. Then the audience fairly howled and what became of the lecturer deponent saith not.

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Do not wait for extraordinary opportunities for good actions, but make use of the common situations.

——o——

Clouds are blessings in the spiritual as well as in the natural world. If there were no clouds, there would be no rainbows, no showers, no harvests.

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Every true home is a shrine, but that home in which family worship is daily observed has a shrine within a shrine.

Mohammedanism and Christianity A Contrast.

CHARLES GORE, IN GREAT THOUGHTS.

The standard of Mohammedanism, by contrast to Christianity, may be described as a standard deliberately adapted to the average moral level of the men to whom it was meant to appeal. "If one had to express in a short compass," says a very discerning writer (Mozley), "the character of its remarkable founder as a teacher, it would be that that great man had no faith in human nature. There are two things which he thought man could do and would do for the glory of God, transact religious forms, and fight; and upon these two points he was severe; but within the sphere of common practical life, where man's great trials lies, his code exhibits the disdainful laxity of a legislator who accommodates his rule to the recipient, and shows his estimate of the recipient by the accommodation which he adopts.....The writer of the Koran does, indeed, if any discerner of hearts ever did, take the the measure of mankind;" that is, the measure of men, on the average, whom he came in contact with, and he legislates accordingly. 'Human nature is weak," he said.

It is this spirit of moral accommodation which has made Mohammedanism at once so successful among its votaries in securing conformity to its rules, and also so destitute of really progressive power. The method of Christ is in striking opposition. He, before Mohammed, said, "The flesh is weak;" but from the starting-point of this acknowledgment he proceeds by a quite different path. No book exhibits so profound a contempt for majorities, so startling a refusal to consider the conditions of success on the average, as the New Testament. Jesus Christ makes his appeal to the best; upon the selected disciples he spends his efforts; for them he prays; them he trains in his own school as the nucleus of a redeemed humanity, to act upon the world as "salt," or "light," or as a "city set upon a hill;" that is, as a body acts, the savor or appearance of which is distinct, emphatic, unmistakable. So the Christian Church in the world is to be a body coherent, based upon distinctive principles, exhibiting a striking and emphatic ideal. It is to be in the world and not of it, making its impression by its very distinctiveness; "that men might, by the good works which they should behold, glorify God," if not in the days of worldliness and prosperity, yet at least "in the day of visitation.

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GLEANINGS.

God only knows how blessed he could make us if we would but let him.—Macdonald.

God liveth with the humble in spirit, but withdraweth his presence from the proud heart.

When you arise in the morning, form a resolution to make the day a happy one to a fellow-creature.

The more God empties your hands of other works, the more you may know he has special work to give them.—Garrett.

Just take hold of the first thing that comes in your way. If the Lord's got anything bigger to give you, he'll see to it.—A. D. T. Whitney.

Don't take up everything. The Lord seldom gives one great, outside mission; he never gives half a dozen at a time.—Mrs. A. D. T. Whitney.

God takes men's hearty desires and will instead of the deed, when they have not the power to fulfill it, but he never took the bare deed instead of the will.

Riches in their acquisition bring pain and suffering, in their loss manifold trouble and sorrow, in their possession a wild intoxication. How can we say that they confer happiness?

We can only do a deed to God by doing that deed for him—only by offering ours as the hands with which it shall be done. Our human love for one another, and all our human help, is not less his for being ours. "God's tender mercy" is the name in heaven for what we call on earth "a drink of water." Many dear things of Providence he hands to his little ones by each other. Sometimes how can he reach them else? And sometimes whom can he use but you and me?—Rev. W. C. Gannett.

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"Can two walk together except they be agreed?" This is just another way of saying, "they cannot." They must be agreed first: then they walk together. This holds good of any two; and it is primarily true of God and the saint. So long as there is anything standing between God and me, it is simply impossible to walk with Him. God Himself asks the question, How can it be done? Let this be a settled matter; and it will save a deal of darkness and failure. Am I content to take God's thought about Christ?—About His word—about corrupt self—about the world—about my place in it, or rather outside of it, in Christ the risen, though the rejected One? If so, we walk together, for we are agreed. If not, how can we walk together?

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The Flock Came Out Ahead.

A belligerent immersionist preacher by the name of Wolf was infesting the revival services of a Methodist pastor, also on the borders of Missouri. Upon the Sunday morning in question Mr. Wolf was on hand early, with the manifest intention of forcing a debate. The pastor, however, was equal to the occasion. Rising to his feet he commenced to read the opening hymn. The congregation delighted heard as follows

Jesus great Shepherd of the sheep,
To thee for help we fly;
Thy little flock in safety keep,
For, O, the Wolf is nigh.

Us into thy protection take,
And gather with thine arm;
Unless the fold we first forsake,
The Wolf can never harm.

This was more than Mr. Wolf could stand. He at once left the house pursued by the laughter of the entire congregation.—Central Christian Advocate

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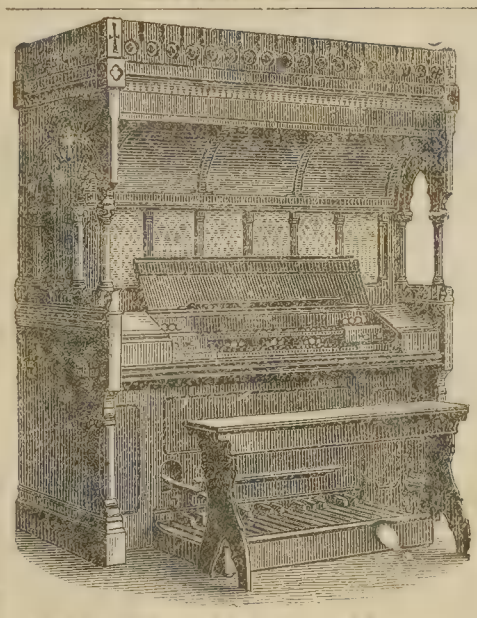

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THE

Montana Methodist.

Vol. 5. APRIL 28, 1893 No. 125.

EDITORIAL.

THE BOARD OF MISSIONS.

The Board of Missions of the M. E. Church, South, will hold its annual session this year at Kansas City, Mo., commencing the fifth of May. This body has charge of the Foreign Missions, and of all others under the care of the M. E. Church, South, not provided for by the annual conferences. It consists of a president, vice-president, three secretaries, and twenty-five managers, who are elected quadrennially by the General Conference. The treasurer is elected by the Board. The bishops of the church and the treasurer are ex-officio members of the Board.

At the annual meeting a full attendance of all the members is expected. The reports of the secretaries and treasurer are made, the condition and needs of the work in all the mission fields, both in our own country and in foreign lands, are carefully considered, and appropriations are made for these fields for the ensuing year.

It is well known that our "western work" including the Western, Denver, New Mexico, Northwest Texas, West Texas, Montana, East Columbia, Columbia, Pacific, and Los Angeles conferences is sustained in part by the general church acting through this Board. The country lying all along the western frontier of our great land, stretching from Puget Sound to the Rio Grande, is filling rapidly with enterprising people who greatly need the Gospel, but are not able to support it. The people, in many cases, are our own children, and have claims upon us that we cannot disregard. Many of them are poor, as they are just now securing homes and starting in business. But they are intelligent and enterprising; the country is large and abundant in resources, and if properly cultivated, the field will in future yield gratifying results in precious jewels won for the Master's crown and in treasures with which to send the "glad tidings" still farther into the "regions beyond." It is natural that our people who are on the ground and see the needs of the work and the great opportunities for growth should appeal to the home-church for help. For many years they have felt that their claims were not properly understood by the majority of our leading men in the East and South. But they have had the satisfaction of seeing numbers of our "bishops and other clergy" who came and saw for themselves, acknowledge their error and become earnest advocates for the claims of the West. After long waiting, they see the tide gradually turning in their favor, and knowing that the limited resources at the disposal of the Board to-day is all that keeps it from doubling its appropriations and the forces employed by it in all our western fields.

The holding of the annual meeting at Kansas City—farther West than ever before held— we take to be an auspicious omen. The debt that has been such a burden is almost gone, and soon the Board will begin to enlarge its operations. Its members will get to breathe our pure western air, behold the wonderful energy displayed by our people, and feel the thrill of life that pulsates in western veins. They will see whereunto the work at Kansas City, which but a short time since, comparatively speaking, was a mission station, has grown. They will find that in contributing to missions in the West, they are doing double work—preaching the Gospel to those who are in need, and also strengthening the work in foreign fields. The great Bible Training School at Kansas City, the pride of the entire church, stands in sight of where former mission stations stood, where white men and Indians once mingled their tears and their shouts together, and it was born of the munificence of one who was once a home missionary—Rev. Nathan Scarret. Here in Montana, the veteran Stateler, who has spent his life as a missionary in western fields, much of the time conducting the warfare at his own charge, whose calls for a quarter of a century have been coming up to the church as "the voice of one crying in the wilderness; prepare ye the way of the Lord," and who has backed his calls by his heroic efforts and the hard earned savings of himself and his now sainted wife, which have been freely spent to help forward the work here, now offers to send a missionary to Japan and support him out of his own funds during his life. One of the most thrilling scenes we ever witnessed was in a Southern Methodist church in one of our Mission Conferences, where sixty white Christians, men and women, young and old, sat side by side with as many heathen Chinese, and taught them of Jesus and his love. It stirred us most deeply, for we saw in it the possibility and prophesy of our Western work. These are only a few instances out of many—only the first fruits of missionary work in the West. The church will not, it cannot, ignore them.

The success that has attended our ministry the past year, where the work is efficiently manned, is most gratifying, and will doubtless have its weight with the Board of Missions. Success in the West is not gauged so much by geographical boundaries (and we are heartily sorry that there is anything in our name that intimates such a thing or raises such a question) as genuine godliness and courage and persistence in urging it upon the people. Revivals have been almost if not quite, as numerous and fruitful in Montana, Idaho, and Washington, in proportion to there forces employed by our church, as in Missouri or Mississippi.

True, many of our preachers and people who have stood long on these western outposts have had much to try their faith and their patience. Some of them have spent all their possessions and have grown gray hoping against hope, working and waiting on what seemed to them the slow motions of the mother church—waiting for the dawning of the auspicious day that is now upon us. They have been cast down, but not destroyed, perplexed, but not in despair. They have been pained at witnessing so many promising fields once open to us pass into the hands of others who were more ready to cultivate them than we were. But there is much to be thankful for. There is much ground yet to be possessed. The toiling through the long night has not been in vain. Surely the Master is on board our little ship. Perhaps we are freer from pride, and better prepared to heed his command. "Launch out into the deep and let down the net for a draft" than if all our hopes had been realized in the past. Anyhow, we thank God and take courage. May the Board of Missions do better for Montana and the Northwest than ever before, and may we do more valiantly for Christ. Speak unto the children of Israel that they go forward. It is better farther on.

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HERE AND THERE.

Our readers will be pleased to see another excellent article from the active and facile pen of Rev. S. W. Cope. Though a superannuated preacher, we rejoice that he can use the pen so well. He also possesses gifts as a composer of metrical poetry. Before us is one of his productions, entitled, "The Three Graces"—Faith. Hope and Charity—set to music. There are five verses, and all on one page about the size and style of triumphant songs. The words are excellent, and the music appears to be good, though we have not heard it sung or played. Price 5 cents a copy. Address Rev. S. W. Cope, Chillicothe, Mo.

Rev. Dr. W. M. Leftich, of Nashville, Tenn., has been conducting protracted meetings in several of our churches in Savannah, Ga., and good results have followed his labors. The doctor is wide-wake, up with the times, versatile, cultivated, and yet old fashioned and orthodox in his notions concerning Methodist doctrine and experience.

The Nashville "Christian Advocate" devoted a full page editorial to the memory of the late Dr. Wiley. The numerous testimonials that are coming up from all parts of the church give evidence of the high esteem in which he was held. A great and useful man has gone to his reward.

Our work seems to be moving on well at Weston, Oregon. This

is one of the oldest towns of Eastern Oregon, but it is taking a fresh start at the prospect of a new State Normal School building, and is to have electric lights. Brother Fancher, our pastor, there, is determined to keep our church abreast of the times in every good work. We wish him great success. We remember with pleasure our short visit to Weston and Athena last fall.

Rev. P. L. Stanton is the live presiding elder of Santa Barbara District, Los Angeles Conference. In speaking of the District Conference and Sunday School Conference on his district he says, in the Pacific Methodist Advocate: "During both conferences there will be preaching during the day at 11 a. m., and in the evening, and it is to be hoped that the preaching is to be done only by those who are anxious—tremendously anxious—to save souls. If any preacher has what he regards as a very fine sermon he will please leave it at home.

We will have no time to see anybody 'show off. Let us begin now to pray daily for the descent of the Holy Ghost. Let us come together with one accord. We should not be satisfied with anything less than a glorious, soul-saving revival."

"There is entirely too much effort at fine preaching—too much "showing off"—at many of our conferences, which accounts largely for so few revivals on such occasions.

Bishop Keener's natural force as a writer has not abated. He recently contributed an article to the Nashville Advocate entitled, "Shall we lose our children?" which has been extensively copied and commented upon by the religious press,, North and South. It has made a profound inpression, and will do much to stir the church to a sense of the danger that confronts it. He draws the picture of one million Methodists going to church and half a million children going from church every Sunday morning, and thinks that if children are made to attend church when they are young they will go of their own accord when they are old. We think so too.

Chicago was defeated in its desperate effort to have the World's Fair opened on Sunday, and has proposed to get even with the country by the election of a man for mayor who appears to be a stench in the nostrils of morally-disposed people. It means that all the places of infamy in Chicago are to be opened on Monday and every other day and that the devotees of Bacchus are to hold high carnival there, with none to molest or make afraid. Although the mayor was nominated by the democrats yet every democratic paper in the city, we learn, opposed him, but one. But the devil jumps too high some times, and the city of Chicago will sue the folly of such action in the end. "The wages of sin is death." This is true in municipal as well as in individual life.

From all that we can learn, we are having better weather in Bitter Root Valley than in any other portion of the Northwest. We have had no snow to speak of for a month or more, and the stock have been on the range making their own living for several weeks, while the farmers are busy putting in their crops. But the spring is very late. The mountains are white with snow, which comes down to the foothills. The ground is full of moisture, and a good season is anticipated. The fruit crop bids fair to be better than ever before in this region.

Rev. A. Y. Skee writes from Hesseltine, Wash., April 8th, as follows:

Our winter is slowly giving way. There is lots of snow. Sleighs are still running on the "ridge." We have had some good meetings, gathered up some of the subscriptions in sight for our church at Edwall—$705.00 altogether. I think we can build there and pay out this fall.

Concerning our church in Wilbur: the winter has been so hard that most of the people have fed out their seed grain, thus making hard times harder. Some subscriptions we have failed to collect, so that with 18 per cent. interest to pay on our debt we are further behind than I figured. We will have to have help from the Board if we pay out. Our property is worth $1,600.

Bishop Key orders his paper changed from Fort Worth, Texas, to Sherman, Texas, which we take it is to be his residence. He was married April 5th to Mrs. L. A. Kidd, president of the North Texas Female College. Two years ago we were very much disappointed in not having Bishop Key to preside over our conference. We trust that his colleagues will arrange for him to come to us in the near future. He is full of the Holy Ghost and of faith, and his ministry is greatly blessed. We wish him great joy.

President Archibald A. Jones, of Central Female College, Lexingiton, Mo., writes: "Our school, thus far, has enjoyed a most successful year; the number of boarders enrolled to date is 113, the total enrollment being about 180 pupils."

We rejoice at this good news, for this is one of the best colleges for young ladies to be found in the West. See the advertisement and send for a catalogue.

The "American Sabbath" is an excellent periodical. It is the organ of the American Sabbath Union. The March number contains some excellent articles on Sunday closing of the World's Fair, and also some excellent portraits of leading divines of the United States. Subscription price 50 cents a year. Single copies, 10 cents.

Though the name of God is not mentioned in the book of Esther, yet the reader is filled with a sense of the presence and over-ruling power of Jehovah from beginning to end. The word character is not in the Bible, yet the great object of the Bible is the development of right character. The people who have come the nearest our ideal of perfect holiness in this world never professed anything more than to be humble followers of the Lord Jesus. But there went out from them a hallowed spiritual influence that impressed and won others to Christ. God counts more on possession than profession. There is no objection to saying "Lord, Lord," if we "do" the Father's will.

FROM GENESEE, WASH.

Dear Bro. Stanley:—

Moved again! How true it is that here we have no abiding place!

We arrived two weeks ago and were received with open hearts and in open homes. Our immediate needs have been satisfied and future contingencies provided for. The outlook is promising, though not unshadowed by difficulties; yet in the good providence of God we hope to achieve victory through our Lord Jesus Christ. In our efforts here we doubt not that we will be ably seconded by a corps of able, living members. Sure we are of this hearty co-operation and loyal support if our flattering reception is to be taken as an index.

Thanks to Brother Robertson for the noble work he did here during his short stay, and many similar or greater blessings attend his efforts in his new field. Come, Mr. Editor, to our District Conference,

Genesee, Idaho.

S. E. Crow.

April 7th, 1893.

—o—

The gold handle on an umbrella is not admired when it is raining hard.

Neglected Opportunities.

BY ARTHUR W. KELLEY.

Some nations have been noted for their prosperity, not so much because of their natural resources as because of the thrift of the people. Many a business has suddenly become a mine of wealth through the discovery of a way of using what had before been wasted. More fortunes, perhaps, have been built on strict economy than on large incomes. Many a life has owed its wonderful usefulness, not to great genius or advantages, but to conscientious improvement of slight opportunities. Many a life is barren of results simply because of neglected opportunities. Many of the world's wants could be satisfied by the world's waste.

It is not necessary that an opportunity should be a great one. Larger spheres do not always mean larger usefulness or greater faithfulness. Not very long ago the church was praying most earnestly that the way might be opened for the gospel to certain lands; now that prayer has been answered; there is constantly occasion to urge the church to take advantage of the opening. There is to-day great and praiseworthy anxiety to reach the masses, while some that seem most earnest may be overlooking the individuals that make up the masses. When one's sphere is limited, there may be the best opportunity for the intensity of one's influence to appear. It may not be our lot to save a nation's life, but we may do something towards it by saving some that make up the nation.

Every occupation, every time of life, has its peculiar advantages in the way of opportunity. The pastor has his opportunity; but he may often long for the frank and natural confession and confidence that one clerk or workman may receive from his fellow, bringing with it the chance for the fit word in season. The boy and girl in school are in some ways closer to their mates than is any one else, closer than they themselves can ever be again. They may learn later how to use words that are wiser and more well chosen; but the words may then have to enter ears that are not so ready to listen. To-morrow may bring a different, possibly a better opportunity; it will not repeat to-day's.

Perhaps we need a new definition of opportunity. We may have thought it brought a time when it was easy to do a thing. If that were so, Esther had no opportunity, fewer did have an opportunity to do anything worth doing. An opportunity is a time when any thing can be done in Christ's strength. It may seem hard to decide for Christ now, but the opportunity is now, and it is certain that the decision will never be more easily made. It may not be easy to confess him or to act for him now, but to neglect it now will make it only the harder the next time.—Golden Rule.

Sunday School.

MAY 7, 1893.

The Value of Wisdom.

LESSON TEXT.—PROV. 3:11-24.

The Lesson Story.

By Cunningham Geikie, D, D., LL. D.

Heavenly Wisdom, which is represented in the first chapter of Proverbs as no less marked by a love of openness and appeal to the reason and conscience of men than its opposite for secrecy and darkness, stands in the second chapter in the places of chief concourse in the city, warning the foolish and counseling the irresolute. Her hands are uplifted in her earnest appeals, and her whole bearing like that of the noblest of prophets, who pleaded in the same way with their generation in the streets and open places at the city gates.

The ruin of life by folly is the burden of the first chapter. The benefits of Wisdom, in every relation of man to God or his fellows, are recounted in the second. Everything depends on the sincerity of our desire to know her counsels and our inflexible continuance in obeying them. We must incline our ear, apply our heart, cry after knowledge of her, seek her as men seek for silver or for hidden treasures; and only when we do so will she be found. For true wisdom is the gift of God. To him who obtains it, Jehovah becomes a shield from folly and a guide in the ways of uprightness. Wisdom gives discretion and understanding, which will guard him who has them from the snares of the worthless of both sexes. Without wisdom, man's path leads to "the shades;" with it, is life. While the sinner dies, the upright shall dwell alive in the land. As to the wicked, they shall be cut off, and transgressors shall be rooted out (v. 22).

Hitherto the voice of Wisdom has sought to arm the young man against the seductions of evil associates by painting the calamities that such "folly" brings on him. In the third chapter she goes on to show, with more detail, the attractions of the path which she invites us to tread, at once in itself and in its fruits. True wisdom, cries she, besides all worldly benefits it secures, brings also the priceless honor of high favor with God. But it must never be forgotten that the only wisdom he recognizes is that which springs from a sincere religiousness. This, however, will give him who has it long life, and quiet from fear of evil. He who values the two graces, kindness (that is, love), and absolute truthfulness, enjoined by wisdom, binding them like golden chains round his neck, and also writing them on the tables of his inmost soul, will find favor with God and man.

The mention of these two divine powers, love and truth, calls forth an exhortation to seek only that wisdom which rests on the fear of God, since mere worldly prudence is not enough. But this can only be done if we give up all confidence in ourselves, and lean on the wisdom that comes from above,—if we acknowledge our need of heavenly guidance in all our paths, and, while thus fearing Jehovah, resolutely turn away from all evil. To him who acts thus, such "wisdom" will be a blessing beyond thought. "It will be medicine to his flesh and refreshment to his bones" (8). He who identifies himself in such a way with God will naturally honor him with his substance, and with the first fruits of all his increase (9); words which may either mean, generally, the exercise of a generous liberality in all that promotes good among men, or, possibly, the careful payment of tithes and first fruits ordered by the law. These, however, are not elsewhere mentioned in the whole book, apparently as too formal and priestly; and therefore it may be better to think of the wide virtue of beneficence to man at large, than only of payments to the clergy, though no man that fears God will be wanting in due care of his public servants.

To such generous bounty there is promised the richest acknowledgment from above. The barns of him who shows it will be filled with plenty, and his presses will stream over with new wine (10). It needs hardly be said, however, that everything depends on the motive of our good works. To be generous in the belief that it is only an investment at high interest, with God for security, makes the whole a mere trick of sordid selfishness, which can bring no blessing. To give for love, hoping for nothing again, is very different.

Yet we are not in any case to count on worldly prosperity, however sincere we may be in our fidelity to God (11). Chastisement may be sent, even though Jehovah recognizes us as his sons. As the old Puritans used to say, we can never tell God's heart from his hand. To be afflicted, Wisdom assures us, may, indeed, be a sign of our heavenly sonship; "for whom Jehovah loveth he correcteth; even as a father the son in whom he delighteth." That our chastisement should be called "correcting" in itself is consoling; for "to correct" means "to make right,"—not the implying that we were previously altogether wrong, as might be said of those set on evil, but as the putting into the straight road again those who for the moment had lost it. Eliphaz was right in saying to Job much the same as Wisdom says to her audience, though he drew a wrong inference from even so consolatory a truth, in the case of the patriarch (Job 5 : 17-18). It seems, indeed, to have been a widespread conviction through age after age; for we have it here in Proverbs, which reflects the ideas of the days after Solomon. Eliphaz shows that it was familiar beyond Israel; for he was from Teman, in Edom, and therefore one of another race than the Hebrew. The author of the Ninety-fourth Psalm, the date of which is very late, repeats it. The author of the Epistle to the Hebrews quotes it; and is reproduced once more by John the Divine in the Revelation (Job 5 : 17; Psa. 94 : 12; Heb. 12 : 5 6; Rev. 3 : 19).

A fresh eulogium on Wisdom now begins: (13.) "Well is it for the man who has found wisdom, and for the man who wins understanding; for to gain her is better than to gain silver, and there is more profit in having her than in having fine gold. She is more precious than the costly red coral or pearls. All the things thou prizest most are not to be compared with her. (16.) Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of sweet delight, and all her paths are peace. (18.) She is a very tree of life to them that make her theirs, and happy is every one who holdeth her fast. (19.) So great and glorious, indeed, is she, that she was the helper of Jehovah in his founding the earth and preparing the heavens. By his having Wisdom in an infinite measure he broke up the floods, so that part sank into the channels he had made for it, and became the ocean; and part floated overhead, to be the storehouse and mother of dew."

Having thus exalted the glories of the truly wise, a new exhortation to the "son" to seek this priceless blessing is begun: (21.) "My son, keep fast hold of sound wisdom and discretion, and never let them out of thy sight; for thus they will be life to thy soul and grace to thy neck [as if it were adorned with chains of gold, Prov. 1 : 9]. Then thou shalt walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy rest shall be sweet."—*S. S. Times.*

——o——

The Protestants of the world number about 137,000,000, says James Croll, of Montreal, and may be classified approximately as follows:

Lutherans	35,000,000
Methodists	25,000,000
Episcopalians	22,000,000
Presbyterians	20,000,000
Baptists	17,000,000
Congregationalists	6,000,000
All other denominations	12,000,000

—Missionary Review of the World.

SELIM EL-HAKEEM, a native pastor at Hasbeya, Mount Hermon, sends a most touching appeal to the Christian Medical Mission Association of England, pleading for a physician. The distance to Damascus, Beyout, and Palestine is so great and the expense so high that the great majority are too poor to have medical attention.

A resident and christian worker in Austria, in a letter to one of the editors, tells of some of the difficulties and successes of work in that land.

"We have very little opportunity for using English tracts and books, but we are greatly in need of gospel literature in the German language. From the enclosed little report (private), you will see what we are trying to do, amidst many difficulties and restrictions in a land where tract distribution, as it is carried on in England and America, is PROHIBITED. However, we find many ways of circulating the truth without colliding with the laws, and could scatter much more good seed, if we only had the means to do so.

Many publications which are most useful in England and America, are quite unintelligible to our poor Austrians, as they presuppose much Bible knowledge, whereas, here most people have never SEEN a Bible, and even the Protestants are so ill-instructed that it frequently happens that people who have been baptized and confirmed in the Lutheran church, seek the Psalms among the Epistles, or the Gospels among the Prophets. This ignorance our Bible-readings are doing much to disperse, but as you will see from our booklet there are great spaces of land without any Bible readings or pastors or any thing else in the way of gospel teaching. To these we send as many packets as we can muster, and as frequently as possible. At present we have scarcely anything on our shelves."

The writer of the above letter, with others, is engaged, and has been for ten years, in a very difficult but needy work and with gratifying success. Large numbers attend the private Bible readings and much evangelical literature is scattered in various ways, and "loan-libraries" established in a number of villages, where books go from hand to hand and house to house.

These people are most highly commended for their christian courage and good judgment amidst many difficulties. It is a work too, which appeals strongly to every Protestant and lover of religious freedom. For obvious reasons we cannot publish either the name or place of labor, but if any feel moved to offer any help to these workers in Rome's darkness, it may be sent to either of the editors and every cent will be forwarded to the persons in charge, who like Paul, live in their own hired house and the work is sustained by voluntary subscriptions.

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"Can two walk together except they be agreed?" This is just another way of saying, "they cannot." They must be agreed first: then they walk together. This holds good of any two; and it is primarily true of God and the saint. So long as there is anything standing between God and me, it is simply impossible to walk with Him. God Himself asks the question, How can it be done? Let this be a settled matter; and it will save a deal of darkness and failure. Am I content to take God's thought about Christ?—About His word—about corrupt self—about the world—about my place in it, or rather outside of it, in Christ the risen, though the rejected One? If so, we walk together, for we are agreed. If not, how can we walk together?

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, }
Rev. J. W. COMPTON, } Corres. Editors.

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Leland	Cedar Creek,	Ap. 29, 30
Spokane St'n,	" "	May 13, 14
Oaksdale Ct.,	Aurora,	May 20, 21
Big Bend and Davenport Cts.,		
	Edwall,	May 27, 28
Potlatch Ct.,	Texas Ridge,	June 6, 7

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EDNA C. MCCUNE, - - EDITOR.

A MODEL OF A GOOD CITIZEN.

In looking over the history of the ages, dispensations, and generations of the past, I find many worthy examples to all classes of mankind. Examples of bravery, heroism, and fidelity in times of war; of courage, endurance, and faithfulness even unto death, in times of religious persecutions; of honesty, justice, and integrity in legislators, judges, and governors. But to give an example of loyalty in the subjects of civil government, is the principal object of the present writing. There are many such models, correct, true, good; every way worthy of imitation. I have selected one from among the best, eminent, inspiring, ennobling. For the present we withhold the name, as that is not important to our purpose. The name is however significant, meaning: "God is my judge." But we are dealing in character now, with one who excelled in many characteristics and virtues, such as adorn and beautify any rank or position in life. In childhood and youth he was moral, upright, a devout worshiper of the true God. No specific mention is made of his civil duties and conduct, during these early periods of his life. That he was loyal to his government no one can doubt, who believes the facts as I have given them. This type of young manhood always makes good citizens. This is a significant fact that ought to be pondered well, by the individual, the family, the church and the whole country. In the ratio that good boys are multiplied, we shall have a pure ballot, and good government. But in moralizing I must not lose sight of the hero of my subject.

At the age of about twenty years, he and many of his countrymen were taken captive, and carried away to a strange and foreign land. The laws and customs of this idolatrous people were very different from those of his native country. But he soon adjusts himself to his new surroundings, and in a way that gives him favor with all the people. His character and conduct, gentleness of spirit and subordination to constituted law, attracts the attention and gains the confidence of the civil rulers. They find in him the promise of great ability and great usefulness to the government. He has a sound constitution, a sound mind and judgment; superior knowledge, wisdom, and understanding. He has a correct and extensive intelligence of men, and of the current events of the day. But it is necessary that he should know "the language, and the sciences peculiar that people." To this end he is to put under a course of special training for a term of three years, with able teachers and other necessary helps. This was as much to him, as a university course could be to a young man of our time and country.

During these years of labor and trials, he was an orderly student, and a well behaved citizen. He observed every law, except one that was in violation of his conscience, involving a matter of right and duty between himself and his God. He was required to eat the flesh of beasts that had been strangled and first offered as victims to their gods. His God, his religion, and his conscience would not allow him to commit so great a sin. On the statement of these facts to the proper authorities, he was promptly and cheerfully excused from the observance of this rule.

After this course of preparation he was admitted to the highest court of the land. Here he found himself in the midst of the corruptions of great wickedness. "But he preserved his virtue and integrity inviolate, and no danger or temptation could divert him from the worship of the true God." In all this the Christian, as well as the citizen, may find a good example; one of great dignity, and worthy of all acceptation. After that the government had proved him and found him worthy, he is invested with the honors and responsibilities of office. Here he shows himself loyal and trustworthy, as he had done while he was a private citizen. Faithful in a few things, he is made ruler over many things. He rises step by step until he reaches situations of the greatest rank and power in the empire, save that of the king himself.

It is scarcely necessary to tell the reader, that these are the facts as recorded in the history of Daniel the Hebrew captive. To me it would be a great pleasure to pursue the subsequent history of Daniel, but I cannot do so now. His example is one of merit, based on moral right. On this foundation rests his loyalty as a citizen, and his fidelity while in office. There are a few examples in profane history, that might be safely followed. But the best examples, and those most worthy every way, in every department of civil government, and of human society as well, are to be found recorded in sacred history. Those who go to the Bible for example find the best; such as are nearest perfect, true, correct, and such as are most helpful every way, and in every thing.

S. W. Cope.

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OUR WASHINGTON LETTER.

Washington, D. C.,
April 11th, 1893.

WHISKEY vs. MILK:—

A few years ago a young man was driving a milk cart in this city for wages. He was energetic, industrious, ingenuous, and in a few months became a milk merchant. His business grew and he erected a building to accommodate it. He bought milk for miles along the railroads coming into the city and in the surrounding country and Frank Ward's retailing milk wagons could be seen on every street. His establishment, however, annoyed fashionable neighbors who drove him out. But he built again in the center of business a larger establishment and combined with it a dairy lunch room, then a new thing at the Capitol, though scores have sprung up since. Ward thus prospered would have become a millionaire, but he drank. He began to neglect his business and his family. He was jolly, generous, reckless and sometimes wildly drunk. Harpies followed him as wolves a wounded buffalo. In drinking about two or three years since he shot a man, was tried and acquitted, and then set up in business again by friends. But he could not let whiskey alone, and gamblers, whiskey peddlers, thieves, pickpockets, bloodsuckers, male and female, stuck to him as sharks follow the floating carcass of a dead whale. His affairs went badly. Friends were aleinated. His wife sued for divorce. Finally hope forsook him. One night last week after filling up with drink he threw himself or fell under a car and was killed. If poor Ward had patronized only a lunch dairy he might to-day have been a leading man in local business circles and the head of a happy family.

BLOOD AND WHISKEY.

The amount of blood that flows out of Washington liquor saloons is astonishing. Scarcely a stabbing or shooting scrape that does not occur in a saloon or come straight from it. Is it a murder? Some one had been drinking. Is it a suicide? Whiskey was in it. Is it about a woman? Well, there was drinking also. Is it a man beaten to death, drowned, frozen, run over? Nine times out of ten drink did it. Drink stumbles in front of the engine, neglects to close the gate, or turn the switch, or flag the train, or guard the fire; drink fumbles with the loaded pis-

tol, plays with the razor, handles a bludgeon and mixes speedy poisons. And it is said that they don't even hang a man here without getting him half drunk! But we started out to say something of milk.

Pure MILK is scarce. Analyses by the city chemist of lots selected here and there show that they are robbed of cream, diluted with water, colored with annatto and thickened with, who knows what? Dealers sell both milk and cream and so make extraordinary profit. It is done by allowing the milk to stand a few hours and then pouring off the top which is sold as cream, the residue being colored and doctored and passed off as milk. This is the stuff we take with oat meal and feed to babies and invalids. Are butter and cheese colored also? Butter and cheese made on the farm in winter are ordinarily white. How is it that now we buy butter evidently winter made of rich golden yellow? Is it colored by corn and carrots fed to the cows, by annatto, or by what?

Capital.

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CHRISTIAN OLD AGE.

It is a mark of advanced civilization to venerate the character and honor the teachings of hoary age. It is a circumstance most favorable to the stability and glory of civil government to make ripe experience, rather than immature judgment, the controlling power in legislation. He who has grown to manhood without the wise counsel of age, has lost that which neither the knowledge nor treasure of after years can supply. This is true in the highest sense, when the counsels of age are regulated by the principles and sanctifying grace of the gospel. The aged pilgrim, bending beneath the weight of years, yet pressing toward the mark of his high calling, is a royal personage among men. His hoary locks are woven into a crown more kingly than the glittering diadem of empire; a crown of glory, the eternal sign of manliness tried in many a conflict, of virtue in its supremacy, of wisdom enriched by the years of discipline and observation of the world.

Old age has its disabilities. At this period of life the dearest earthly friends are gone. At the morning and evening meal stands the vacant chair. Companionship ordained of heaven may have been smitten by the fell destroyer, and the future walk is one of comparative loneliness. Children are far away, battling in the conflicts of life, or have been translated to the unseen world. A new generation is coming upon the the stage, most of whom are unable to appreciate the labors endured, and the inevitable infirmities of advanced years. The plaintive cry of David has been the experience of many since his day: "The days of my years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow."

But we are constrained to believe the picture is not all so dark. Christian old age has its unspeakable comforts. Some of these are found in the reviews of life. Years ago Christ was "the fairest among ten thousand," chosen above sinful pleasure or wealth. Others were charmed by ambition, their ears were shut against the cry of injured innocence, they smiled at legalized iniquity, they courted the suffrages of party without principle, and were elevated to the temporary seats of fame; but the choice of Christ was made contrary to all these, and from the highest dictates of duty. In choosing Christ, this aged pilgrim in those early years come into possession of wisdom, a sense of pardon, and a renewed nature; he received power from above to do all things pleasing to God, both as to inward habits and outward acts.

How delightful to recount such experiences, and review life thus dignified by the glory of a rich, personal knowledge of religion. A survey of the present is also the joy of Christian old age. The gospel is more widely known and felt, the drinciples of civil and religious freedom are more fully vindicated in the earth against the pretensions of despotic empire; the marked advances of a better civilization give comfort, and are the promise of a more complete deliverance of the race from degrading vice, under the guidance of Christ.

Rich joy is derived from the anticipations of an eternal future. The eye is dim, but the vision of the soul penetrates beyond star and sun, and opens upon the ineffable glories of heaven. Who can reproduce upon speaking canvas those pictures of future bliss that so often fill the good man's soul with holy transport? Many an honored saint has been lifted to the highest heavens, a spiritual altitude from which unutterable views break forth. We have known such; their step was halting, their hand tremulous, their nerves were shattered, but the silent awe, the sweet peace, the adoring love, were the signs of rich heavenly foretastes.

Sanctified old age has its many lessons. We are taught in it the divine reality of religion. Enter within that lowly cottage; see suspended from its walls such mottoes as "God bless our home," "Thy statutes have been our songs in the house of our pilgrimage." Mark how that piety fills the whole dwelling with richest fragrance, a piety matured under the varied processes of life-long discipline. Here we shall be impressed when human logic has failed to convince us.

Let us not say that sanctified age has fulfilled its mission, and that it were better to depart. Wait! The traveler who has journeyed along the precipice, down whose giddy height thousands have fallen, may be able to give many valuable suggestions to inexperienced tourists. Have we one at home whose heart is young, but whose eye is dim and form tottering, who follows us with his blessing wherever we roam, over land or sea; who has wisdom in counsel and joy in our success? Bless God for the gift. Cherish it; venerate such a character. Joyfully bear whatever burden such infirmities may bring. Soon these lips will be sealed forever. Soon you may find yourself in a like condition of decrepitude and dependence. God will take notice of your faithful attention to hoary age. "Honor thy father and mother, which is the first commandment with promise."

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A Mother's Prayers.

A Christian mother placed a New Testament into the hands of her boy who was just about to commence a seafaring life. The lad was thoughtless. careless, and although so young, was quite unmanageable, the resul of mixing with evil companions. But his mother's prayers followed him; and although many years passed away without seeing or hearing anything of her boy, the loving mother never forgot him at the throne of grace. She inquired of all she met who were likely to know the whereabouts of her boy, but in vain.

But one day a half naked sailor knocked at her door to ask for relief. The sight of a sailor always interested her, and she heard his tale. He had seen great perils, and had been wrecked several times, but was never so destitute as at one time, when himself and a "fine young gentleman" were the only individuals saved of a whole ship's crew. "We were cast upon a desert island, where, after seven days and nights, I closed his eyes." And while the tears stole down his face, he told of the happiness experienced by his mate, which he said he got by reading a little book his mother gave him when a boy, and which was the only thing he saved. "He gave it to me," he continued, "just as he was dying," and said: "There, Jack, take it and may God bless you."

"Is all this true!" asked the trembling and astonished mother.

"Yes, madam, every word of it." And then, dragging from his ragged jacket a little book, much battered and time-worn, and held it up, exclaiming, "And here's the very book."

She seized the Testament, descried her own handwriting, and beheld the name of her son coupled with her own on the cover. She gazed, she read, she wept, she rejoiced. She seemed to hear a voice which said: "Behold, thy son liveth!"—The Golden Censer.

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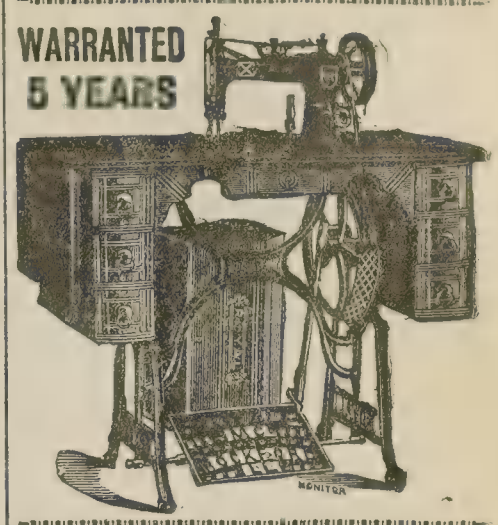

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Christ and the Pharisees.

The scribes and Pharisees crowded about Jesus to entangle him, if possible, in his talk or detect in his works some violation of their traditions. And they did not have to wait long. When sinful man makes laws for the government of the Man Divine, both the humanity and the divinity of our Lord cry out against them. For the sake of man, upon whom Phariseeism would bind heavy burdens, and for vindication of his own authority, he will burst their narrow restraints. And when he does—"He hath a devil." What does it matter to the Pharisees that a man has been healed by the word of Jesus? What do they care for the faulty logic, which divides a kingdom against itself? Was madness ever sympathizing or reasonable? The Pharisees are MAD, infuriated by the presence of him whose pure life was a benediction to earth's needy ones but a constant rebuke to their hypocrisy.

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You are placed where you are, in a particular business, in a particular street, to help on there the kingdom of God. You cannot do that when you are old and ready to die. By that time your companions will have fought their fight, and lost or won. If they lose, will you not be sorry that you did not help them? Wil you not regret that only at the last you helped the kingdom of God? Perhaps you will not be able to do it then. And then your life has been lost indeed. Very few people have the opportunity to seek the kingdom of God at the end. Christ knowing all that, knowing that religion was a thing for our life, not merely for our deathbed, has laid this command upon us now: "Seek *first* the kingdom of God."—*Prof. Drummond.*

MUNICIPAL REFORM.

Doctor Parkhurst's Latest Explanation of His Plans.

Our contention is that the laws are not enforced, that the authorities are in criminal collusion with criminals, that vice and crime are protected for the money there is in it, that our public servants are paid by us to execute the laws, and that they are bought by criminals to beat the laws. We are of the people, a part of the public of this great city. Not even our worst enemy, our bitterest opponent, questions our motives or the sincerity of our purposes.

WHOSE CITY IS THIS.

Our one supreme object is to raise the tone of our citizenship. Whose city is this? Does it belong to the criminals and the police, or to us, to the people? Sovereignty is vested in the people—in the citizen. Those we elect to do our will,for which we pay them, are our servants—not our masters. Having elected or chosen on election day our officials for the year, responsibility and sovereignty do not pass out of our hands for the remaining 364 days of the year. We have the right to watch, judge, criticise and remove our servants from our employment if they do not perform the work for which we pay them.

It is a notorious fact that our servants, who are paid by us to execute the laws, are the paid protectors of lawbreakers, and we say we have the right as citizens and as taxpayers to protect our interests in good government and to compel, by all lawful means, the obedience of our servants to the laws.

We claim no right not possessed by any other citizen or body of citizens. The trouble in a great city like New York is that the corrective force of public opinion is not operative as in smaller communities. The masses of the people are unfamiliar with their public duties, with the forms of their government,with their civic rights and municipal responsibilities. In order for men to be good citizens they must know their city; its laws, its functions, and the duties of the authorities; and this is one of the educational aims of the league.

We base our right to organize this league for good government not alone on the inherent right of citizenship, but upon precedents and examples of the exercise of this right. For example, take the business men of the United States. There are over a million of them, yet every firm is "rated" by *Bradstreet's* or *Dun's*. Not only their wealth, their commercial responsibility and experience, but their habits of life and past records for honesty and upright dealings are recorded. The whole foundation of commercial credit is built upon this system. Yet what the million of American business men consider a valuable and indispensable element in the conduct of private business, is felt to be an intolerable espionage on the part of our salaried public servants. For my part, I think what an American business man feels the need of, a New York policeman can ultimately manage to endure without giving up his position on the force.

VICE AND CRIME A COMMODITY.

But, while justifying the claim of the citizen—any citizen—of the right to watch the performance of duty by his public servant we disclaim being a detective force, amateur or otherwise. Any citizen can to-day go to any one of the hundred detective agencies in this city and secure all the detective service he wants. The interested people who make a pretense of offense at our organization for this reason are usually the ones whose public service would probably end the moment they were subjected to it. Besides, the police want a monopoly of it. Vice and crime in this city have become a commodity. A traffic has sprung up between the criminals and the authorities and any assault upon this trading is looked upon as an interference with vested rights.

We propose to quicken the public conscience, to educate the intelligence, to arouse the municipal patriotism of our citizens. The tendency of things is always bad,unless checked and controlled by the element in every community that is for things of good report. Our organization is to mobilize this power for the public weal. The personal affairs of a private citizen give us no concern. They do not interest us. But a corrupt traffic between our public employes—our city officials—and the city's criminals is the subject to which we will give much of our attention.

In the matter of excise, for instance, a man takes out a license for a saloon. He gets that license from us—from the people. We intend to know whether he violates any of the terms of the contract he makes with us. We intend to "keep tab" on him; to know when his contract expires, and to be informed as to the wisdom of renewing it or not. We love this city not for the loaves and fishes. Politics, neither for the revenue nor the offices, concerns us not. This great city is in some respects like an immense joint stock company, in which we are all shareholders, and in the prosperity of which we all have a voice and a direct personal interest. We believe the laws and ordinances which form the constitution and bylaws of our municipal company are right in saying gambling houses and disorderly resorts are an evil and a hindrance to our company's welfare. We say the officers of our company must look after our interests and enforce our municipal rules.

ON THE WATCH FOR BLACK SHEEP.

Now as to our membership. There is no flock without black sheep. Even so immaculate a body of men as the New York police force has been known to be afflicted in this respect. The Society for the Prevention of Crime will exercise every precaution possible to any other of the numerous similar public and private organizations in the choice of its servants and membership. We will have black sheep, and we will have to accept the consequences of their conduct in the same way and to the same extent as others do. We do no depend upon the sudden enthusiasm and sporadic efforts to better things, and, therefore, we will not take every one that comes along. We are not hurrying. We are going on with our work carefully and methodically, and we are doing it upon the safe and prudent lines that apply to any other important private or public undertaking.

Our maps will pictorially point out the saloons, the churches,the schools, the gambling houses and the disorderly houses. They will be a powerful appeal in themselves to public opinion. Already large owners of realty are making inquiry of their agents as to how their property is being occupied. In one case to my knowledge, a church was the landlord of a disorderly house. These things we will correct. Already there is a quickening of public conscience, and only this week an editorial in one of our morning papers stated New York was an exceedingly dangerous place for any man to try to lead a double or vicious life! At no time within ten years has there been such an awakening of civic pride and municipal patriotism. Soon the power of an aroused public opinion will be come irresistible.

COVERING EVERY NOOK AND CRANNY.

There are thirty Assembly districts. In each of these we appoint an Assembly Supervisor. Each Assembly district has an average of forty election districts. The Assembly Supervisor has charge of the organization of his election districts. In each election district there will be one to three election district supervisors. They will agree among themselves who shall be the Chairman. The General Committee will be composed of the 1,137 chairman of the Election districts. They will report to the Assembly supervisors, who will compose the Executive Committee.

Membership will be divided into active and associate. The active members will pay their dues in work. The associate will pay dues of not less than $3 per year in cash. Active members must be not under twenty nor over sixty years of age. All of the members are kept in constant touch with the officers and Executive Committee by means of regular and special bulletins,of which the two have been issued, and a copy of Bulletin No. 3 is now nearly ready for distribution.—Commercial Advertiser, New York.

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Philip Doddridge.

A humility that seems to measure itself is the most perilous form of hidden selfishness. The meanest exhibition of poor human nature is a studied affectation in respect to this Christian grace. An assumed superiority over others at this point is the surest evidence of pride. Such pride "goeth before destruction." Watchfulness just here is necessary, for Satan is a subtile, implacable enemy whatever may be our real or supposed religious attainments.

The following incident in the intercourse of Philip Doddridge with John Wesley is pertinent. In their friendly correspondence the phrase, "Faithful, humble servant," had been employed by Doddridge, and had occasioned a slight comment by Wesley.

Doddridge replied with characteristic meekness, "Your caution has suggested a thought to me, whether it be modest to call ourselves humble? If the expression means a real readiness to serve in love in any thing low, as in washing the feet of another, I hope I can say, 'I am your humble servant;' but if it mean one who is in all respects as humble as he could wish, God forbid that I should arrogate so proud a title. In what can I say I have already attained? Only in that I love my divine Master. I would not have a thought in my heart that he should disapprove. feel sweetness in being assuredly in his gracious hand, which all the world cannot possibly afford, and which I really think would make me happier in a dark dungeon than ten thousand worlds could render me without it; and therefore I love every creature in the earth that bears his image; and I do not except those who, through ignorance, rashness, or prejudice, have greatly injured me."

The experience of this saint of God, thus expressed, is most suggestive. Love—pure, divine love—filling the soul with celestial sweetness is the sure safeguard against a false humility. How is this love perfected within us? First, the Holy Spirit reveals the ineffable holiness of God; the purity and reasonableness of his law. Second, in the same moment, our utter unworthiness and condemnation in the sight of God are disclosed. Third, the power of Jesus' merit is made known by the revealing Holy Spirit. Fourth, through the aid of the same blessed Comforter we claim a personal interest in that merit, whereupon the "love of God is shed abroad in our hearts."

When this love holds complete way the heart is ready for services, however ignoble that work may seem to the unregenerate world; and that love brought into the soul through a deep sense of divine holiness, and of its own native defilement, will be a constant protection against a counterfeit humility, that is sometimes bashful in order that it may be praised—"runs away in order that it may be pursued."

On the other hand, should any one be in danger of self-depreciation, should Satan interpose a false accusation—namely, that his humility of spirit was only an outgrowth of self-love—let him turn away from all such unprofitable introspection. Perfect love that "casteth out fear," and that holds the soul in constant allegiance to God, is injured by such morbid mental exercises. Look away from self. Look immediately, steadily, to Him in whom alone spiritual completeness is possible.

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THE

Montana Methodist.

Vol. 5 MAY 5, 1893 No. 126

EDITORIAL.

Dr. Harrison, our book editor, has issued a book entitled "Gospel among the Slaves." He gives credit to Miss Annie Maria Banes for "collecting the materials of the volume from contemporary sources." From it we learn of the work done by the people of the South for the religious instruction of the negroes before they were emancipated. The Southern Methodist Church in one year (1859,) with a colored membership of 163,296, raised for missions to the colored people $130,076.88. During the last year of the war, when half her territory had been devastated, this church raised $80,000 for negro evangelization. Fully $2,000,000 in addition to this was paid by slave owners for this, purpose, and the best preachers and best people, both men and women, of that country carried on the work.

——

There appears to be an alarming increase of drunkenness among the women of our land. It is not simply among the coarser element, but among those who would figure in society and be leaders of fashion. The accounts of drinking and drunkenness among women at the last "inaugural ball" are revolting. From childhood we feared and abhorred a drunken man, but the sight of a drunken woman is most painful and disgusting. True, women have as much legal right to collect together and carouse as the liege lords of creation, but what shall we think of the moral sense of those who do so and of the state of society when such things become common? Truly, the dikes are giving way where this is the case, and we have need to be alarmed. The "Wesleyan" thinks "there are two innovations in the broad circle of female society which are calculated to weaken the circle and to open the way for many vices. They are expressed in one sentence: A live growing opposition to maternity, and a live, growing disposition to masculinity." There is food for thought in the suggestion. When human nature in any department is thrown out of harmony with its true environment, there comes friction, unrest, and the way is open for the inrush of many vices that debase and destroy. "If the foundations be destroyed what can the righteous do?"

Before us is a copy of the Howard-Payne Exponent, published by the young ladies of the Howard-Payne Female College., Fayette, Mo. Miss Mattie Payne is editor-in-chief. It is a double column, twenty-four page sheet, printed on good paper, with cover, and is full of spicy reading. Price fifty cents. We wish it great success.

——

Before this paper is in the hands of most of its readers the Board of Missions will be in session at Kansas City. This will be the first time the Board ever deliberated so near the setting sun. We trust that this change in the place of meeting will bring good fruit in two ways: first, by impressing the Board more strongly, than ever before, with the urgent needs of the Western work, and secondly, by bringing our people into closer sympathy with the work of the Board, which is only the agent of the church, and arouse them to greater enthusiasm and liberality in missionary work. Hardly a generation has passed since the country all about Kansas City was included in the foreign (Indian) mission field. See whereunto the work has grown. Why may not the same history be repeated in fields farther West? Who can foretell the result of faithful sowing in this fertile field? May God give us faith and courage to go forward. There remaineth much land to possess, and the cry comes up from many places "Come over and help us."

——

Dr. John, we are pleased to learn, is improving, but will hardly be able to attend the meeting of the Board. His genial face, fervent spirit and wise counsels will be greatly missed. But we are thankful that his life is spared to the church, and thus can bear cheerfully the loss for one session.

——

The editor will (D. V.) attend the meeting of the Board of Missons, and our readers may expect to hear of some things that come under his observation while absent from home.

——

During the past week or two, there have been cyclones throughout the great Mississippi valley extending from San Antonio almost to St. Paul, in which more than thirty persons were killed, 300 or more badly injured and a million and a half dollars worth of property destroyed. More recently, there has been a great snowstorm, with from six inches to a foot and a half of snow on a level in Minnesota and other portions of the Northwest, and frost that has greatly injured the fruit and early crops; while to the west of us, in Washington, the floods of deep waters have greatly impeded railroad traffic and travel. During all this confusion in the elements and in the world about us, the people of Bitter Root Valley have pursued undisturbed the even tenor of their way, sowing their grain, making gardens and driving their capering cattle, horses and sheep to graze on the growing verdure of a thousand hills and of many lovely valleys that lie between. Surely the contrast is most striking.

——

The Tennessee Methodist, in commenting upon the suggestion that the Christian ministry exerts less intellectual influence upon society than it did formerly, very clearly shows that even if the admission is made it means nothing. It does not argue any decline in the average intelligence of the ministry, but a marked grading up among the masses of the people. There was not the opportunity for proportionate intellectual growth. In conclusion the editor adds these forcible words:

While the clergy should in no sense or degree neglect or discount intellectual culture, it must be remembered that it is not by "intellectual influence" that the preacher is to convert souls. -Lectures on Emerson, sermons on Thackery, and homilies on Geologic themes, may attract the notice and the attendance of a few of the literary, but will not convict them of sin or advance them in the life of faith after they come. Sin and salvation, the Holy Ghost and Christ, are themes essential and profoundly interesting to the unlettered and the lierati, and it is all the better for both classes if these truths be discussed in the simplest, but most cultured terms which sanctified learning and scholarship can command. It is Christ, however, and not culture that will save; but He can use and He delights to use the most refined, as well as the rudest means.

——

Rev. D. M. Proctor, of Harden, Mo., writes us a note that, while it astonishes, greatly refreshes us. When he was changed from Platte City, the paper failed to change, though he says he so ordered. The postmaster tried to stop it but failed, though the preacher supposed it had stopped, as it was not sent to his new address, until he returned on a visit to his old charge, when he found the Montana Methodist, which the postmaster had thoughtfully distributed, doing missionary work among the old parishioners. Instead of ordering it stopped at once, as many would do, our good brother actually writes again requesting that the paper be changed, and offering to pay up arrearages (though there happens to be none) and continued. Surely he is one of a hundred. We have remembered him from the first time we ever saw his face—at the conference at Weston, Mo., in 1868. He is a live, genial, jolly spirit, successful in winning souls to Christ, and we appreciate and heartily reciprocate the earnest words with which he closes his cordial note, "God bless the Montana work abundantly."

——

Rev. D. B. Price, of Conway, Ark., says the St. Louis Advocate, has been employed by the presiding elder to take charge of the church at Oklahoma City. We are glad to know that little Olin who has been under treatment for chronic inflammation of the knee joint, is improving.

——

We greatly regret to learn that there has been another bank failure at Wallace, Idaho. The Coeur d' Alene Bank has failed, with liabilities amounting to $95,000, and the Miner's Ex-

change, which was owned by the same company, failed at Wardner at the same time with liabilities amounting to $25,000. The "Miner," published at Wallace, has some very plain and forcible words upon the laxity of the laws regulating our banking system and the ease and frequency with which the laboring men are swindled out of their hard-earned wages. Can there be no system adopted that will give security to depositors?

With the great fire that swept Wallace several years ago, then the failure of the Hussy Bank, then the great strike, and now another bank failure, the Coeur d' Alene people are having a hard time of it. But they are a plucky folk and will come out all right in the end. We trust so, at least.

——

Brother Nathan Evans, of Waitsburg, Wash., renews his subscription and in accordance with Brother Bell's plan, sends a new subscriber, and adds: "Please continue my paper. I like the little "Montana Methodist" better than any paper that I get."

Many thanks for the kind words. We shall endeavor to keep the standard up, and earnestly request our friends to co-operate with us.

——

Rev. T. W. Alton, of Butte, is endeavoring to mature a plan by which the Methodist can be placed on a solid financial basis and printed in one of the principal cities in our own Conference. We wish him abundant success. Our Brother claims to be a practical printer and ought to have sense about such things.

——

The Quarterly Review of the M. E. Church, South., for April, contains the usual number of thought-inspiring articles. The "Editor's Table" treating on "Freedom of Religious Thought," "The Imprecatory Psalms," "The True Theory of Inspiration," "Mr. Wesley and Sophia Causton," "Bonding and Losing," "Two New Books," alone is worth the subscription for one year. There is also a rich and racy article on Rev. R. Abbey, by Bishop Galloway, one on "Our Theology and our Science," by J. Wofford Tucker. Dr. Harrison is one of the learned men of the day, and is putting some of the best thought and work of his life for the cause of truth and righteousness into this Review. It should be in every Methodist, particularly in every Methodist preacher's home. Price only two dollars per annum. Address Barber and Smith, Nashville, Tenn.

——

The Preachers' Magazine, for preachers, teachers and Bible students, edited by Mark Guy Pearse and Arthur E. Gregory, is a reprint from the English edition. It is full of excellent sermons and suggestions for thinking people. Price $1.50 a year.

——

We have received, with the compliments of Chas. S. Fee, St. Paul, Minn, a copy of a paper bound book entitled "Six Thousand Miles Through Wonderland," being a "description of the marvelous region traversed by the Northern Pacific Railroad, by Olive D. Wheeler, with illustrations from photos by Haynes." The mechanical execution is tasteful and attractive; the illustrations are among the finest that we have ever seen. The book includes a plain, brief sketch of the principal objects of interest from Duluth to the Pacific ocean, including the Yellowstone National Park, with its many enchantments, Coeur d' Alene Lake, Custer's battle and battle ground, etc. There is also a complete colored map of the Yellowstone Park, with information just such as the tourist to and through the Northwest desires to possess. If you think of coming this way, send to Chas. S. Fee, St. Paul, Minn., and get a copy. We suppose they are for free distribution.

——

Mrs. Sarah R. Dougherty recently died at Jersey City. Her father was ordained a minister by Bishop Coke and her mother was baptized by John Wesley.

——

The Review of Reviews for April is a most interesting number. It contains a sketch of President Cleveland's cabinet, with portraits of himself and his advisors, a sketch of the World's Parliament of Religions, with portraits of some of the representative men who will figure therein, including Bishop O. P. Fitzgerald, of the M. E. church, South, an article on "How should Women dress at the World's Fair," with illustrations, and numerous other contributions on the leading issues of the day. This is appropriately styled the "Busy Man's Magazine," as it contains the gist of the world's thought and life condensed into a small space. Price $2.50 a year. It and the Montana Methodist for $3.00.

——

The town of Wardner, Idaho, about 12 miles from Wallace in the Coeur d' Alene country, was almost totally destroyed by fire on Thursday, April 20. The loss is estimated at $125,000 and insurance very light. The houses were crowded together along the steep mountain-sides of a deep canyon, and the water supply failed, and hence the flames had full sway, much the same as at Wallace when that town was burned several years ago. The people of Wallace and adjacent towns rallied nobly to the relief of the homeless people. They know how to sympathize with them.

——

We welcome the return of the Northwestern Christian Advocate, which by some hook or crook, for quite a time disappeared from our list of exchanges. While we do not agree with Dr. Arthur Edwards in all that he writes, yet we regard him as one of the wide awake men of the day and his paper in the forefront of the Methodist Advocate family.

——

A case of Asiatic cholera run the Canadian gauntlet and made its appearance with a company of 225 immigrants at Winnepeg in Canada. The people came from the cholera-infected districts in Europe and were heading for North Dakota. They were of all nationalities and all had certificates of good health. This will surely put the authorities on their guard in that quarter. It is said that the quarantine is complete at present, and there is no fear that it will spread into Dakota from that quarter.

——

A Dakota woman has spent ten years in collecting materials and making a cloak of prairie chicken feathers, only a few choice feathers being furnished by each bird. The feathers are held in place by separate stitches, and arranged so as to give the best effect to the tints. It has a beaver colar, is valued at $1,000, and will be on exhibition at the Woman's Building during the World's Fair.

——

It is now pretty evident that the hoisting of the American flag over the public buildings in Hawaii, was premature, and they have been taken down. The adminstration will proceed with caution in the case, and we trust that the best thing possible will be done, both for our own country and for the Sandwich Islands. It is said that Mr. Cleveland has a theory of his own which he will carry out in the case.

——

A fire occurred in the silver Bow mine in Butte City on Friday the 21st, ult. by which nine miners who were "stopping" on levels distant from the shaft and could not be worried in time to make their escape, were suffocated by the heat and gas. It is another lesson showing the danger attending those who are carrying on this great industry of our country. The account of the sad event, as given in the daily papers is appalling. Heroic deeds were performed in efforts to rescue the men alive. We sympathize most deeply with the bereaved families. What name of persons ought we to be every day and hour, seeing that life in this world is suspended on such a brittle thread.

——

There was recently a big strike among the employees on the World's Fair Buildings at Chicago, but as the strikers feared the adverse verdict of a waiting and impatient world, and the commissooners were only too anxious to have the work completed, a settlement was soon effected, with no special advantage to the strikers.

——

The old Fort Owen flouring mill, near Stevensville, was recently burned, which was supposed to be the work of an incendiary. It was the first flouring mill built in Montana, the flour manufactured being carried on pack-animals across the mountains by an old Indian trail to the mining camps east of the range.

The county of Ravalle comes into existence with a debt of $54,-108 and an assessment roll of about $1,500,000. We trust that the former shall decrease while the latter shall increase as the years roll on.

——

While at Deer Lodge recently we had the pleasure of meeting with Dr. G. F. Foster, of Memphis, Mo. He is both a physician and an occulist, and has attained no little distinction as a specialist in treating the diseases of the eye in the country where he is known. He was for years associated with Dr. Williams, of St. Louis, Mo., and studied under the venerable Dr. E. Williams of Cincinnati, Ohio. He was sent for by telegraph to come all the way to Montana to treat a case—that of Sister Ben Lear, of Deer Lodge, who is threatened with blindness. The doctor will spend some months in Montana, and will visit our principal cities. His address, however, is Memphis, Mo.

——o——

A Great Work.

——

It is a great work to lead souls to Christ; but it is no greater than to care for them after they have been accepted of him.

How hard we labor, how almost incessantly we pray for the conversion of sinners! Yet how indifferent we often are toward young Christians struggling with temptations! How austere in our judgment of him who, in an unwanton hour, has yielded to sin and fallen! Christ reaches down his gentle hand and bids the Davids and Peters rise, and gladly accepts and blesses them more abundantly than before, if they call on him in a contrite spirit. Let us, too, sympathize with, pray for, and kindly advise these babes in Christ in their first efforts to walk the straight and narrow way, and we shall be doing a great work.

Sunday School.

MAY 14, 1893.

FRUITS OF WISDOM.

LESSON TEXT.—Prov. 12:1-15.

Teaching Hints.

BY A. F. SCHAUFFLER, D. D.

This is a very hard lesson, and so the teacher must take especial pains with it. Begin by trying to make the scholar understand that in all things in this world action has results, and that you cannot do anything that has not some consequences flowing from it. From childhood to old age each word, each thought, each deed, has its results. Sometimes we can see these results, and sometimes we cannot. But they exist all the same. Sometimes we can see the results at once, and at other times we must wait for years before they become apparent. But, come soon or come late, they always come. For example, a boy may play truant for a time, and not suffer. For the time being he thinks that all is going well, and indeed he seems to be having a better time than the boy who goes regularly to school. But the day is sure to come when he will begin to reap the fruits of his folly. Another young man may be living a dissolute life, and yet enjoy a large measure of health. But in future years the result of his dissipation will begin to manifest itself, and he will find himself becoming prematurely old. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." This saying has always been true, and always will be. Let the teacher illustrate this in whatever way he thinks best. Having thus gotten the root idea of the lesson before the class,you will be ready to go on and see how it is presented in the text.

Let some scholar read the first verse. Here we see some of the characteristics of the wise man and of the fool. The child who heeds what is said, even if it comes in the way of rebuke, is wise; for in that way only will he learn to avoid evil. We can all learn in two ways. One is that of bitter experience, and the other is by the experience of others. In many matters we should be glad to learn by the experience of others; as, for example, we do not all want to burn ourselves at the fire,in order to learn how it hurts. We are content to be told of the effects of a burn by those who have suffered from it. We had all much rather be warned the experience of others of the danger of cholera,than push ahead heedlessly and learn it for ourselves. As I write this lesson the physicians of the land are trying hard to learn from others what are the best means of avoiding this terrible disease. And in this they are wise,and all commend them. But,alas! in matters that pertain to the soul men are not as wise as they are in things pertaining to the body. They do not love the warnings of their elders, and had rather learn for themselves. Here we see,then, the characteristics of a wise child. He heeds the warning of those over him, and turns aside from the path of danger, while the foolish boy or girl pushes ahead and gets caught in the snare.

Now let some scholar read verses 2 and 3. Here we see the divine side of wise action. Wise action secures the favor of God, while the deeds of the wicked God will condemn. And not only so, but a wise man shall be established, while the way of the wicked shall not prosper. But some scholar may ask, "Are there not wicked men who do prosper, after all?" Yes, for a while; but even in this world, if we watch carefully, we shall be surprised to see how, in the long run, the ways of the wicked are turned upside down. Sooner or later they seem to "come to grief." And even if they do not do this in this world, we must never forget that there is another world that comes after this. God does not settle all his accounts with men in this world. "It is appointed unto men once to die, but after this the judgment." In that day it will be seen by all that the wicked shall not prosper; for then the way of the righteous shall be finally established, but the wicked shall be like chaff which the wind driveth away. There all that looks crooked in this world will be made straight by our heavenly Father. Injustice will be rectified, and iniquity will be punished. The judgment day will reveal the consequences of sin and the reward of all right doing.

Now read verse 10. Truly the Society for the Prevention of Cruelty to Animals is an old one. Mr. Bergh was not the founder of it; for the wise man wanted every one to be a member of such an association many centuries ago. Many children seem to take delight in afflicting suffering on animals. Teach them that this is a shame. All animals ought to be gently treated, and it is a sign of savagery if we inflict on them needless suffering. We have made great progress in the right direction in the right direction in this matter. When I remember how the car-horses used to be maltreated in New York years ago, and how seldom you see any such maltreatment in these days, I am filled with joy. Let the scholars be taught that they should treat all dogs, horses, cats, birds, and all living things gently, and that, if it be needful to take their lives, it should be done in the way that inflicts the least suffering.

Now go on to verse 11. This practically means that not only farmers, but all workers,shall prosper, who are diligent, and that success lies along the line of industry. Our present age needs to learn this; for there are far too many in our schools who want to take some short cut to success. They have not "stick-to-ativeness." They change from place to place, trying always to get an easier berth. They look more to luck for success than to application, and as a result they fail most pitifully. Any one in a large city may see hundreds of examples of this. In fact,many leave the country simply because they do not like hard work, and they hope in the city to find easy work and high wages. For the way in which they are mistaken in this,witness the army of the unemployed in our large centers. The city is full of such wrecks, drifting to and fro in search of work that they never find.

Now read the last verse. Ten chances to one it accurately describes some boy or girl in your class. "The way of the foolish is right in his own eyes." This is one of the traits of "Young America." It knows better than its elders, and the result may be seen in the large number of "failures." Let the wise scholar be warned in time, and take the advice of those who know more than he does; for if he will not do this, he will have to reap the bitter consequences.—*S. S. Times.*

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Great Peace.

Nothing offends. There may be great confusion in the church; warfare, and strife, and contention among brethren; discord among the saints; but "Thou wilt keep in perfect peace," and "great peace." Christians will be in much confusion owing to bigotry, superstition, and the theology of the church; creed-bondage would seemingly rend the church asunder; but "great peace have they that love Thy law," and and sweet tenderness toward each other, with no superciliousness, no crimination, no disputation, no fighting for dogmas or creeds of man's making; but *great peace*. "MY PEACE I give unto you." And as little children we sit down together in heavenly places in Christ Jesus, and He brings us to His banqueting house and His banner over us is love.

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Judge Not.

The Holy Spirit leads us always to obey the Word of God; and does not desire us to sit upon the judgment seat, and minister discipline to others. He desires us to speak the truth in love; not in a censorious manner; not to lord it over others; not in a "holier than thou" spirit; not in a Pharisaical way; but in meekness, gentleness, love, to stand for the truth as is in Jesus, and to bear the infirmities of the weak and "so fulfil the law of Christ." Never dispute, nothing gained in that way. Assert, and leave it. Never fault-finders, murmurers, or complainers; but always rejoicers, and thanksgivers. Who made thee a judge in Israel?

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The more God empties your hands of other works, the more you may know he has special work to give them.—Garrett.

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Riches in their acquisition bring pain and suffering, in their loss manifold trouble and sorrow, in their possession a wild intoxication. How can we say that they confer happiness?

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—REV. MATTHEWS S. HUGHES.

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Where should our children be, if not in the church? We should fervently thank God whenever one of the "little ones" who has just taken a few steps from the fold hears and heeds the Sheperd's first call, and comes back to shelter.

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THIRD ROUND.

Dayton	"	12,	"
Dayton & Pomeroy	"	20,	"
Heppner	"	27,	"
Nampa	June	10,	"
Star	"	17,	"
Baker City & Wingville	"	24,	"
Eagle Valley	July	1,	"

District Conference to convene at Heppner, Oregon; June 1st, at 10 a. m. Rev. M. Larkin to preach on Wednesday evening, on "Missions."

M. V. HOWARD, P. E.

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EAST COLUMBIA CONFERENCE,

Spokane District.

QUARTERLY MEETINGS—THIRD ROUND.

Spokane St'n, " "	May 13, 14
Oaksdale Ct., Aurora,	May 20, 21
Big Bend and Davenport Cts., Edwall,	May 27, 28
Potlatch Ct., Texas Ridge,	June 6, 7

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EDNA C. MCCUNE, - - EDITOR.

METHODIST RELICS AT THE FAIR.

The Historical society of the Methodist Episcopal church will make an interesting exhibit of Methodist relics at the World's Fair. Among the articles are Bishop Asbury's old tea-canister, which he always carried with him on his travels, and his old-time spectacles and saddle-bags; Bishop McKendrie's clothes-brush, which looks as if it had seen good service; a collection of canes that belonged to the fathers of American Methodism, the most curious of which is a white-oak stick from a tree in Carroll county, Md., under which Strawbridge and Evans held their first meeting. There are also locks of hair from the heads of Bishop Asbury, his mother, Bishop McKendrie, Bishop Emery, and Father Smith. The exhibit will include a dozen or more original portraits of famous Methodist leaders.—Northwestern Christian Advocate.

A writer in one of the daily papers says concerning the bustle and preparation going on to get the World's Fair ready to open by the first of May: Clear the track! "Look out for the locomotive" is not one of the signs in Jackson Park, but steam trains are snorting through the grounds, delivering freight at the great show buildings and startling the early visitors by their peremptory passage.

How fantastic the engine and train looked this afternoon as the engine, tender first, came puffing over the bridge of the south canal, its black smoke wreathing about one of the historic columns, blurring the stupid looking plaster bear on the parapet and scudding across the grand basin toward the agricultural building and statue of the republic!

How picturesque this "last lap" of the fair is!

How the clang of the engine bell and clatter of the hammer, and the hum of sawmill, and tramp of thousands of feet and a score of other particular sounds jumbled together effect the mind with a sense of rush that somehow epitomizes in its own way the haste to "get there" that characterizes our national life!

The sawmill between the transportation building and the incomplete choral hall hums and sputters all day long, and cars block the passage to nearby gates and threaten to topple you with their loads of long flapping boards.

Regiments, armies of workmen are scattered through the grounds. A regiment does not go far in an area so vast as this white city by the sea. When the roof of the manufacturers building leaks they put a thousand men up there to tinker the difficulty, and to the eye of the observer from the ground a little distance off these men look like so many flies swarming on a sugar barrel. A few thousand men are scarcely within the gate when you miss and lose them. It is impossible to say where they have gone.

The truth is that they have gone everywhere. They are in the rafters and under the floors. They are painting sky tints in pagodas and chalking spaces in machinery hall. They are tugging at derricks shoveling in trenches, clinging to the tops of electric light poles, laying sod, making repairs where wood and plaster have stopped looking like marble, roofing sideshows, picking into ground that holds its frost to the last minute, putting together badly dislocated Venuses, filling water tanks, standing up signs that ask you to keep off imaginary grass, unhousing statuary, patching weather-beaten groups, steadying the parapet goats and bears, paddling lumber, rafts on the canal, carrying shoulder loads of lumber, conferring with walking delegates, discussing plans with directors, eating lunch in odd corners and answering the questions of bewildered visitors.

In fact, the fair is already a great sight; the greatest sight this country has ever seen.

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"SOUTHWEST MISSOURI NOTES."

Mr. Editor:—As Montana is so largely supplied with men from Missouri, notes from the Southwest may not be altogether uninteresting to the numerous readers of your excellent paper. As a chat about the weather is always in order, permit me to say, we have had more continuous cold weather the past winter, than we have had in any winter since this scribe has been in the West. We have had colder weather many times before, but not so much of it. The Missouri River was blocked 56 days continuously. It is feared the wheat has sustained great damage by the dry cold winter. However, Missouri always has enough and to spare. Many of the farmers in Vernon county have sowed their oats, and the bursting buds of the lilac tell us that spring is surely at hand.

The past winter has been a season of great revival interest all over the state, and many precious souls have been brought to the Lord. Among the many places visited with gracious revivals, none are more prominent than our educational centers. Fayette has been wondrously blessed, and many of her sons and daughters have professed faith in Christ.

"Central College For Young Ladies," located at Lexington, shared largely in the revival conducted there by Rev. W. J. Carpenter. Nearly all the students in this popular institution gave their hearts to the Saviour. "Cotty College," a school for young ladies exclusively, and one of the very best places for our daughters, was wonderfully benefited by the gracious revival that visited Nevada. This school has been placed under the fostering care of the Southwest Montana Conference, and deservedly enjoys the confidence of all who are acquainted with it. All the boarders in this institution professed faith in Christ, and attached themselves to the church, save two. "Scarritt Collegiate Institute," located in Neosho, and one of the very best educational institutions in the state, has been doing splendid work, and the gracious revival which spread over that place, had a fine effect upon the young people in that institution. "Morrisville College," from the halls of which the Southwest Missouri Conference has been so largely reinforced, has not been passed by.

This institution, nestled among the hills of the Ozark Mountains, has scarcely passed a year since it was founded, without a gracious revival. This revival in our institutions of learning, is a cause of profound thankfulness to Almighty God. While we are educating the head, we are not neglecting the heart. Our schools are enjoying unusual prosperity. Their boarding capacity is strained to the uttermost. We take great interest in our "Conference Schools," and while we highly appreciate the growing importance of Central College, and will do all we can to advance her interest, we cannot turn a "cold shoulder" to the schools in the midst of our own Southwest Missouri Conference.

The Educational Convention representing the three conferences in Missouri, is to meet in Lexington, Mo., June 27th, and promises to be an occasion of great interest.

You will be glad to learn that we are paying our proportion of the Missionary debt. The announcement will be made before this letter gets into print, that the Southwest Missouri Conference is first to pay her assessment in full for the liquidation of this obligation. As our General Board of Missions is to meet in Kansas City in May, I trust we shall be permitted to grasp your friendly hand once more. Come.

Joseph King.

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How the Four-fold Gospel glows shines, burns under the light of the Holy Ghost. He guides into all truth.

OUR WASHINGTON LETTER.

THE SENATE has adjourned but office seekers are yet with us. The hotel corridors are full of them. The best place, however, to differentiate the species is around the doors of the Secretary. Here at the proper hour they crowd like fish poking their noses out at an air hole in the ice. The door of the Democratic Congressman is also besieged like a bank during a "run." His bell jingles from 9 a. m. until 9 p. m. The applicant for the country post-office who at home gets up at daylight, is the first caller. His clothes are a misfit, well worn and shiny, his overcoat was in style a decade back, and his well brushed hat is still more ancient. He wears a heavy beard, and a shaggy and unkempt appearance, and pulls the bell with a jerk as if to take it with him. When the door is opened he rushes past the maid as though he owned the house. No chance to tell him "not at home." His visit is generally long and he comes out smoking a cigar from the Member's stock, with a happy expression on his face. At a later hour politicians, apparently from west or south, ride up in carriages. They loll back on the cushions, with legs crossed, cigars tilted up in their mouths and hats on the back of their heads. Evidently they are somebody's influence" whose claims they are pressing. Next arrives a young man, neatly though not stylishly dressed. He stoops and wears glasses. He is a student who wants a position for a few years until he can finish his law course. The next comer, just out of a tailor shop, is most gorgeously gotten up in the extreme of fashion. He wants anything, no matter what, so long as the salary is good and there is little work to do. He is sure of a position, for doesn't his old man carry this Member's district in his inside pocket? Towards evening there is a noticeable change in the style of callers and some have a distinctly metropolitan air, applicants doubtless for some of the foreign plums. The same scene is enacted day after day—some applicants disappear, but others come in their stead—and the procession goes on.

WHERE WILL IT END? Unless there is a change in our customs what hosts will crowd Washington at and after inaugurations fifty years or a hundred hence. Jackson, a British envoy, wrote thus of Washington in 1809: "About twenty rods from the House of Congress I started a covey of partridges." Five years before this, Mrs. Merry, wife of a former British envoy wrote, "We have alarmed Congress by the number of our servants and the immensity of our baggage which they suppose filled with imported luxuries to the injury of home markets. Tomorrow I shall exhibit at the Capitol; Capitol! good heavens what a profanation! And there is a creek too, a dirty arm of the river, which they have dignified by calling it the Tiber." It was of this creek that Tom Moore sang after his visit in 1803.

"And what was Goose creek once is Tiber now,
This famed metropolis, where fancy sees
Squares in morasses, obelisks in trees;
Which traveling fools and gazeteers adorn
With shrines unbuilt and heroes yet unborn."

Well, to-day the loftiest monument looks down upon blocks of noble buildings over the buried Tiber and down upon the statues of heroes of world-wide fame standing in the garden spots which Tom Moore ridiculed as morasses.

Capital.

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CONVICTION.

WHAT IS NEEDED MOST OF ALL TO DAY.

"Conviction is the first equivalent of a teacher. Conviction of truth. It is fashionable to-day not to be sure of anything, except perchance that it is possible to be sure of anything. Such men are not fit to teach anybody or any thing. Conviction, and conviction of the truth, and of the importance of truth to all, is fundamental. Accuracy is one of the hardest things to inculcate, and it is impossible for anyone who has not a very high regard for the overwhelming importance of truth to succeed. Approximations are so easy, and so delusive, and so fatal in their tendency." This is a quotation from an article in the April number of "Christian Thought," written by E. D. Warfield, L L. D., on "the ultimate aim of education. "What is here said we heartily endorse as of prime importance to teachers in every deparment of life, especially preachers. There can be no well ordered life, of transparent character and pure intent, without well defined convictions of the truth with which it stands connected. A strong character of moulding force, is only possible where strong and deep convictio n exists. Teaching that is not supported by conviction is not only wanting in distinctness but in the force to produce and excite desire to obtain the things or states brought to view therein, and hence is destructive of the interests of the taught. An "approximation" is simply an unreached conviction an undefined position that can only support an uninstalled character. Hence the inspired instruction: "Let every man be fully persuaded in his own mind." The preacher that does not pray for a spiritual, realizing understanding of the truths of the Gospel, and thus hold his thoughts in searching intent until they settle down into their divine design, is not a competent teacher of God's word to men. The effectiveness of teaching Gospel truths is more in the strength of conviction than in any rhetorical accomplishment whatever. The teacher is a character maker, as well as a scholar maker, a securer of destiny; especially is this true of the preacher. And how can he build up character in others that will stand the scrutinizing exaction of that "holiness without which no man shall see the Lord," without clear and strong conviction of the truths out of which such a character can alone spring? If there ever was a time when teachers were needed whose thoughts, affections, and purposes were firmly rooted in the truth, and who feel the importance of inculcating it in its purity, it is to-day. For it is indeed "fashionable to-day to not be sure of anything," except it be "that the interests of life are to be found at the expense of established laws and customs.

Lawless liberty and unmerited equality at the instance of "higher criticism" is the craze of the age. "Accuracy," says our author, "is one of the hardest things to inculcate, and it is impossible for any one who has not a very high regard for the overwhelming importance of truth to succeed." Approximations are so easy and so delusive and so fatal in their tendency." Those who extract character-nourishment from the truth through covictions that have settled themselves by persistent effort and prayerful concern, into the conditions of life, can and will appreciate the above wise sayings. And when they look around them and see the lives that are content with an "approximate" relation to truth, having no anchorage thereto through well defined convictions, their souls must be stirred to divinest depths in search of relief for those misguided souls. The tendency of to-day is to abandon the true, the pure, the strong, for shoddy ware, for that which is more specious and easier of attainment. It is one of the manifest tendencies of fallen human nature to spend much of its precious probationary time in "hewing out cisterns, broken cisterns, that can hold no water." Man when he lifts himself, or rather is lifted, out of conditions of life that are more limited than the truth warrants, is in imminent danger of drifting upon the opposite entrance and being shipwrecked before his conviction has time to anchor itself upon the golden mean. The scope of one's observation is certainly at fault if he fails to see that this is the condition of the present time. The advanced civilization is lifting man out of settled customs and laws that are too strait to secure the interests of those concerned, that imposed restraints, that abridged individual liberty, and that enacted a service that was enslaving and that withheld rewards for services rendered that impoverished, and he is drifting out upon the sea of unsettled conviction. Conjecture, and not conviction, is fast getting control of the interests of man to-day in the civilized world. And the most alarming feature of this unsettled state of human society is that societies are directing the advance movements. And it is a historic fact that where customs or laws are sought to be changed by societies formed for that purpose, that the wildest and most unbridled fanaticism is engendered,

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and that anarchy along the lines of interests where relief is sought is sure to follow if there is not a reserve force somewhere to prevent it. (And in the approaching revolution, which to us is inevitable, we fail to see a reserve force in human agency to prevent universal anarchy.) When the action of shrewd, wire-working, party-schemers, or fanaticism takes the place of individual conviction, "of the importance of all truth" in correlated relation to each other, the reign of mobocracy or anarchy is imminent. When the leading interests of Society is lodged in societies that are seeking to move them from established relations and conditions, individual convictions that fasten themselves in and utilize life's interests along the lines of human endeavor, are absorbed in the Society Conviction that the panacea for all of life's troubles, are carried within its purposes. "Approximations" to truth in individual life under such a condition of society (which is the most lamentable state into which it can fall,) is inevitable. What we need to-day, most of all, are men and women with strong and deep conviction of truth as it stands related, as a whole, to human interests, and who by their unswerving integrity and clear, forcible instruction bring, if possible, the unsettled, unreached convictions, that characterizes the great, surging, moving mass of human life in the civilized world, to a sure and a safe anchorage in the conditions of life, or of law and order that God, in His law, has provided for our struggling race. R. S. Clark.

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You are placed where you are, in a particular business, in a particular street, to help on there the kingdom of God. You cannot do that when you are old and ready to die. By that time your companions will have fought their fight, and lost or won. If they lose, will you not be sorry that you did not help them? Wil you not regret that only at the last you helped the kingdom of God? Perhaps you will not be able to do it then. And then your life has been lost indeed. Very few people have the opportunity to seek the kingdom of God at the end. Christ knowing all that, knowing that religion was a thing for our life, not merely for our deathbed, has laid this command upon us now: "Seek *first* the kingdom of God."—*Prof. Drummond.*

Points for Preachers.

There is a good deal of gospel in the right kind of a handshake.

Self-conceited people generally think they can get along without any help from the Lord.

The man who can speak the truth in love will always have something to say that will weigh something.

There are things that look much better from heaven than a butcher's cart or a milk wagon at a preacher's door on Sunday morning.

One reason why there are not more revivals is because so little of the preaching is aimed at the sins of the people who are listening to the preacher.

You can't always tell how much a preacher is doing for the Lord by the size of his salary.

God hasn't much use for a man who does all his work with his mouth.

There are preachers who never want any kind of a revival except that which will make a big show on paper.

A wide awake preacher will be pretty sure to keep his church from going to sleep.

There is no account given any where in the Bible of the conversion of a hypocrite.

——o——

Personal Questions?

If everybody had the same kind of religion that you have would they all love one another?

Is God well pleased with the company you keep?

Is religion a part of your life, or something you can put on and take off, like your Sunday suit?

If you believe the Bible and are not doing anything to get other people to believe it, whose fault will it be if they are lost?

If you know that Christ died for you, are you doing anything to try to show him that you are grateful?

Are you prayerfully reading your Bible and trying to find out what God expects of you?

——o——

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When men will work as hard for God as they will for money.

When a wife will not have to hear her husband talk in church to know that he is a Christian.

When men will be as anxious to go to church as they are to make money.

When all Christian parents will realize that their children have souls which need to be saved.

When it will be considered as wicked to try to kill with the tongue as it is with a gun.

When people will know more about he Word of God than they do about the scandals of the neighborhood.

When parents will realize that a good way to train up children in the way they shall go, is to step off in that direction every day themselves.

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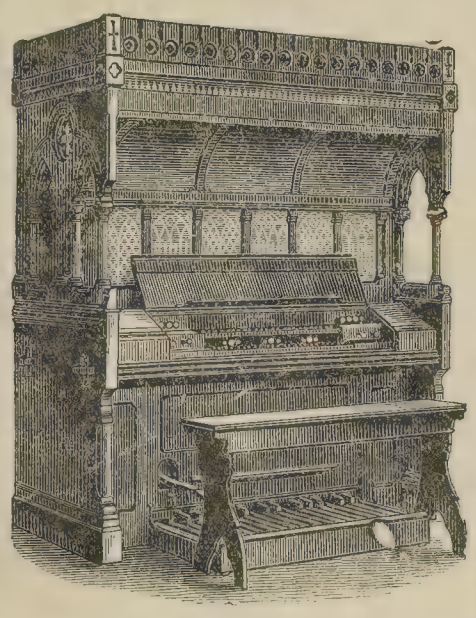

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THE

Montana Methodist.

Vol. 5. MAY 12, 1893. No. 127.

EDITORIAL.

Loyalty.

During the great battle of Waterloo the commander of a certain regiment or division reported that his men were being mown down like grass before the enemy's guns and asked for orders. "Go back to your post and hold the point at all hazards," was the order given by the "Iron Duke," Wellington. "You will find us there, General," was the response of the brave officer, as he rode away to his command, well aware of the fate in store for him and his comrades. Sure enough, they were found there next day, dead on the field, with their faces to the foe and their lifeless hands clasped in death on sword and bayonet, which they used to the last in defense of their country, and in obedience to the orders of their great commander. Their hearts were true to the last to the cause that they had espoused, and though they fell upon the field, they conquered when they fell. The victory they helped to achieve changed the course of the world's history, and the country they loved unto death is to-day reaping the fruits of their loyalty and devotion to principle and to duty. They were faithful unto death, and received a crown that grows brighter as the years roll on. Had they consulted personal comfort or safety, or swerved one moment when the crisis came, the history of that great conflict might have been entirely different; the geography of the world would possibly have been otherwise than what it is to-day; and their names associated with infamy rather than emblazoned in glory.

Thus it is in every conflict, whether with carnal weapons upon gory fields, or in wrestling against spiritual wickedness in high places, and with weapons that are not carnal, but mighty through God to the pulling down of strong holds,—loyalty to principle, obedience to authority, submission to discipline is essential to success. Order is not only heaven's first law, but it is essential to all life upon earth, whether physical or spiritual, whether social, municipal, national or ecclesiastical. And there can be no order without loyalty, without discipline. It is to organized bodies what the "joints and bands," and what the heart beats are to the human system; what the centripetal force is to the heavenly bodies, and the law of attraction and adhesion is to the atoms of the material world.

Christ recognized this great law when he made loyalty to Him the great basil principle of His church and the essential condition of membership in it. He says "if any man will be my disciple, let him deny himself, take up his cross and follow Me." "He that loveth father or mother, houses or lands more than Me is not worthy of Me." "Ye are my friends if ye do whatsoever I command you." "He that loveth Me keepeth My commandments." Paul declares love to be "the fulfilling of the law," and that if "a man love not the Lord Jesus let him be anathema maranatha"–accursed.

In proportion as we love Christ, as he has formed in us the hope of glory, will we witness and work for Him, and will He be with us and cause us to triumph over every foe.

A certain general once sent word to the commander of an opposing army whom he supposed to be at his mercy, demanding his surrender. The general to whom the demand was sent, in the presence of the officer bearing the dispatch, called his soldiers around him and ordered one of them to fall upon his sword. He did so and perished. To another he said, "Jump over this precipice." The soldier obeyed orders and was dashed in pieces. "Now," said he, addressing the astounded bearer of the summons, "go back and tell your general that I have an army of men just like those, who will do whatsoever I command them and who will die for me if necessary." He did so and his general changed his tactics and beat a hasty retreat, knowing that a foe so devoted and so well disciplined was invincible. It is this consciousness of the power of Christ to win hearts—to "draw all men unto him"—when he is lifted up—that has prompted predictions of the final and universal triumph of His kingdom of truth and righteousness and love over all the powers of darkness.

Christ offers the highest possible inducements to the soul to supreme loyalty to Him. He makes no unreasonable requirements. Does He demand self-crucifixion? he was crucified for us. Does He require humility and self-abasement? He humbled himself and became obedient unto death. Does He command us to resist temptation? He was tempted in all points like as we are. Does He require suffering? He suffered for us, the just for the unjust. Does He require loyalty even unto death? He first loved us when we were yet enemies and died for us. He endured the contradiction of sinners against himself. Does He require us to give of our substance to His cause? He was rich and became poor that we through His poverty might be rich, and He now freely gives us all things that we enjoy. He has promised to be with us alway, even unto the end, and to give a crown of life at last. If we confess Him before men, He will confess us before His Father and the holy angels. But if we are unfaithful, and are ashamed of Him, of us will He be ashamed before His Father and the holy angels.

Disloyalty to Christ is the great sin of the world. What base ingratitude, what supreme folly to deny the Lord that hath bought us, and count the blood whereby we are sanctified an unholy thing.

If there is one reader of these lines who, through following at a great distance and getting into bad company, like Peter, was ever induced to deny his Lord, may he never rest until with his illustrious and impulsive predecessor, he can say from a full and overflowing heart, "Lord, thou knowest all things; thou knowest that I love thee."

—o—

OUR NEXT CONFERENCE.

The next session of the Montana Annual Conference of the M. E. church, South, will be held at Butte City, Montana, commencing May 15th, 1893, and will be presided over by Bishop O. P. Fitzgerald. The Board of Missions at its recent session at Kansas City, Mo., appropriated the sum of $4,000 to this conference for the ensuing year.

—o—

EDITORIAL NOTES.

It was our happy privilege on the 26th of April, at 8 o'clock, p. m., 1893, at the residence of Mr. and Mrs. Alec. Buck, the bride's parents, on Burnt Fork, near Stevensville, Montana, to unite together in the bonds of wedlock, Mr. William A. McLaren and Miss Jennie Buck both of Stevensville, Montana.

The groom is one of the enterprising and substantial young men of Stevensville, and is to be congratulated upon winning the heart and hand of one of Stevensville's most beautiful and accomplished maidens. A select company of invited guests were present to witness the ceremony and to share in the joy of the happy event. Quite a number of appropriate presents testified to the esteem in which the young couple are held. The congratulations were most hearty. All enjoyed the rich repast that was provided.

We join in wishing our young friends the greatest possible happiness and prosperity.

We are deeply pained at hearing of the sad misfortune that has come to our brother S. D. Tuttle, of Fish Creek, Montana. While removing some cloth that was tacked over a hot bed, tearing it off, a tack struck him in the eye, bursting the eyeball. Brother Tuttle is one of the substantial men of that region, and his many friends sympathize with him most deeply.

Brother Goulder, who sent the above note, also informs us that in the same section a young man, Mr. Emerald Johnson, a young man of sterling qualities, lost his life while trying to ride a wild horse. The animal reared up and fell back on him, inflicting injuries from which he died the next day. He was a good boy, about 20 years old, a Swede by birth, a member of the Lutheran church, and only in this country about a year. He was a Christian of the true type. He was not

afraid to die. He called his two brothers and his friends around him, bade them good-bye and told them that he was going home. Thank God for a religion that prepares us for both worlds.

— –

At the residence of Esquire J. H. Carls, near Willow Creek, Montana, on the 19th of April, 1893, Mr. Fred Brewster, of Norris, Montana, and Miss Allie Carls were united in marriage, Rev. W. T. Goulder officiating. Our best wishes go with the happy young couple one, of whom we have known from her childhood.

——

Brother R. S. Clark's article in last week's issue contained some excellent food for thought. Without conviction there can be no decisive action. The effort to destroy conviction by "higher criticism" and otherwise, is bearing fruit in the namby-pamby character of much that passes for religion at the present day. The apostle Paul was a man of convictions. What he believed he believed with all his soul, and what he did he did with all his might. When he was a sinner made havoc of the church of God, and when converted, the change was radical, and the cause of God received an impetus that will go on increasing in momentum to the end of time. Oh, for the overshadowing presence of the Holy Spirit to convince man of sin, of righteousness, and of judgment.

——

Although the season for special revival effort may be over for the present, we trust that the brethren will not forget to keep us posted as to the progress of the work. There are events that transpire in each pastoral charge every week that would interest our readers. Please note them on a postal—it will take but a minute—and mail it to the Montana Methodist, Corvallis, Montana.

——

Dr. Samuel Rodgers, of Baltimore, has been placed in charge of the editorial columns of the Baltimore Episcopal Methodist. Dr. Rodgers is a deeply spiritual, cultivated and well balanced Christian man, and he will give to the church a strong and excellent paper. The conference is most fortunate in securing his services.

——

While en route to Denver, news reaches us of a fearfully destructive cyclone in Oklahoma, in which 75 or more persons were killed and about 300 injured. The dispatches give the name of Rev. J. M. Corn as among the killed. We are in painful suspense, fearing that the types are wrong and that our dearly beloved brother, Rev. J. M. Gross is the victim.

It is with sorrow that we learn of the prostration of our dear old friend, Rev. D. R. McAnally, D. D., of the "St. Louis Christian Advocate." He is 84 years of age and the oldest editor in Methodism. May the waters be shallow when he is called to pass over.

——

While in Denver we availed ourself of the privilege of hearing Rev. James Duncan, at St. Paul's. Brother Duncan is a young man of medium stature, slender build, florid complexion, red hair and pleasant face. He has his subject well in hand, talks in an easy off hand way, holds attention from beginning to end, and instructs and edifies his hearers. He shows a good knowledge of human nature, and of human life in its different phases, and also of Him who "will not suffer us to be tempted above that we are able to bear." Brother D. feels identified with our work in the West, and is hopeful of, and willing to work with his might for its success. He reports that his church of 200 members is united and prosperous. We recognized but two persons in the congregation who were there at the first session of the Denver Conference, held in a little frame building on Curtis street, 19 years ago, when this writer was ordained elder by Bishop Pierce. They were Brothers Strickler and Isaac Brinker.

——

We were most agreeably surprised and delighted at the changes that have been made in Morris Memorial church in Denver since we were there in '84. Then there was just a small chapel out on the prairie, where the houses were very scattering. Now, there is an elegant brick structure with 300 seatings, arranged according to modern architectural plans, with a commodious parsonage and church parlors in connection with it. It is surrounded by a good class of residences. Rev. T. E. Sherwood is the pastor. He is from North Texas Conference, where he has been for 48 years. He is popular with his people, and is doing a fine work. We greatly enjoyed our brief visit with him and his excellent wife at the parsonage.

——

We rejoiced at meeting the editor of the "Rocky Mountain Methodist," the indomitable and indefatigable Rev. George Needham. We were in the office where he writes his spicy paragraphs and has them put in type right under his personal supervision, and wraps them up and sends them out with his own hands. We are gratified to know that the outlook for his paper is brightening and we wish it abundant success, which it richly derserves.

We were constrained to visit again the homes of Brothers Brinker and Rhodes, where we were so royally entertained in 1874, when we were only a boy preacher. These godly men have long been pillars of the church here. Although Aunt Rhodes is over eighty years of age, she says she reads the Montana Methodist through every week, and rejoices in hope of an entrance abundantly into the everlasting kingdom when the Master shall call her home. Surely it is a pleasure to know such characters in this world.

——

We were enjoyed a delightful visit to the home of Sister Morrison, of Morrison Memorial church, at Denver. It was a pleasure to talk over the history of the past and the prospects for the future. The name of this godly woman is as precious ointment poured forth, in scores of homes in Denver. She has an infant class in the Sunday-school that numbers about sixty.

——

The naval exhibit that recently took place near New York, was the greatest display of the kind that the world has ever known. Never such a squadron of powerful iron-clads assembled before. America's navy made a good showing. May all such demonstrations in the future be as peaceable and good natured as this one was.

——

It marked an epoch in the history of our country, and of the world, when on the first of May, President Cleveland, by touching an electric button, in the presence of 300,000 people, opened the World's Fair and set its acres of machinery to whirling and its hundreds of fountains to playing. Not only so, but the news, including the President's speech, was flashed over the world in a moment and was talked of at the breakfast tables in Europe next morning the same as in Chicago. Surely this is the electric age.

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Read the advertisement of the Union Pacific System which appears in this issue.

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Colorado is getting the benefit of a railroad war, and there has been quite a cut in rates to the World's Fair. We do not wish the railroads the least harm in the world, but we would rejoice to see a cut in Montana rates that would make it possible for a greater number of our people to attend than will be able to do so under the present regime.

FROM LEWISTON, IDAHO.

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"Dear Methodist:"—I wrote you some time ago, that I was trying to organize our Methodism in Lewiston, so far the effort has been a great one, but not a failure. After searching through the town of about fifteen hundred people I found two good sisters who were willing to come in with us and share the results. I added my wife's name to this list, which made three, I then moved the membership of brother Mounce, his wife, and daughter, from our Upper Tammany congregation to Lewiston which made six; and on Sunday, January 15, I organized the class in Lewistown with a full half-dozen members, and preached the first sermon ever preached in Lewistown to a southern Methodist congregation.

Shortly afterward I organized a Sunday School which has up to date 47 enrolled. We have also been adding to our church membership. Whereas, we started with six members, the Lord has given us three by profession of faith and one by certificate which made ten. On Sunday, March 23, we started our protracted meeting. Our good Bro. W. S. Hornbuckle was with us and preached nineteen very strong and effective sermons which resulted in four conversions, five baptized and six accessions to our church, and more to follow. The Lord has been with us all the year, and has blessed us beyond measure. We have now in Lewiston a Sunday School of forty-seven members and a wide-awake church membership of sixteen, as a result of four months' work. The writer hiring a transfer, he did not reach his work until the first quarter had expired. The greatest disadvantage we have is, we have no church building, only as we rent from the Universalist brethren. The prospects for building are not very flattering at present. However we are going to make an effort in the near future. Our congregation at Upper Tammany is moving on nicely. We have added three new members to its roll, since the expiration of the first quarter. They paid $7.10 on the Mission debt, $2.00 for printing minutes, and are coming up nicely on preacher's salary. I have good reasons to believe that the collections will be paid in full. Now, I want to say in conclusion that I am glad that I am among the brethren of the East Columbia Conference. The Lord bless our Conference, and District, and Charge, our homes and hearts.

—W. B. Taylor.

——o——

Every true home is a shrine, but that home in which family worship is daily observed has a shrine within a shrine.

Sunday School.

MAY 21, 1893.

AGAINST INTEMPERANCE

LESSON TEXT.—Prov. 23:29-35.

THE LESSON STORY.

By Cunningham Geikie, D. D., LL. D.

The low round hills of Palestine—low in their elevation above the surrounding country, though from two to three thousand feet above the sea—are peculiarly suited to the growth of the vine. Their soft chalky limestone, dry and warm, supplies the mineral food required, while the temperature, at once warm enough, but also equable, and the moist sea winds which bring the refreshment needed, combine to secure at once abundant and specially high-class vintages. Hence, from the earliest times, the wines of Palestine were famous, and they continued to be so until the Arab conquest, when the introduction of Mohammedanism forbade the use of all intoxicating drinks to those who accepted the new creed.

But the drink of the people of the land was not confined to wine. Fifteen hundred years before Christ, we read in Egyptian inscriptions not only of the wine, but of the beer, of the Holy Land; and the Hebrews, when they came, took fondly to both indulgences. In the Bible, wine, strong drink, and drunkenness are mentioned very often. Wine and the matters connected with it are introduced about a hundred and twenty-five times; "strong drink" is mentioned eighteen times, and drunkenness and drunkards are brought before us at least seventy times.

The Hebrews therefore must have been very far from the sober people we now find in their old land. Yet they had been absolutely total abstainers for the whole forty years they were in the wilderness; for we are told (Deut. 29: 5, 6) that, during all that time, they had "drunk neither wine nor strong drink." The order of Nazarites was instituted by Moses (Num. 6.2) as if to provide a warning and a pattern for the time when the possession of the Promised Land would put strong drink within their reach; and his horror of possible drunkenness among priests was shown by his commanding that they should abstain from even tasting it during the time they were in residence at the tabernacle or temple, for the discharge of their turn of duties.

Like ourselves, the Jews had various intoxicating beverages. There was beer, made from barley, with lupins for hops; cider, which they called "apple-wine;" mead, or "honey-wine," which seems to have been wine mixed with honey and pepper; date-wine, made from the fruit of the palm, which ripens from Gaza south; while still other "wines" were manufactured from figs, millet, pomegranates, and, indeed, from whatever would ferment. But with a divinely instituted total-abstinence society in their midst, from the wilderness days, in the order of Nazarites, and with the warning prohibition laid on the priests, it was clearly the fault of the people themselves if they turned the fertility of these lands, which might have been a blessing, into a curse.

Nor were earnest "temperance speakers" and writers wanting to stimulate the masses to sobriety. The prophets, generation after generation, denounced drunkenness as strongly as any modern lecturer. Turn, for instance, to the following texts: Isaiah 5:22; 19:14; 28:1; Jeremiah 23:9; Isaiah 28:7,8; and look up others in a concordance, for these are only a very few out of many. The Proverbs, embodying the counsels of the best of the Jewish nation, are vigorous in their condemnation of drinking. What, for example, could be more sweeping than the following passage? (Prov. 23:29-35.)

"Who cries 'Ah!' who cries 'Woe's me!' Who has quarrelings? Who has complainings? Who has wounds for which he has given no ground? Who has dark angry flashings of the eyes? They who sit long by the wine; they who go into the house to try strong, mixed, spiced wine." To all the sacred counselor say: "Do not thou even look at the wine, or note how temptingly it shows its red glow in the cup; how smoothly it will glide down. At the last it bites like a serpent, and stings like a hissing viper. Its poison tooth will pour its venom into your blood. Your fevered brain will make your eyes see all manner of fantasies, hideous and horrible, and your heart will speak what will shame and hurt you. Yes, you will, when overpowered by drink, be swallowed up by it, so far as your senses are concerned, and cut off from all your affairs, as the man is who lies drowned in the depths of the sea. Drink, like a devouring flood, will sink you out of all that makes up your life, for the time.

"You put yourself in as much danger if you drink as he does who falls asleep on the wildly shaken top of a mast. It is bad enough on the deck, but in the 'crow's nest' the rolling almost dips the mast in the water, on this side and that, each moment, making it a wonder that one lying in such a place is not hurled into the waves. So the man who is drunk puts himself into a succession of dangers, which, in many different ways, may have a bad ending for him. One would think that all this would make a tippler pause, and give up his folly.

"But, alas! the iron net of 'hab t' has covered him, so that he is helpless in the toils. In spite of all he has suffered, and of all the dangers he has run, he thinks no more of them when his debauch is, for the moment, slept off; and this is indeed the most terrible result of his vice. In his muddled way, he says to himself, 'They beat me, that's true, but I'm none the worse; they cudgeled me, but I did not trouble myself about it. I shall have another sleep, and then, when I wake in the morning, I shall go after that charming wine again, and have another bout.'"

I have amplified the words of Scripture, but have carefully preserved the sense. The difference in some of the renderings is only from a more exact presentation of the full meaning of the Hebrew. No modern picture of the folly and deadly evil of the sin of drunkenness could be more vivid No appeal to give up all use of intoxicants could be more fervent. If we are ourselves sober, is the giving up of all strong drink too great a sacrifice to make for our brother in danger from the public house? If so, what is our love for him worth?—*S. S Times.*

—o—

The Source of Strength

My mother's habit was every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties, and to remain unruffled by all the worries and pettishnesses which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed, I never heard her speak one word of anger, of calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul that had drunk of the river of the water of life, and which had fed upon manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall into the barren sea, but each drop adds to the volume of refreshful and purifying waters. "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night and make it beautiful."—Farrar.

—o—

SELF SEEKING.

Away with it! It is misery, it is death. Miserable indeed, is the Christian who lives for self. Unhappy is the follower of Jesus who so far forgets the example of his Master as to go in for a life of self seeking. This leads to judging, censoriousness, to narrowness, to bigotry, to Phariseeism, to spiritual death. Give as God gives, to the just and unjust. Love everybody. Live for everyone else. Deny self! Become poor that others may be rich. Don't self-seek in prayer. Get out of self; get into others. Beware of being good and doing good—for returns. Christ-i-anity is so different from what is taught. Christ life,—among the poor, those who cannot repay; among the degraded, those who are not worthy; among the debased, despised, rejected of men. Harlots, libertines, drunkards, publicans, sinners. Salvation in Jesus' name! Salvation for the lost! Salvation by your hand! Burst your petty but ruinous bonds of seeking honor, ease, praise, place, money, name or fame, among men. Be free from the terrible bondage of self—live for others. Give until it hurts, of time, and means, and reputation.

—o—

SIT DOWN, YOUNG MAN.

When William Carey died he was known as a very successful missionary. What an humble start he had, though! He was poor in purse, but rich in the desire for knowledge. When a man he cobbled shoes on Saturday, but preached on Sundays. "Second-Hand Shoes Bought and Sold, William Carey"—that was the sign under which he worked when thirty years old.

Something besides old shoes, though, could be found in his shop. Look at the wall! On it was a map, roughly sketched, the work of Cobbler Carey. Various items in the world's statistics were spread out on this rude drawing. On a heap of scraps of leather were some of Cobbler Carey's books. Look at them! What! French, Latin, strange characters in Greek, queerer ones in Hebrew. Yes; all in this rude cobbler-shop.

He had a burning desire to get the light of the knowledge of Christ to the dark heathen world. He expressed his opinion to a meeting of preachers. They did not give him sympathy. On the other hand, he met rebuke. The presiding officer flung the title "miserable enthusiast" at him. It is said they shouted at him, "Sit down!"

But William Carey was not the one to be suppressed and to sit down; he was the very one to stand up. He persisted in his ideas. Others, at last, stood up with him, and William Carey's destiny turned a corner.

In connection with India, his labors will always be gratefully remembered.

What a difference, though, it would have made if he had taken his seat to keep it in dumbness—to be a block, a silent show, a mouth with a padlock on it! He was not that kind of a Carey.

The world wants young men and women also. It wants those, however, with a purpose, with a tongue to express it, and resolution to maintain their position. Oftentimes the only difference between one man's success and another's failure is simply this: Not a difference of ability; but the first man will not "sit down," and the second will. One has energy and persistence. The other lacks energy, while he possesses an abundance of persistence in keeping still and doing nothing. God wants in people not only ideas, but their active, enthusiastic interest, and their refusal to "sit down."—Golden Rule.

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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Quarterly Meetings, Pendleton District East Columbia Conference.

THIRD ROUND.

Dayton & Pomeroy	"	20,	"
Heppner	"	27,	"
Nampa	June	10,	"
Star	"	17,	"
Baker City & Wingville	"	24,	"
Eagle Valley	July	1,	"

District Conference to convene at Heppner, Oregon; June 1st, at 10 a. m. Rev. M. Larkin to preach on Wednesday evening, on "Missions."

M. V. HOWARD P. E.

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EAST COLUMBIA CONFERENCE,

Spokane District.

QUARTERLY MEETINGS—THIRD ROUND.

Spokane St'n, " "	May 13, 14
Oaksdale Ct., Aurora,	May 20, 21
Big Bend and Davenport Cts., Edwall,	May 27, 28
Potlatch Ct., Texas Ridge,	June 6, 7

REG. B. SWIFT, P. E.

SPOKANE, WASH.

EDNA C. MCCUNE, - - EDITOR.

On the Wing.

EDITORIAL CORRESPONDENCE.

FROM CORVALLIS TO KANSAS CITY.

Thursday morning, the 27th of April at 7.30 o'clock, was the time set for our departure on a trip to Kansas City, Missouri, via Denver, Colorado. We had traveled nearly 40 miles in an open buggy through snow and rain with raiment saturated to the skin, the day and night previous, arriving home at 1. 30 o'clock, a. m., and were not in extraordinary trim for such an early start. Added to this, upon looking out of our window, the entire face of nature was covered with a white mantle, and the snow was still coming down. Visions of belated blizzards and blockaded, snow-bound passenger trains amid the canyons of the Rockies flitted before us, half tempting a postponement of our journey. But remembering past experiences, we bade our doubts depart, kissed wife and wee ones good-bye and was in good time for the 8.15 train at Woodside, bound for Missoula. The snow was only a skiff which the rising sun dispersed and revealed fields of green just starting to grow, and landscapes verdant and variegated with bluebells and buttercups. Many farmers along the valley were busy putting in their crops.

It was not until we were about entering the court-house yard at Missoula, with a marriage certificate for the county archives, that we remembered that the people of Upper Bitter Root Valley have no more dealings officially with the western metropolis, and that Stevensville is now the official center of Ravalli county where all legal documents are filed for record. While county division—the cutting off of Flathead and Ravalli counties from Missoula—may not materially affect the business of the central city, yet we could notice the conspicuous absence of many faces at hotels and on the sidewalks. There was complaint of dull times.

A deranged time-piece caused us to miss the 1.30 train for Butte, which however gave us a few hours for work on matters connected with the paper. We have learned to carry our "work" along with us, and are not so seriously disturbed by delays as formerly. It is no trouble to put in the time.

It was a great satisfaction to meet with Judge Woody at the hotel, and hear him talk for an hour or more about his early experience in the West and Northwest. He came from North Carolina, drove a team across the plains to Salt Lake in 1855, then to the Hell-gate Valley, just below where Missoula now stands, in '56, working for $20. a month, and for his board part of the time. He helped to make the abode brick for the walls of old fort Owen, near Stevensville. The story of his hardships sounds like a romance. He is now one of our most eminent and honored citizens.

We left Missoula at 6.15 a. m., and arrived at Butte just at midday. The country around was covered with snow, and the streets were almost impassable to a footman off the sidewalk, on account of the mud.

We repaired at once to the office of E. V. Maze, the general passenger agent of the Union Pacific system, to secure our ticket. He is gentlemanly and obliging in his manner, and we acknowledge our indebtedness for courtesies at his hands.

We found Brother Alton and his bachelor friend Chambers (we told him that misery loved company) at the parsonage figuring on printing the Montana Methodist next year, and ready to make propositions which we think will enable us to greatly increase the usefulness of the paper, by publishing it nearer home.

Butte is pre-eminently a mining town. It is by far the largest city in Montana, and one of the solidest and liveliest towns, financially, in the Northwest. But there is little else that renders it attractive. On a bleak, rocky mountain slope, with hundreds of furnaces belching forth their poisonous contents that settle in cloudy masses about the city, there is but little that is inviting to the stranger. But the immense piles of shining solid silver bricks on the platform that are loaded on to our train, in the express car, carry with them a charm that is irresistible and that "draws."

We heard that all the bodies of the men recently suffocated in the mine there had not yet been recovered.

At 3:30 our well equipped train pulled out from the Montana Union Depot, and we were soon past Silver Bow Junction, and climbing the slope of the main range, by the Silver Bow pass. Twenty minutes for supper at Melrose. We reached Dillon, a beautiful little town, in Beaverhead Valley, the county seat of Beaverhead county, and the seat of the State Normal University, about sundown. During the day we had the company of Mr. J. R. Gilbert, whom it was our happy lot to join in matrimony to a handsome young lady., Miss Bumby, some sixteen years ago. Since then our friend has acquired a handsome fortune and has been blessed with a happy family of only nine children. It was a pleasure to meet him again. His home is near Dillon. It was in a little log house near this place that we ate our first meal at a table in Montana, in 1871.

Night came on before we crossed the main range again, near Pleasant Valley, into Idaho. Very many incidents that transpired during our journeys on horseback and stage in days gone by are called to mind, but we cannot stop to relate them now.

Next morning at 8.30 we were in Ogden, Utah, when the Texans Missts sippi Convention had just closed its session, which was somewhat stormy, especially when discussing the Utah statehood question. Here was the first verdure we have seen since leaving home. At 9 oclock we pulled out from the depot, passing en route the familiar Thousand Mile Tree, the Devil's Slide and other scenes, in Weber and Echo canyons, which once enthused and thrilled us, but which now appear very tame. It is because they are so far inferior to our Montana scenery, we suppose.

A snow storm raged, and the ground was covered with "the beautiful," almost from the time we left Ogden until our arrival in Denver the following morning, at about 8 o'clock. The monotony of the journey was greatly relieved by meeting with Mr. Pierce, his wife and accomplished daughter, of Horse Plains, Montana, who are on their way to the World's Fair, taking in the places of interest en route.

What a change in Denver since we first visited it by this same route of travel, though requiring six days for the journey their instead of two, 19 years ago, then it numbered 20,000 people, now its population is estimated at 150,000. Then its street cars were of the plainest kind, drawn by horses, now a net work of cable and electric lines thread street and avenue for miles and miles, and thousands of people fairly fly in elegant coaches wherever they would go. This has been aptly styled the "Queen City of the West." and the "queen" is still growing and extending her influence and power.

After spending several days most delightfully with our sister, Mrs. L. D. Hart, and family whom we had not seen for several years, and visiting other friends, on Wednesday evening at 8:30, we boarded the crowded train of the Union Pacific (on the K. P. line) and started for Kansas City, at which place we are due on Thursday, at 5 o'clock p. m. The distance is 639 miles, the time 20 hours and a half, or 30 miles an hour. This is faster time

than usual for such a long distance in the West. It may very appropriately be termed the "Overland Flyer" or the "Cannon Ball" train.

When we awoke on Thursday morning our eyes were greeted with a wide waste of prairie, brown and barren, scarcely a sprig of grass or a green thing beside, in sight. But at this writing—10 o'clock a. m. we have reached Saline and are gliding down the broad Smoky Hill Valley where the prairies are green, the trees are covered with foliage, the winter wheat is four or six inches high, and farmers are busy listing ground and planting corn. The country improves in appearance as we go eastward. In fact, there is much of the beautiful in Kansas, with its rolling prairies, dotted with groves coursed by timber-fringed streams, studded with towns and villages, and interspersed with blooming orchards, and it would really be a good place to live, but for its zephyrs, cyclones, chinch bugs, drouths and other plagues that so frequently beset it. As we write, the clouds hang dark and lowering, the south west wind is blowing a gale and who knows but that our train will be swept from the track and its passengers ushered into another world before five o'clock p. m.? Be this as it may, we trust in the mercy of our gracious Heavenly Father, who has brought us safe thus far, and go forward, hoping to reach Kansas City in time for the reception to be given to the members of the Board of Missions at Centenary church at 7:30 o'clock this evening, the 4th of May, 1893.

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JOHN WESLEY'S DEATH.

Within the last few months many of our eminent men have passed from earth. To some it is given to catch glimpses of the glories beyond while still lingering in the lowlands of earth, and leaves testimonies of peace and joy for the comforting and strengthening of their brethren. Others are called in a moment from service to reward, leaving only the best of all testimony—the record of a noble Christian life. We know not which is better; doubtless, both are needed for the upbuilding of the Church in faith and righteousness. In the case of so prominent a man as John Wesley, it is at least a cause for devout thankfulness that he has left so clear a record of his faith and hope in his last hours.

One month before John Wesley died he was so deeply interested in his societies as ever before. He was then 88 years old, and still visiting and preaching. February 27th, while he was sitting in his chair, he said, quoting from one of Charles Wesley's hymns:

"Till glad I lay this body down,
Thy servant, Lord, attend!
And, oh, my life of mercy crown
With a triumphant end!"

On March 1st, on being asked if he suffered pain, he answered, "No;" and began singing—

"All glory to God in the sky,
And peace upon earth be restored!
O Jesus, exalted on high,
Appear, our omnipotent Lord!"

Then he said, "I want to write;" but when a pen was given him he could not use it, and his friend, Mrs. Ritchie, said: "Let me write for you. What do you wish to say?" "Nothing," he said, "but that God is with us." He wished to get up, and while his friends were helping him he began singing—

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

Being seated, he said a few words, and then began singing again—

"To Father, Son and Holy Ghost,
Who sweetly all agree."

Those around him were weeping, and he said, "Pray and praise!" They did so at once, and after a little while he made the request again, and after a season of prayer shook hands with each one, saying, "Farewell! farewell!" After making some requests which they could not understand, he paused, and summoning all his strength, said in a voice that seemed supernatural, "The best of all is, God is with us;" and then, after a pause, lifting up his arm in grateful triumph, he emphatically said, "The best of all is, God is with us."

His brother's widow came in, and he thanked her affectionately, saying, "He giveth his servants rest;" and then: "We thank thee, O Lord, for these and all thy mercies. Bless the Church and king, and grant us truth and peace, through Jesus Christ our Lord, forever and ever!" After a little while he said, "The clouds drop fatness." "The Lord of Hosts is with us, and the God of Jacob is our refuge! Pray and praise!"

During the night he said a number of times, "I'll praise! I'll praise!" evidently trying to repeat Watt's glorious hymn. Eleven persons stood around his bed about 10 o'clock March 2, 1791. Wesley cried distinctly, "Farewell!" and as Joseph Bradford was saying, "Lift up your heads, oh, ye gates; and be ye lift up, ye everlasting doors," and this heir of glory shall come in! "Mr. Wesley, without a groan and without a sigh, was gone." The little company sang—

"Waiting to receive thy spirit,
Lo! The Saviour stands above;
Shows the purchase of his merit;
Reaches out the crown of love."

And then they prayed that the mantle of Elijah might rest upon his followers.

——o——

Do not wait for extraordinary opportunities for good actions, but make use of the common situations.

——o——

"What is the matter with my dear children? Have I alarmed you? O, do not cry. Be good children, and we will all meet in heaven."—Andrew Jackson.

Steady.

For as many as are led by the Spirit of God they are the sons of God. Children, heirs, co-workers together with Him. Be led by the Spirit; be filled with Him; and have the sweet and continued abiding assurance that He dwells in you. Don't run before you are sent, don't run without a message; don't make your own tidings. Steady! don't run so fast as to leap the track; keep to the Law and Testimony. "Sanctify them through Thy truth; Thy word is truth." His blessed Word is a light and lamp to our feet and guide to our path. The Holy Illuminator will guide us into all truth. Be not wise above what is written. Steady! Steady! Ask for the old paths and walk therein. Not man's ways; not the traditions of men; not in the bondage of the law; not in the light of the eye, or the pride of life, but in the simplicity of the gospel; in the highway cast up, in the way of faith, of assurance, of obedience. Steady! Beloved, Steady! Not carried away with every wind of doctrine. Try! Prove the Spirit if these things be so. Steady! don't judge, no harsh words, keep sweet. If it is not of God it will come to naught. Let the Holy Spirit work; work in his own way; don't think all wisdom will die with you. Leave it to Him, trust Him with His own Word, work, way. Steady! keep cool, calm, collected.

——o——

Lend a Hand.

Where? How? Each in his own sphere whether that sphere may be in a permanent place or in one of temporary sojourn. There is no spot on this planet where any of God's intelligent creatures can divest himself of his responsibilities, or innocently shirk the performance of his duties. Everywhere he must lend a hand in the furtherance of God's cause, in the advancement of his kingdom, and in the saving of souls. In deciding how this can best be furnished, he must take into consideration his own talents, adaptability and environments. What is duty to one in certain circumstances may not be duty to another. God gives to every man his own work, the work for which God has qualified him, to which he has called him, and for the performance of which he will hold him accountable.—*The Treasury.*

——o——

There is an enduring tenderness in the love of a mother to a son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; will glory in his fame and exult in his prosperity; and if adversity overtakes him he will be the dearer to her by misfortune; and if disgrace settle upon his name she will still love and cherish him; and if all the world besides cast him off she will be all the world to him.—Washington Irving.

——o——

A Great Work.

It is a great work to lead souls to Christ; but it is no greater than to care for them after they have been accepted of him.

How hard we labor, how almost incessantly we pray for the conversion of sinners! Yet how indifferent we often are toward young Christians struggling with temptations! How austere in our judgment of him who, in an unwanton hour, has yielded to sin and fallen! Christ reaches down his gentle hand and bids the Davids and Peters rise, and gladly accepts and blesses them more abundantly than before, if they call on him in a contrite spirit. Let us, too, sympathize with, pray for, and kindly advise these babes in Christ in their first efforts to walk the straight and narrow way, and we shall be doing a great work.

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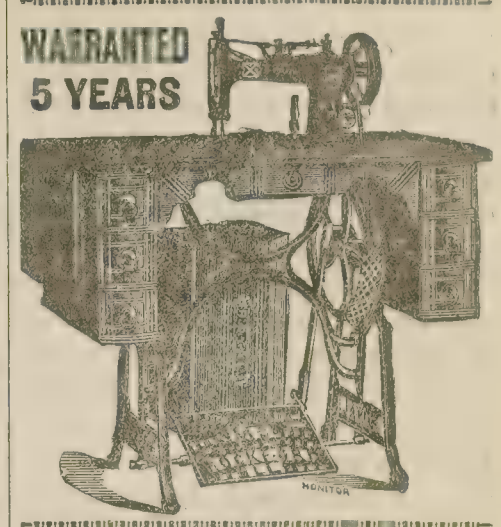

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—o—

Reaching People With the Gospel.

The way to reach them is to reach them. The gospel has lost none of its power. It is efficacious in the case of the most hardened sinners. As our Lord cast the legion of evil spirits out of the man of Gadara in the days of his flesh, so he can now break the bands of sin with which men are bound and set them free. The reason more are not saved is because they do not come or are not brought to Jesus. Too many ministers and other workers to-day are like the disciples who could not cast the dumb spirit out of one who was brought to him. Christ rebuked the faithlessness of these followers of his, and at the same time taught his people an ihvaluable lesson when he said to the father of that child, "Bring him to me." That is the secret of reaching men. We must get near to them. We must take them by the hand, and lift them up, and point them to the Lamb of God. --Religious Telescope.

—o—

INFLUENCE.

The magic word in the vocabulary of political circles at Washington City is *influence*. An applicant for position from page to secretary is successful to the degree he can muster it. But the one question is asked: "Has he influence?" That means how many and what the character of his friends. How do they stand with members of Congress, with cabinet and President? If friends are numerous, and there is *quality* in the number, the door opens and he walks in. Now, "influence" is the word needed in church work Not the force which comes from money, though that is important; nor from social position, though that is weighty; we speak of that which does good independent of and in spite of wealth and tone, and call it influence with God. A life so consecrated, so imbued with prayer, saintlessness, love, activity, sweetness which are the fruits of fellowship with him, that the world and the church will recognize the qualities. It is a compliment to the church-member claiming nothing of "this world's goods" or social prestige, to have it said, "he is as good as his word," "he is the man to whom I would commit my child in the Sabbath-school," "he has Christian worth," "I can trust him." How valuable is such to the pastor in times of revival! What an inspiration in his prayers, and exhortations with sinners! Sum it all up in that word *influence*. "As a prince he has power with God and men, and has prevailed." He is in favor with the divine administration."—*Pulpit and Pew*.

—o—

Changeless One.

Lover! Friend! Brother! Husband! ever the same. Everything changes; He changes not. A changeless lover is He. He loves with an everlasting love. He loves to the end. I was in bondage of fear many, many years of my experience lest that after having preached to others I might myself become a a cast away; that my serious lack of continuity would sometime, under peculiar circumstances, lead me to let go my confidence, unship my faith, and I, back to the beggarly elements of the world would be found with no oil in my vessel when death overtook, or the Bridegroom came. It was a nightmare of anguish at times; but then I was looking to myself, hence the danger, difficulty, despair. The Holy Ghost brought to my remembrance the dear words of Jesus: 'Lo I am with you, alway,' and the song: "They are all taken away, to stay" was made a wonderful blessing. The Changeless One is full of Love. "His nature and His name is Love," and He is adapted to our race, adequate for any and every time of need. He is a continuity of Love, a constancy of affection, a very present help in time of need. He is an unflinching and unfailing friend of every human soul who trusts in Him. He never leaves or forsakes. All through the vicissitudes of the ever changing scenes of this inconstant life, this changeless love abounds; and it is so powerful that no weapon formed can prosper against it; that no combination of forces, ever so evil, ever so strong, can prevail over it.

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Montana Methodist.

VOL 5. MAY 19, 1893. No. 128.

Editorial.

CHURCH LOYALTY.

We would not be understood as substituting loyalty to the church for loyalty to Christ. No, not in the least. It has ever been a characteristic of Methodist teaching and effort to exalt Christ, to get men and women converted to Christ, and first of all to be loyal to Him. But while this is the case, and while we would not for the world have them abate their zeal along this line one iota, yet we fear that they have failed in many cases to inspire them with the importance of loyalty to the church organization with which they have become identified. After a man is converted to Christ, or has made up his mind positively, to live a Christian life, his next duty is to identify himself with the visible church—some organization of Christian people. If there is none at hand which exactly accords with his ideas of Bible teaching, then let him choose that which is nearest his ideal—in which he can feel most at home and where he honestly thinks he can labor with the greatest zeal and efficiency and do the most good.

The next thing, while not neglecting the study of God's Word, is to familiarize himself with the discipline of the church and address himself with all his might to the lines and methods of work laid out therein. One great secret of the great success of Methodism has always been that it gave every member something to do and expected him to do it. As a rule, the more familiar a man becomes with these methods of work, the more he will fall in love with them.

But, however much a man may think of his church, he should avoid bigotry—that Pharisaic spirit which our Lord condemned in such unmeasured terms. There is no one organization upon this earth that contains or can contain a monopoly of Christian people or of divine grace. The disciples found those who cast out devils in Christ's name, and, just as many would do to-day, forbade them, "because they followed not us." But if the Master rebuked them for such exclusiveness, and said, "forbid them not," "for they that are not against us are for us."

But, after all, the church of Christ in the world is the body of Christ. He is its Head; it is "His body, the fulness of Him that filleth all in all." It is His witness, His representative; through its many members it is to testify of Him, and do the work that He would do if He were still upon the earth in person. While, as we have said, no one organization may expect to attain perfection, much less claim a monopoly, yet it is the privilege and duty of every general and local church organization to strive to approximate to this standard—to press toward this mark for the prize of the high calling of God in Christ Jesus. In it the pure word of God is preached, both to those at home and to those in foreign lands, as far as possible, and the ordinances are administered according to the command of Christ.

This is accomplished by organization and united and concentrated effort. Hence, every person who unites with the Methodist church promises to "attend upon the ordinances of the church and to support its institutions." This means that each member is expected to be present at all the regular services of the church when ever it is at all practicable to get there, and then by his influence and prayers, and by giving of his earthly substance as the Lord hath prospered him, to the support of its ministry, to building churches, to missions, to educa tion, and to such other institutions as may be under its care for carrying forward the Lord's work.

These vows are perfectly reasonable and consistent. And it is only by loyalty to them that the church can successfully carry forward its grand work. It sends forth its ministers and its missionaries, relying upon the fulfillment of these promises made by its members. And unfaithfulness here, either upon the part of the ministry in going and preaching, or upon the part of the church in "attending and supporting" is the cause of the sad failures that have been made in the past, causing the banner of the cross to trail in the dust, when it should have waved in triumph over fields of victory.

In some cases the people pay and pray and attend the place of worship for weeks and months without seeing the pastor in their homes. While a trivial excuse—a shower or a snowfall—will keep him from filling his appointment. But in very many cases the preacher is found regularly at church, at Sunday-school and at prayer-meeting and denying himself the comforts and even necessaries of life, that he may serve the people; while, alas! many of those who have promised to stand by him and help him, are visiting or receiving visitors and having a jolly time on the Lord's day, or possibly attending services at another church, while they have entirely neglected to pay a dollar into the treasury of the church that they solemnly promised to support. How these things sicken and sadden the heart and weaken the hands of true ministers of the Lord Jesus Christ.

There are people who are much afraid of sectarianism, and who think it evinces wonderful unselfishness to affirm that they regard one church just as good as another, and that they will give as much to one church as another. The fact is that such people are not apt to be burdened with overmuch love for any of the churches, and their giving is in accord with their loving.

We try to love everybody and every family in our great land, in a measure, but we confess to having a stronger attachment for our own family than for any other, and we claim to be none the less patriotic for it. So, while there are many in all our sister churches who are working so earnestly for the salvation of men that commands our admiration, and we love Christian people wherever we find them, yet we are no less a Christian and lover of our Lord Jesus Christ because we confess to a more ardent love for the Methodist than for any other families of Christians. And we believe the Lord smiles with approval upon our gifts and our labors, when bestowed, as all should be, with a desire for His glory and the advancement of His cause, just the same as if Christ were upon earth in person, and they were given to him or performed under his direction. We honor a Baptist all the more for being true to his convictions, and a Presbyterian the same.

It is high time that our people in Montana and elsewhere in this great West should awake to a sense of the responsibility resting upon them in the effort to possess this land for Christ. We would not antagonize other bodies of Christian people, but by a closer organization and a more ardent devotion to the principles and usages by which we have gained such glorious victories in the past, let us gird ourselves anew for the conflict, with charity for all and malice toward none, and with supreme love for the great Captain of our salvation, and a soul-consuming zeal for the salvation of men, let us occupy our place in the ranks of God's great army of valiant soldiers and go forth "conquering and to conquer."

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THE MEETING OF THE BOARD OF MISSIONS.

The session of the Board of Missions of the M. E. Church, South, recently held at Centenary Church in Kansas City, Mo., was one of the most interesting meetings in its history. It never had before assembled in a place so near the setting sun, and as it brought together the college of bishops, together with other prominent men of the church, a large number of preachers, and some laymen from the surrounding country, including members of the Missouri, St Louis, Southwest Missouri, Western Indian Mission Conferences, including some preachers from Arkansas, were attracted thither to see and hear what was going on. The fact is, that this is the most important board created by the General Conference. It represents our great church from center to circumference. It levies assessments upon the strong to help the weak and hears reports from and supervises the work in every field. The proceedings were held in the auditorium of one of the best churches in the city, and the public was invited to attend. The congrega-

tions were, for the most part, large, and a good degree of interest was manifested in the proceedings.

The first public meeting was a formal reception on the part of the church in Kansas City, on Thursday evening, at Centenary Church. Dr. J. E. Godbey delivered the address of welcome, rehearsing briefly the history of Kansas City, and particularly the history of our church, showing its wonderful growth during the past twenty years. This was responded to by Bishop Keener, after which speeches were made by Rev. J. L. Kennedy, of the Brazil Mission, and Rev. D. L. Anderson, of the China Mission, in which each spoke of the condition and needs of the work in his field. Mr. Kennedy is a young man of good appearance and manner, and is greatly interested in rescuing Brazil from the clutches of Roman Catholicism. Rev. D. L. Anderson is just in the prime of life, wears a long flowing beard, has a commanding appearance, a splendid voice, is deeply in earnest, and holds the attention of his audience from first to last. He made a good impression. The house was well filled. After the addresses, a half hour or so was devoted to hand shaking and social conversation in the church parlors adjoining the auditorium.

The Board met in business session at 9 o'clock, a. m., May 5, 1893. In the absence of E. W. Cole, President, Rev. P. A. Peterson occupied the chair. In the absence of Dr. I. G. John, corresponding secretary, who was sick, Dr. Lambuth acted in his place. There was a good, though not a full, attendance. The Board decided to meet at 9 a. m., and adjourn at 1 p. m., and meet at 2 p. m. and adjourn at pleasure. The ladies of the church served an elegant lunch at one o'clock, in the church parlors for the members and visitors, so that but little time was lost. Hence, the rapidity with which business was dispatched, enabling the body to reach an adjournment on the evening of the second day—much earlier than was anticipated.

The committee on estimates reported the financial status of the Board, March 31, 1893, to be as follows: Collections under regular assessment, $264,351.20; Specials, $74,620.74; total collections from all sources, $338,971.94. Liabilities of the Board for borrowed money, $67,964.06.

It will thus be seen that the collections on the regular assessment have not only not fallen short, but actually have exceeded those of the preceding year by $904.09, and that after paying interest amounting to $11,241.50. The indebtedness of the Board for borrowed money has been reduced to $61,049.82.

The amount of $412,050 was asked for by the superintendents of the various mission fields throughout the church. But the Board was limited in its action by a resolution passed at Wilmington two years ago, requiring appropriations for the ensuing year to be within the amount collected on the regular assessments the previous year. Acting in accordance with this, the committee had recommended appropriations to the various fields amounting to $259,576.

The various fields, commencing with those in foreign lands, were gone over in detail, and these figures, with some few modifications were confirmed.

When each field was called the Bishop in charge represented the work in that field.

When the Pacific and Los Angeles Conferences were called, Bishop Haygood gave a general statement of the work there. He told how, two years ago, he had supplied various needy fields in Southern California with noble, self-sacrificing young men without one dollar of expense to the Board. These men had left charges where they were well cared for and were now getting a bare subsistence, and appealed to the Board for an increase of at least $1,000 to the Pacific Conference and $2,000 to the Los Angeles Conference for the relief of these men who were doing such valiant service in planting our church in that important field.

This motion brought out the liveliest discussion of the session. It was known that if this action were taken, it would involve a proportionate increase to each one of the conferences in the West and Northwest, and in view of the rule forbidding the appropriation to exceed a definite amount, and as the Board had already reached its limit' in its appropriations to the foreign field, the only way to obtain the amount was by scaling from the foreign field. The question was raised, as to whether the Board should go on endorsing the action of the committee on estimates or should assert its right to amend that report and make appropriations on its own responsibility. It was the conflict that for many years we have been awaiting and expecting to see. It brought out strong men on both sides, and the importance and demands of our work in the West were made prominent. It was urged that while we are spending hundreds of thousands of dollars to save the people of Mexico and Brazil from the corruption of the Romish church that was planted there hundreds of years ago, it was equally important to save the West from being dominated by the same corrupt system that is seeking to plant itself in our own land. Also, that while we have spent more than a half million of dollars to convert the heathen in China, we ought to do more to convert those who are flocking from foreign climes to seek homes and fortunes in the great West and Northwest.

In the meantime the Board adjourned. At the next session a special committee, consisting of C. P. Fitzgerald, T. M. Finney, and E. J. Stanley, brought in a report covering the ground, asking for $10,000 to be "scaled" from the general appropriation and added to the Western work. The report was lost by a vote of 13 to 12. If good Bishop Duncan, who afterwards made a strong and telling speech for the Western work, had voted for the report instead of against, it would have carried. His explanation was, that he was in hearty sympathy with the West, but he thought it would inflict untold injury on the work in other fields to have this amount scaled from them just now. This was the case with others. After all, we feel gratified at the result, and we doubt not that at the next meeting of the Board, relief will come, and a new impetus will be given to the work in our needy Western fields. Let our noble men who have worked and waited so long [some of them have waited twenty years or more] try and squeeze through "this year also," and we believe they will get relief.

The Board made the same assessment upon the various conferences as last year, asking for $350,000 in all. The assessment on the Montana Conference is $400; Columbia, (including, we presume, the East Columbia conjointly) $1200.

Below we give the list of appropriations to the various missions for the ensuing year. There are other items that we would take pleasure in giving if we only had the space. We may present them at another time.

APPROPRIATIONS.

Brazil	$31,440.
China	37,383.
Japan	37,450.
Central Mexico	36,185.
Mexican Border	19,179.
Northwest Mexico	17,730.
Indian Mission Conf.	19,660.
Pacific Conference	3,600.
Los Angeles	4,800.
Columbia	3,250.
East Columbia	3,250.
Denver	6,550.
Montana	4,000.
Western	2,000
New Mexico	5,200.
N. West Texas	1,000.
West Texas	800.
Florida	4,249.
West Virginia	1,072.
German Mission	3,800.
Expenses	19,000.
Total	$261,589.

Plan of Episcopal Visitation for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark., December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15,
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference-At West Plains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference-At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal., October 11.

Sunday School.

MAY 28, 1893.

THE EXCELLENT WOMAN.

LESSON TEXT.—Prov. 31:10-31.

THE LESSON STORY.

By Cunningham Geikie, D. D., LL. D.

The Book of Proverbs very suitably closes with a eulogy, in poetical form, of the ideal wife (Prov. 31 : 10-31). The first nine verses of the chapter are ascribed to an unknown personage,—"Lemuel, a king." The word translated "the prophecy" in our version is made a proper name by some, so as to read "of Massa;" but as no kingdom of that name is known, the emendation does not tell us much.

The poem that follows is constructed so that each verse begins with the successive letters of the Hebrew alphabet,—a peculiarity recurring in Psalms 9 and 10 and the four first chapters of the Book of Lamentations. It seems to have been early in fashion among Hebrew poets, for some critics ascribe the Ninth and Tenth Psalms to the age of David; others, to the time of the fall of Nineveh, or to the era after the exile. The eulogy on the virtuous woman as part of the sections of Proverbs "which the men of Hezekiah, king of Judah, copied out" (Prov. 25 : 1), may reasonably be set down as very old, since the collection was made up of "proverbs" esteemed ancient in Hezekiah's day.

"A virtuous woman," that queen of wives, may be found; but pearls are more easily got than she, and she surpasses their exceeding worth, as the rarely fortunate husband finds. The sense in which the term "virtuous is used may be gathered from the good qualities extolled, as marking the wife thus described. She is immensely active, devotedly domestic, skillful in managing her household, a clever business woman, thoroughly sensible, gracious to all, careful to wake kindly feeling to every one, and, above all,—indeed, as the root of all,—"a woman that feareth Jehovah."

The heart of her husband can trust her absolutely, and gain by her labor will not fail him. The word for "husband," by the way, is "her Baal;" that is, "her lord." She will do him good, not hurt, all the days of her life. How she will do so is now shown. She busies herself getting in wool and flax, and, having secured a stock of them, she works them up with a joy even her hands share. Woolen cloth was the staple material of clothing among the Jews (Lev. 13 : 47; Deut. 22 : 11; Job 31 : 20; Ezek. 34 : 3; Hosea 2 : 5). Linen of various degrees of fineness was also much used, as may be judged from no fewer than five words being found in Scripture for it. At present, cotten has taken the place of linen in the East to a very large extent; but in old times we find "linen garments" and girdles, winding sheets, towels, napkins, etc., mentioned (Judg. 14 : 12-13; Isa. 3 : 23; Mark 15 : 46; John 11 : 44; 13 : 4 5) of linen. To prepare either wool or flax for making cloth implies a great many processes, so that, even from this one source, the wife would have no little to fill up her time.

As merchant ships, not content with what can be had near at hand, sail off afar, to spy out and use new markets, so the wife of our poem looks out over a wide range for chances of some advantage in selling her webs, and is careful to secure it when discovered; thus in a very practical sense "bringing her food from afar."

At this day a wife in the peasant cabins of Palestine rises to fill her wretched lamp with oil while it is still dark, and does not think of lying down again, as the barley has to be ground for the day's bread, and the bread itself baked. Her husband may sleep on, but for her there is no more rest. The "virtuous woman," like her, rises before the sun, and sets the mill stones to work, to "give meat to her household," though she is painted as, fortunately, having "maidens" (that is, slave-girls), to whom she thus early sets their various tasks for the day, and among these, we may hope, the heavy labor of grinding, which was far more suitable work for them than for the house-mother.

But the ideal wife is not contented to manage her household, and let her husband attend to investments of any gain she may make over household expenses. She takes a fancy to a piece of ground, and buys it with her profits in trade. Still more, she turns it into a vineyard, paying the cost from the same hoards. Nor is it any wonder she makes money thus; for she girds herself round with energy, and makes her arms strong by her constant industry,—words which point to her life as spent in physical labor of the kind now left to men, or to women in a very humble position. She "likes the taste of her gains," and, to make more, she works all through the night, her lamp being kept burning till morning.

Any one living for a time in an Italian or Sicilian village will see the women standing on the top of their stair-wall, or other slight elevation, letting fall a distaff, trimmed with its oval of tow, twirling, as the thread is twined for weaving, in multitudinous revolutions. This is part of what the "virtuous woman" does, presumably through the night; winding up the yarn as it is twisted on the spindle in her hand, from which, when it is put into the loom, she will draw the threads for weaving her cloth.

But while thus bent on money-making, even at the cost of necessary sleep, she has a far better side; for she has kept her heart tender. It appears, indeed, that her motive in all her wonderful industry, and in her liking for gain, is not a selfish one, but the yearning desire to benefit others. "She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy." The same loving thoughtfulness and devotion are seen in her care of her household. On the Jewish hills, winter storms of driving snow are not infrequent. Indeed, a friend lately told me how he had lost his way, trying to get to the gates of Jerusalem from where the vehicle in which he had been riding towards the city had been stopped by snow, before he came in sight of the walls. The drift had completely obliterated all traces of the road. But if such fierce weather broke over the home of the poet's ideal wife, she needed have no concern; for her motherly forethought had provided her whole household with thickly lined garments of warm scarlet cloth, so that they were at once defended from the cold and notable for the fine show of their outfit. Everything, moreover, in her home, is in keeping with this. There is as little to fear from the cold by night as by day, for she makes coverlets, warm and beautiful, for the beds. As to herself, she has the finest, most lovely clothing of snowy linen and costly cloth, dyed with the Tyrian purple.

Through such a wife her husband grows in honor, and sits among the shaykhs of the land when they sit in council to settle disputes or transact town affairs in the public gathering-place, outside the gates. No wonder her family is so favorably known, for her cleverness is seen on all sides. She makes up, besides spinning the cloth for them, night-dresses, curtains, cloth for samplers, body-linen of all kinds, but especially the smock frocks or blouses, worn by the mass of the people in the hot weather, of linen. For all this is given in the Talmud as included in the Hebrew word used. She makes costly girdles, also, and sells them to the Phœnician trader, from whom she gets her Tyrian dye.

Commanding ability and a dignified bearing sit on her like a robe; and she laughs at the time to come, knowing she is well prepared to meet it. But she is good as well as able. She opens her mouth with wisdom, and loving counsel is in her words. She takes good heed how things go on in her house, seeing that all goes right in its daily life and daily provision, and assuredly does not eat the bread of idleness. No wonder that her sons, as they grow up, call her "blessed," or that her husband praises her, declaring that, though "many daughters of Israel may have shown high qualities, she had excelled them all."

Now comes the moral by the poet. "Womanly charms deceive, and beauty is only a breath; but men will praise a woman that fears Jehovah. Take care that she enjoys her full share of the blessings she creates, and let her works themselves speak for her, before all, in the gates."—*S. S. Times.*

How Lincoln Educated Himself.

"Did you not have a law education?"

"Oh, yes! I 'read law,' as the phrase is; that is, I became a lawyer's clerk in Springfield, and copied tedious documents, and picked up what I could of law in the intervals of other work. But your question reminds me of a bit of education I had which I am bound in honesty to mention. In the course of my law reading I constantly came upon the word 'demonstrate.' I thought at first that I understood its meaning, but soon became satisfied I did not. I said to myself, What do I do when I demonstrate more than when I reason or prove? How does demonstration differ from any other proof?' I consulted Webster's Dictionary. That told of 'certain proof,' proof beyond the possibility of doubt; but I could form no idea of what sort of proof that was. I thought a great many things were proved beyond the possibility of doubt without resource to any such extraordinary process of reasoning as I understood 'demonstration' to be. I consulted all the dictionaries and books of reference I could find, but with no better results. You might as well have defined 'blue' to a blind man. At last I said, 'Lincoln, you can never make a lawyer if you do not not understand what demonstrate means:' and I left my situation in Springfield, went home to my father's house, and stayed there till I could give any proposition in the six books of 'Euclid' at sight, I then found out what 'demonstrate' means, and went back to my law studies."—From "Life of Abraham Lincoln," by C. C. Coffin.

A Blind Girl's Tribute.

The tenderest tribute of love to the memory of Bishop Brooks we have seen, or ever expect to see to the memory of anyone, is the following from Helen Keller, in a letter to a friend published in the "Boston Transcript":

Hellen Keller is a young girl, deaf, dumb, and blind, and the only way of communicating with her is to touch the palm of her hand in ways indicative of words. In the letter referred to she wrote:

"You know I have lost my loving friend, Bishop Brooks. Oh, it is very hard to bear this great sorrow; hard to believe that I shall never more hold his gentle hand while he tells me about God and love and goodness. Oh, his beautiful words! They come back to me with sweet new meaning. He once said to me: 'Helen, dear child,' that is what he always called me, 'we must trust our heavenly father always, and look beyond our present pain and disappointment with a hopeful smile.' And in the midst of my sorrow I seem to hear his glad voice say: 'Helen, you SHALL see me again in that beautiful world we used to talk about in my study. Let not your heart be troubled.' Then heaven seems very near, since a tender, loving friend awaits us there."

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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E. J. STANLEY,
Business Manager.

Corvallis, Montana

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Entered at the Pittsburg P. O. as 2d class matter.

Quarterly Meetings, Pendleton District East Columbia Conference.

THIRD ROUND.

Nampa	June 10,	"
Star	" 17,	"
Baker City & Wingville	" 24,	"
Eagle Valley	July 1,	"

District Conference to convene at Heppner, Oregon; June 1st, at 10 a. m. Rev. M. Larkin to preach on Wednesday evening, on "Missions."

M. V. HOWARD, P. E.

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EAST COLUMBIA CONFERENCE,

Spokane District.

QUARTERLY MEETINGS—THIRD ROUND.

Potlatch Ct., Texas Ridge, June 6, 7

REG. B. SWIFT, P. E.
SPOKANE, WASH.

EDNA C. MCCUNE, - - EDITOR.

Mornings — Beecham's Pills with a drink of water.

NOTES.

The bishops held their meeting at Kansas City, just prior to the meeting of the Board. We publish elsewhere the plan of episcopal visitation for the year 1893-4. Our people will rejoice to see Bishop Fitzgerald, having read and heard so much of him in years gone by. He is thoroughly westernized and is in full sympathy with our work in the Northwest. He had the courage to stand up and talk and write and contend most earnestly for us in years gone by and when nearly all others were against us. We trust that we will show our appreciation of this by the cordial greeting that shall be given him next August.

It was a pleasure to meet Dr. Young G. Allen, of China, and hear him talk of that wonderful empire. We never had such an idea of the vastness of the work of converting that land of darkness before. The doctor is thoroughly posted on his subject, is devoted to his work, and enthusiastic at the prospect of final success.

One of the first men we met in Kansas City was Rev. J. M. Gross, of Oklahoma district, who was there pleading for help for our church at Oklahoma City. It was a great joy to know that he had escaped the ravages of the cyclones.

Dr. David Morton, Secretary of our Church Extension Board, was in attendance at the session of the Board of Missions, and by request addressed the Board upon some features of our work in Colorado and New Mexico. He had recently made a trip to that region. He was looking hale and hearty as ever.

All the bishops except J. C. Granbery were present at the meeting of the Board. Bishop Granbery has been quite ill, and was unable to be present. Bishop Fitzgerald was prostrated on Sunday and unable to preach, while Bishop Wilson was not in vigorous health. Bishop Keener, though showing the marks of age, is vigorous in mind and body for one of his years, and takes an active interest in all the affairs of the Church. All the rest of the college appeared strong and ready for the work before them.

We sympathize most deeply with Bishop Haygood, and our brethren in California in their disappointment last year and this, at not getting needed help from the Board to relieve pressing wants. We know how it is, for we have been in the same fix for twenty years, and have had to live on as short rations as any of them—and doing our own cooking too—not for one or two years, but for many, and when we could have done much better in other fields, if we had so elected. We say this in no spirit of boasting, but only to encourage our brethren to be patient and hold on a little longer. A better day is coming by and by.

Either in mercy to us or to the congregations about the great metropolis, we had no appointment on Sunday, and greatly enjoyed a splendid sermon in the morning, from good Bishop Key and one at night from Dr. Hoss, Editor of the Nashville Christian Advocate—both at Walnut street. We were sorry that we could not accept the pressing invitations from Brother James Smith, of Melton, and Brother J. R. A. Vaugn, of Brunswick, to fill their pulpits, but it was impossible for us to do so.

On Monday morning, May 8th, the bishops and quite a number of the members of the Board were treated, by the Commercial Club of Kansas City, to a drive through the principal streets and to the principal objects of interest in the city, including a visit to and through the great Armour packing house. Some said the object was to show the bishops to Kansas City; others, that it was to show Kansas City to the bishops. Well, be that as it may, we think the bishops were pleased, as were some of the "other clergy," with all except with the offensive odor that pervades all that region of the city where the packing house is located. We were introduced to the proprietor, Mr. Armour, who is a plain-looking, pleasant-faced gentleman. We saw where animals are driven into a chute, as squealing swine and come out sausage at the other end. In one place they go in fat steers and emerge in the shape of choice beef or butterine, just as you prefer to see. And the process of transformation is exceedingly short. The institution is capable of butchering and taking care of 4,000 cattle and 10,000 hogs a day. There are a number of other establishments of the same kind located along the Kaw river in Kansas City.

Our host and hostess during our stay in Kansas City were Dr. R. J. Pearson and wife. Sister Pearson is the daughter of Rev. John Harrell, formerly of the Indian Mission Conference. Dr. Pearson is the publisher of the Western Dental Journal. Our room-mate was Rev. S. T. Mallory, of the West Virginia Conference, who is a devoted, sweet-spirited Christian man. With such company we could not but be greatly refreshed. We were also made welcome as a visitor at the home of Judge E. L. Scarritt, where we had the great pleasure of meeting our old friend, Dr. Morris, who practised medicine in Helena for several years, and his mother, Mrs. M. J. Morris, who reads and enjoys the Montana Methodist. Judge Scarritt is the son of the lamented Rev. Nathan Scarritt. Though but little the rise of thirty, he has been elected judge of the court in his county. He is very plain and unassuming, but unusually gifted and very popular. What a satisfaction to see such men devoted to the church of God. After all, what would the world do without preachers' sons? Would there were more such!

The editor left Kansas City on Monday evening, May 8th, for a brief visit to Chicago when these lines are scribbled in haste. There are many things which we have in mind to say, but time and space forbid their mention in this issue, except that the exhibits at the World's Fair are far from complete. Many of the buildings are full of boxes and confusion reigns. There is no trouble about getting rooms or board in the city at reasonable rates, or about getting to and from the grounds when you once learn the way. We would advise our friends who think of coming to see the sights to postpone their visit for at least a month or six weeks. It will be that long or longer before things are in shape.

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Beecham's Pills cure Sick-Headache.

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FIELD NOTES.

Dear Methodist:— Your coming is a source of joy in our home: for while we take several members of the Advocate family, yet this one devoted to the work and workers on our own field seems a little the nearest to our hearts.

I sincerely hope it may prosper, and succeed so well that it may never waver nor cease to wave till all this land shall know the Christ it holds up. The District Conference number is the best one of the year in my judgment, and I may here whisper that the Editor preached one of the best sermons of the whole occasion—one facetiously remarked that "he runs fastest when suddenly jumped up."

It rests a man to be in some other relation for awhile than the "beloved P. E." This scribe spent the Sunday following the Conference at Butte City, "my first love," in Montana. On Saturday evening I called at Barret's, Baldwin's, Mallin's, and Thomp-

son's, and Sister Belcher's and Steiss', and Kemper's and McCall's, and got around to Bro. John Cook's in time for supper with the P. C. who had "cut across the town" and intersected me at that point. Because of some sore throat, I had Brother Alton preach for me Sunday night—had a good day and good communion service.

The Quarterly Conference Monday morning was well attended and the board seemed determined to bring up the considerable deficit which has gathered on the claims upon this charge. Butte must be "full."

The Sabbath at Boulder was a pleasant one with good communion service at night. Our good sister Clarke had been poorly with la Grippe for some time, but was able to attend all the Sunday services. Why are not the wives of our missionaries in this West numbered with the workers on this field, receiving eulogy for their faithfulness while living and a memoir at the annual conference session when they depart from us? I preached at Alhambra on Monday night to a full house of most attentive hearers. "Grandma" Stine had been very sick, but was convalescing at that time and I hope is now quite well. How many a tired and hungry itinerant has tried the hospitality of this good home? "Ye shall receive a hundred fold more in this present world, of houses and lands, and father's and mother's" etc. Through the excellent spirit of our good Brother Shaeffer, I was permitted to spend the Sunday allotted to Helena at Elliston and Garrison, two points hitherto unoccupied by us—a "destitute field," as our Baptist brethren would say. I found an "open door" at Elliston— a funeral at which the family gladly received my ministrations, and the whole community welcomed the Sunday school which I proposed to organize, and the appointment to preach which I left with them.

There are perhaps 300 or 400 people thereabouts with no gospel; but 11 out of the 13 business houses have a drink department, so they say. Here is a call for our Methodism.

In the evening I preached at Garrison, where our brethren, Glasgow and McLaughlin, had been holding meetings for a week.

An excellent school-house well filled with intelligent people met us here and received the word with gladness—two men stood for prayers. At my suggestion a collection was taken for the preacher in charge, amounting to $6.65.

A good Sunday school is running at this place for several weeks now and the prospect is encouraging for a good circuit, embracing these points in connection with Avon and Drummond.

I found Bro. Bramble much distressed because his new parsonage was not ready for him by his 3rd quarterly conference, but it will soon be done, and will be one of the best in the conference.

A telegram reached me at East Helena announcing the death, by asphyxiation, of George B. Hensley, and I hurried home to preach the funeral—his father was buried from the same church, the 4th of Jan., 1893.

The preachers are all well and hard at work. I trust that several good meetings will yet be held between this and conference—Methodism must have revivals continually. I hereby most earnestly exhort all the preachers to secure their collections at once and let the Domestic Mission collection be sent in to Bro. A. G. Clarke, Treasurer, or to myself as the P. E. Let us make the very most of the few remaining months of the conference year, for you see we are nearing the end by the following announcements for the Fourth Round.

Townsend	May 21st.
Stevensville	June 4th.
Wallace	June 11th.
Willow Creek	June 18th.
Butte City	June 25th.
Boulder	July 2nd.
Bitter Root	May 27-8th.
East Helena	July 16th.
Helena	July 23.
Belgrade	July 30th.
Bozeman	August 6th.

Any of these appointments subject to change with consent of parties concerned.

J. E. Squires

—o—

WORLD'S FAIR RATES

Beginning Thursday, May 4, the Union Pacific will issue excursion tickets from Montana to Chicago for the World's Columbian Exposition at $70.00 for the round trip, transit limits west of Missouri River forty days in each direction, final limit November 15. Tickets will be issued going via Union Pacific and returning via either of the northern lines. Stopovers will be allowed wherever desired west of Missouri River or St Paul, within the above mentioned transit limits, but no stopovers will be given east of Missouri River or St. Paul.

Before purchasing tickets call upon or write to your nearest Union Pacific agent for full particulars regarding routes, dining cars, through train service, etc. Remember only two days to Chicago, via Chicago, Union Pacific and Northwestern Solid Through Train Line.

—o—

FROM THE SUNNY SOUTH.

My Dear Methodist:—

As I formerly gave you an account of each of our Quarterly Conferences, we feel like keeping up the custom, even now. Well, the Second Quarterly Conference for this current year, and first since we took charge of the work, was held April 21, 1893, J. B. Campbell, P. E., in the chair.

There have been no accessions or infant baptisms; but the dear Lord has been "shaking the dry bones of the valley" in Israel, Praise His Name! At one of our churches, recently, the altar was crowded, and a wonderful baptism swept down over preacher and people.

We are pressing the battle to the gates on the line of Missions. The Western field receives special attention, and we urge its great needs on the people both in pulpit and at fireside.

About $90.00 have been raised during the present quarter for Missions, in cash and reliable subscriptions; $111.00 for the support of the ministry and $8.00 on the "Mission Debt." We thank God and take courage, and trust to have greater manifestations in the future of divine power. The people have been exceedingly kind to us, and we have had abundance of the necessaries of life sent in to us.

Our Presiding Elder is a strong man, a Boanerges in the pulpit, a St. John at the fireside. He presses home upon the consciences of the official members their duty to their Church and to their God.

All nature is laughing down here. Over woodland, hill and dale, the sweet aroma of varied flowers is wafted by gentle zephyrs and up above and around us the silent anthems roll making you leap amid the forests from pure joy in living. More anon. Love to all. As ever,

Fred St. Clair.

—o—

Beecham's Pills cure Sick-Headache.

—o—

WASHINGTON LETTER.

Washington, D. C., May 2nd, 93.

REPUBLICANS man the ship of state. Cleveland and his cabinet visit New York and Chicago and leave five republican and three democratic assistants in command. However, these do not alter the course nor take in sail. A newly made secretary hesitates to turn out an expert assistant as a business man hesitates to dismiss an efficient foreman. A clean sweep was never made and never will be.

GOLD. The administration frankly says that all national obligations shall be paid in gold and the danger of a panic is postponed if not entirely averted. An extra session will be called in September to repeal the Sherman law. Its opponents say that the Government is buying silver at its value as bullion. The financial

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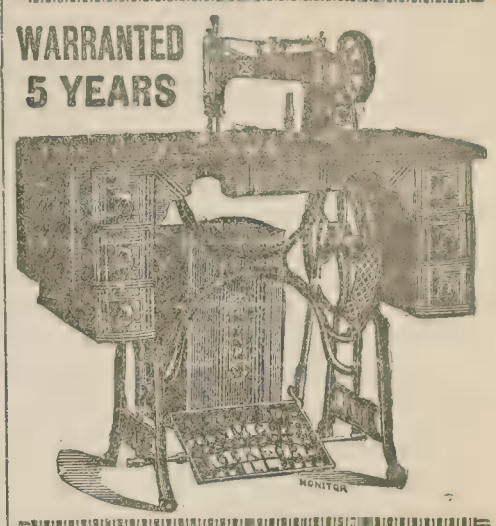

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world fears that it will ultimately be paid out at an advance of something like 30 per cent. Creditors, private and public, fearing that they will be thus "jockeyed" are calling for gold while they can get it. Cleveland has just said to them, "You shall have the gold dollar, don't be scared;" and the result is that less gold is demanded for export and more is offered to the treasury by the banks.

A KINDERGARTEN illustration in finance. A Texan cowboy near the Mexican line tenders a U. S. silver dollar for a drink, the seller having no change hands out a Mexican dollar which is below par by the amount charged for the liquor. This dollar is subsequently tendered by our bibulous example for a Mexican drink and a U. S. dollar is given him in exchange, the discount of such a dollar on this side of the line being also equal to the value of the liquid consumed. Thus by simply stepping back and forth across the line the thirsty soul can drink as often as he pleases and still keep his dollar. Who pays for the drinks?

CHOLERA CULTURE.. The Government scientists are propagating cholera bacilli by the billion. The germs were imported several years ago and recently others have been procured from immigrants. They are planted in a mixture of beef peptone and gelatine. The bacilli thus propagated when magnified a thousand times appear pinkish comma-shaped worms of the size of a pin point. Taken into a healthy stomach they are harmless, but not if the stomach or alimentary canal be weakened by excessive eating, drinking or other cause. In experimenting upon guinea pigs and rabbits it is necessary to disturb their healthy digestion by artificial means and render them liable to cholera. It is claimed that a method of vaccination against cholera has been discovered by these experiments. It has been learned that the bacilli can not endure acids, extremes of heat, cold nor drought. A bacillus dry enough to be wafted in the air is dead and harmless. In cholera times we should eat and drink things fresh from the fire and keep coin, paper, car tickets, postage stamps, pencils, penholders, gloves, rings, fingers and everything else of the kind out of the mouth. The propagation of fatal diseases such as cholera, consumption, typhus, scarlet and yellow fevers, diphtheria, and the like, by living germs is a subject which should be popularly understood and the deadly microscopic germs of every variety should be quarantined, frozen, boiled, baked, fumigated, and banished from civilized lands.

Capital.

Dying Words of Noted Men.

"It is well."—Washington.
"I have peace."—Parkhurst.
"I must sleep now."—Byron.
"Is this your fidelity?"—Nero.
"Then I am safe."—Cromwell.
"Let the light enter."—Goethe.
"And is this death?"—George IV.
"God's will be done"—Bishop Kerr.
"God will save my soul."—Burghley.
"Lord, take my spirit."—Edward VI.
"Lord receive my spirit."—Cranmer.
"Don't give up the ship."—Lawrence.
"It is the last of earth."—J. Q. Adams.
"God preserve the emperor."—Haydn.
"I am about to die."—Samuel Johnson.
"Independence forever."— John Adams.
"Give Dayrolles a chair."—Chesterfield.
"I shall be happy."—Archbishop Sharp.
"Don't let poor Nellie starve."—Charles II.
"I have endeavored to do my duty."—Taylor.
"I thank God I have done my duty."—Nelson.
"Had I served my God with half the zeal I served my king, he would not have given me over in my gray hairs."—Cardinal Wolsey.
"I am perfectly resigned. I am surrounded by my family. I have served my country. I have reliance upon God, and I am not afraid of the devil."—Grattan.
"I am going the way of all flesh. I am satisfied with the Lord's will."—John Newton.
"My country! O how I love my country!"–William Pitt, the younger.
"Here is a book [the Bible] worth more than all others ever printed; yet it is my misfortune never to have found time to read it. ' I trust in the mercy of God. It is now too late."—Patrick Henry.

———o———

There is an enduring tenderness in the love of a mother to a son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; will glory in his fame and exult in his prosperity; and if adversity overtakes him he will be the dearer to her by misfortune; and if disgrace settle upon his name she will still love and cherish him; and if all the world besides cast him off she will be all the world to him.—Washington Irving.

——o——

Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief.—Prov.28:14.

——o——

The gold handle on an umbrella is not admired when it is raining hard.

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Vol. 5. MAY 26, 1893. No. 129.

EDITORIAL.

A RECOLLECTION.

Our recent trip to Kansas City calls up the memory of a former one. It was in the fall of 1867, when the session of the St. Louis Conference was held there. We rode all the way from our home on Big Stranger creek, a dozen miles west of Leavenworth City, in Kansas, on horseback, making a journey of forty miles in less than a day, crossing the Kaw river at Wyandotte on a rope ferry, just at sundown. We arrived in the city, hitched our jaded horse to a post, and made our way up the stilted sidewalk to the old brick church, which by the recent grading had been left many feet above the level of the street. We were worn and sick from our long ride, but soon forgot our weariness in the company that surrounded us. The congregation was just gathering for the Saturday night missionary meeting. The group gathered about the door, addressed each other by such names as Finney, Pinkard, Prattsman —all titles being omitted—, and with a familiarity that seemed like sacrilege to us. We could hardly believe that we were actually in the presence of men whose names, from reading them in the "St. Louis Advocate," we had come to regard with reverence. We went inside, and on the platform sat A. L. P. Green, J. B. McFerrin, Dr. Lebon, and Bishop Marvin, the unselfish and saintly expression of the latter winning us at first sight and getting a hold on our affections that grows stronger and stronger as the years roll on. We had never seen such an assembly of Methodists, particularly Southern Methodists, before, and to be in such company and to listen to such leaders was simply overwhelming to an uncultured country boy.

Each speaker seemed to be in his best mood. Marvin pleaded with pathos for suffering missionaries in Indian Territory, to whom he had given a personal pledge of $5,000. Green, the treasurer, with wit and wisdom and wonderful descriptive power dwelt upon the destitution of the South which had once given so liberally to missions, but now appealed for help. Lebon, with fine portly form and dignified mien, discoursed upon Foreign Missions, and McFerrin, in his own unique and humorous manner, took up the collection. Lebon began as though he was going to take the collection and asked if there was not some one there who would give fifty dollars for missions. While he paused, apparently for a response, McFerrin who could keep his seat no longer stepped out with his cane hanging on his arm, hobbled to the front of the platform, and as if indignant because the doctor had started the amount at so low a figure, shouted "Yes, there are men here who are going to give us a hundred dollars for missions to-night." At this some generous spirit responded: "I'll give you two hundred dollars." McFerrin, with an air of triumph then turned and ridiculed Dr. Lebon in his humorous way, for having asked these Kansas City city people for so small an amount. The collection amounted to $1,700. It was simply wonderful.

The next day we got out of a sick bed and made our way to hear Bishop Marvin preach a soul-stirring sermon on, "He shall see of the travail of his soul and shall be satisfied." Dr. Lewis was pastor then. The next morning (Monday) we were in the conference room (for the first time in our life) until noon. W. W. Prattsman was secretary. W. A. Smith was a member, and was there. Photographs of the martyred Headley hung on the wall, and the spirit of the martyrs thrilled the hearts of the consecrated men as they gave in reports which revealed trials and conflicts sore, but also successes that thrilled and nerved for greater battles and grander conquests. The impressions of that visit have never been effaced.

Kansas City was a small town, comparatively—we walked to the home assigned us in the suburbs. Surely we never dreamed that one day we would be favored by the officials with a ride, such as was recently tendered to members of the Board of Missions, in elegant turnouts, through the streets and to the institutions of a great city of 150,000 people—over 200,000, counting Kansas City Kansas, and it is virtually one city. Methodism then numbered only one church and a poor one at that, with a few hundred members, while now we have eight churches with, say, 1,500 members, beside the Scarritt Training school, while the M. E. Church, North, perhaps numbers as many more. With the great railroad and manufacturing center possessed by Kansas City and the growth that Methodism has made in the past, and with the facilities it now possesses for successful work, what developments may we not expect during the quarter of a century next to come! May the Lord help our preachers and people to keep abreast of the times, keep a strong hold on the hearts of the masses of the people and make use of every opportunity to glorify Him and advance His cause.

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WAYSIDE PENCILINGS.

Bishop Haygood is the first man who has inaugurated and carried out any vigorous and extended "special" movement to supply our western work with much needed reinforcements, and the Board of Missions refused to grant the small amount asked to help provide for them. We believe it was a great mistake, but we think it will not repeat its action in that respect.

The brethren who voted against the resolution that proposed increasing the appropriation to the West by $10,000 above what the committee on estimates had recommended did so because they could not endure to see the salaries of men in the foreign fields is scaled in the least, or see the quoto of laborers cut down. We cannot think their sympathy altogether wisely directed. Our men who are standing in the fore front of the battle on the Western frontier have equal claims upon the church with those who happen to be just outside the boundaries of the United States. They are sent out by the same high authority, have the same right to a subsistance, and yet many of them, we believe, are in far greater need of the necessaries of life than any in foreign lands. It is deplorable that men in charge of responsible positions are compelled to live as we know many of our brethren on the border do live. The time is at hand when there must be a change in the proportionate distribution of these funds, and we think it might as well come now as at any time. Hence, we voted for the resolution. Ten thousand dollars taken from two hundred and twenty-five thousand would hardly be a drop in the bucket—would hardly be missed—while it would bring "showers of blessing" and carry great refreshing and rejoicing to the hearts and homes of scores of our Western workers, and it ought to have been granted.

These notes are written on board the train going from Kansas City to Denver, on the Union Pacific line. We have just caught sight of the mountains, the grand old Rockies, looming up in the distance toward the setting sun. The sight is refreshing, as is the cooling breeze that comes down from their snowy heights to relieve the atmosphere of its sultriness, from which we have suffered much during the last twenty-four hours. We have been away scarcely a week, but the sight of the mountains always makes us glad, whether our absence has been long or short. Standing up in such majesty and grandeur, snow covered, azure-hued, their shivering summits reaching to the sky, who can behold them and not feel the thrill of a fresh inspiration in his soul? To us they bring pleasing thoughts of a little home, the most delightul place, to us, on earth, and loved ones, and of a field where we have long felt the Master has called us to labor. If such earthly scenes along the journey of life so inspire and cheer us, we sometimes wonder what it will be as we shall reach the end of the journey, and from the summit of the last hill-top the view of the delectable mountains, the city of our God where is the home of the soul, and the loved ones of earth are waiting, first bursts upon our enraptured vision. Surely

"The glorious sight will gladden
Each weary wandering eye,
In the crowning day that's coming,
By and by."

When the West Virginia Conference was called at the meeting of the Board of Missions, as was the custom, Bishop Keener, who was in charge there, arose to represent the work. He had taken little part in the lively discussion the previous day on the western work, and it was now his time to talk. He made a splendid talk on selfishness and the love of ease, and the greed for gain that prevails in the church. Some of the pictures that he drew, of large and wealthy congregations worshiping in costly churches with cushioned pews and paying from $1,500 to $2,500 a year for fine music alone, while the heathens were perishing, were vivid, indeed. He made a fine speech for Foreign Missions, but was notably silent concerning the claims of the work in West Virginia, on the Board of Missions.

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Bishop Fitzgerald is the soul of brotherly love and good humor, and is ready with the right word for almost any emergency. The happy manner in which he referred to Bishop Duncan's "post-mortem speech for the West," which was reserved until after he had voted against the measure proposed for the relief of the West, and also of the "logical twist" by which he endeavored to explain why he voted on one side and then spoke on the other, brought down the house.

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Dr. J. O. Branch startled some of his hearers by asserting before the Board of Missions that the conversion of the West meant more for the salvation of the world, than the conversion of the whole Chinese Empire. Good Bishop Keener was fairly taken off his feet by it. But the Doctor was confident that the conversion of the West to God meant in the end the conversion of the world. It was just as if he had said the conversion of St. Paul was of more importance in the salvation of the world than that of Asia Minor, for it involved not only the conversion of Asia Minor, but other lands be side.

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The irony of Bishop Wilson was most telling as he showed how the Board had bound itself by an iron rule so that it could not respond to the cry of distress and the calls for help that came up from the Pacific coast. He believed in granting the needed help if it bankrupted the whole church to do it. He was right. If the church cannot take care of its faithful workmen it had better cease operations.

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Rev. B. F. Haynes, the enterprising editor of the Tennessee Methodist, was on hand at Kansas City, mingling with the brethren and taking notes for his paper, which contains the fullest account of the proceedings of the Board that we have yet seen in any our church papers.

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It was a great pleasure to meet with so many of our brethren from the Missouri and Western Conferences at Kansas City. Their smiling faces, pleasant words and hearty handshakes were most refreshing. We note especially the name of Rev. W. M. Prattsman, of Jefferson City, whom we had not seen since we first met him at Kansas City in September 1867, when he was secretary of the conference. Though he is almost blind, owing to paralysis of the optic nerve, yet his general health is good, his mind vigorous, spirit cheerful, his faith strong, and he wields the pen with much the same power as in his younger days. He is an ardent friend of the West, and has promised to write for the "Methodist." Our readers may look out for a treat.

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The Scarritt Bible and Training School, which was in process of erection when we were last at Kansas City, is now completed and in running order, with a full faculty and about fifteen students. The building occupies a commanding view, standing on a high bluff in east Kansas City, on the south side of the "Big Muddy." It shows to good advantage from the railroad approaches north of the river. We were introduced to Miss Maria Gibson, the principal, who is an accomplished lady, and to other officers who seemed to take pleasure in showing us through the building. The hospital already pays the expense of that department. We pray that we may not be overtaken with sickness away from home, but if so, it would surely be a satisfaction to receive the attention that is here given to patients. We prophesy prosperity to this institution.

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Under the title of "Love Licks," Dr. Hoss, of the Nashville Christian Advocate, in a good natured but most vigorous manner takes Dr. Arthur Edwards, of the North Western Advocate to task for wholesale insinuations against the press and people of the South, when speaking of certain cases of moblaw that have occurred on that side of the line. When will our brethren learn to deal justly with their fellowmen? They will publish column after column concerning southern horrors and dismiss a lawless hanging of a negro in Kansas, where there was not one tenth the provocation—no outraged innocence and purity, no murdered child, as in Texas—that there has been in the southern states, with a simple note of only seventeen lives. People ought to sweep well around their own door-yards before dealing in such wholesale denounciation of their neighbors. If the people of the higher latitudes had the race problems to deal with for just one year, as it exists in Arkansas or Alabama, we doubt not they would be wiser and sadder and would wonder how their brethren in Dixie had succeeded half so well. The Lord give us the spirit of love and of a sound mind and help us to denounce sin and defend virtue regardless of the longitude or latitude where it is found.

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The St. Louis Advocate devotes its issue of May 3rd to a review of our missionary work. It is a very creditable number.

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The Evangel is the appropriate title of a modest but attractive little sheet of 8 pages, the organ of Scarritt Bible and Training School. Miss Elizabeth Holding is the editor. The subscription price is twenty-five cents.

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Our readers and correspondents will understand that for three weeks past we have been absent from our office, without access to our exchanges, and when we could not give personal attention to correspondence. This note is written just as we are crossing the main range of the Rockies between Larimie City and Green River.

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We shall (D. V.) be at Ogden, Utah, to-morrow morning at eleven o'clock, when our "copy" will be mailed to the printer. The next day we expect to be "at home once more," when we shall make haste to give due attention to all matters pertaining to the paper.

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We appreciated the cordial and pressing invitation given us by Bishop Hargrove and Dr. Finney to attend a meeting at St. Louis, to be held in the interest of the Woman's Department of Church Extension and Home Mission work. We hoped to attend, but found that other arrangements would not permit. We are in sympathy with this work, and are ready to do all in our power to help carry it forward.

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While in Kansas City, just as we were starting homeward we had the exquisite pleasure of meeting with Brothers Payton Smith, T. D. Woodson, and Rev. —Godbey, who were on their way from District Conference to their home at and near Richmond, Mo. Evidently they had enjoyed the Conference.

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If you are bilious take Beecham's Pills.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference-At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference-At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal., October 11.

Sunday School.

JUNE 4, 1893.

REVERENCE AND FIDELITY.

LESSON TEXT.—Eccl. 5:1-12.

ILLUSTRATIVE APPLICATIONS.

By H. Clay Trumbull.

Keep thy foot when thou goes to the house of God." (v. 1.) The foot is an index of the character. In a peculiar sense the foot stands for the personality. It is not enough to have a thought of the lips, and of the eyes, and of the ears, when coming into the presence of God; but the bearing of the whole man, as represented in the foot, is to be considered thoughtfully at such a time. The foot decides the attitude and the movement of the man. It settles "the walk and the conversation." It reveals the posture of the man in view of the presence he is entering. The late comer into the sanctuary services discloses by his step his offensive self-consciousness or his quiet deference to authority, his reverence or his lack of it. If you realize that God is holy, and that his house represents his holiness, you will keep your foot when you enter his house. You cannot show a right spirit as a worshiper by the expression of your face unless you evidence it also in your foot.

"Let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few" [v. 2.] As a rule, the less a man knows the readier he is to talk about it. Not until a man knows more than the average man, does he come to realize how little he does know. It has been said that a man's thoughts are like water in a bottle, "the less there is in it the more noise it makes coming out." When he is in the presence of a superior in wisdom, the wiser a man is the less he is disposed to venture the expression of his opinion, and the more desirous he is of learning the views of his superior. But when a man comes before God he is humbled, and he keeps silence, as one who is unworthy to be heard, just in proportion as he has a right spirit and a true sense of his fitting posture in God's sight. It is "a fool's voice" that sounds out in "a multitude of words" when speaking to or for God.

"Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" [v. 5]. A vow is a solemn and a sacred thing. It is well to vow in God's cause and at God's leading, when one has a right to vow,—to vow fidelity to God, to vow to be loyal as a Christian, as a patriot, as a husband, as a friend. But it is not well to look upon a vow reverently made before God as open to change or bandonment. If the vow was a vow that one had a right to make when it was made, it ought not to be held lightly, or looked at as open to reversal or revision. It should be adhered to as a covenant with God himself, in whose presence it was spoken. It is for now as for always, and for always as now. The making of a vow is a serious matter, and the being true to it is not less so.

"If thou seest the oppression of the poor, . . . marvel not at the matter: for one higher than the high regardeth it." [v. 8]. We have no need to trouble ourselves over those mysteries of providence which are beyond our control or responsibility. We ought to see to it that we do not oppress the poor or pervert justice, and that our example and influence are in favor of the right, and of fair dealing with all. But when it is clear that God permits others to do wrong, it is our duty to fall back on the fact that God knows what he is doing, and what he is permitting, and why. What he does we known not now, but we shall know hereafter. We walk by faith, not by sight, as to God's plans and methods of work.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase"(v.10). Wealth as a means of good may prove a blessing; but wealth sought as an end is a course rather than a blessing. He who lives for money-getting is cut off, by his very purpose of life, from enjoyment in life. The more money he has, the more he wants; and his desire for more increases with his accumulations. Generally speaking, the rich have less of gain from money than the poor. The rich enjoy getting more than they enjoy wise spending; but they who think of money only for its wise spending, enjoy delights unknown to the wealthy. It is much the same in every sphere of life. In eating and drinking, in pleasure-seeking, in striving for honor or fame, in the pursuit of knowledge, in spiritual aspirations, he who makes the special object of his endeavors an end, can never have the blessedness that comes with the purpose of making it a means to God's glory and to man's welfare.

"The sleep of a laboring man is sweet, whether he eat little or much: but the fullness of the rich will not suffer him to sleep."(v.12). It is a good thing for a man to have to work, whether he wants to or not It is a bad thing for a man to be free to work or not, as he feels like it. The best achievements in this world are wrought by men who must work in order to live. If a man has money enough to live without work he would do well to bind himself to some specified work which must be done in a specified time, and then to stick at that work as a contract duty, or as a vow that must be performed. As to the matter of health, more persons gain through having to work when they feel unable to do so, than suffer because they must work when they would like to rest. Bankruptcy has restored the physical tone and given renewed health to many a man whose fulness was depriving him of sleep, and was causing him to feel that he was unable to do the duty of an able-bodied man.

Philadelphia.

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The Massachusatts Sunday Protective League.—An Appeal for a More Intelligent and Humane Use of the Lord's Day.

Attention is called to the following appeal made not long since through the efforts of Rev. Reuen Thomas, D. D., Vice President of the League, as specially appropriate to the hour.

To Members of Christian Churches in Massachusetts: We, the undersigned, Ministers of the Churches of Christ in the State of Massachusetts, painfully impressed with the many signs in our cities and towns of a steady tendency in the direction of degrading the Lord's Day, affectionately appeal to disciples of the Lord Jesus Christ to recognize the necessity of an intelligent and humane use of an institution from which so much of blessing has come to the homes and churches of our State. We find evidence of the existence of a Seventh Day of rest all through the Scripture History. We find it incorporated into the laws of morals by the greatest of legislators the world has ever known. Our Lord declared himself to be Lord of the Sabbath. The question how best to christianize our weekly rest-day ought to present itself to all his disciples as one of great present importance. The Apostle Paul warns us against so using our Christian liberty that it shall be an occasion of stumbling to those who are weak. No Legislature can christianize our weekly day of rest. It can only give us a labor-free day.

Our Lord's Day rest is endangered from two sources. The mere money-maker wants it for gain; and the pleasure-seeker for dissipation. Against these we have to guard it. The power of corporate wealth is ever increasing. When multitudes of men in the employ of others are asking for shorter hours of labor, and the severity of competition is making such an excessive drain on the nervous energy of men engaged in every kind of mercantile life, is there not a very urgent demand made by Divine Providence upon all our Christian people to elevate the Sunday into a true Lord's Day by making it specially and emphatically a day for home and the church, in which we "honor" the Lord of the Sabbath? "not doing our own ways, nor finding our own pleasure," but "delighting ourselves in the Lord." The forces of greed and lust in our modern life are so subtile and persistent that an institution, which in the name of God says to them "Thus far shalt thou come and no farther," must have in it that moral obligation to which every Christian heart immediately responds. Signed by

A. P. Peabody, L. B. Bates,
Brooke Herford, Judson Smith,
Phillips Brooks, E. K. Alden,
Cyrus Hamlin, J. W. Wellman,
Reuen Thomas, A. E. Dunning,
A. J. Gordon, L. T. Townsend,
E. J. Haynes, A. A. Miner,
L. A. Banks, C. A. Dickenson,
J. H. Seelye, E. E. Hale,
S. W. Dike, Will C. Wood,
A. H. Plumb, N. Boynton,
N. T. Perrin, Wolcott Calkins,
A. McKenzie, and many others.

—o—

A Great Work.

It is a great work to lead souls to Christ; but it is no greater than to care for them after they have been accepted of him.

How hard we labor, how almost incessantly we pray for the conversion of sinners! Yet how indifferent we often are toward young Christians struggling with temptations! How austere in our judgment of him who, in an unwanton hour, has yielded to sin and fallen! Christ reaches down his gentle hand and bids the Davids and Peters rise, and gladly accepts and blesses them more abundantly than before, if they call on him in a contrite spirit. Let us, too, sympathize with, pray for, and kindly advise these babes in Christ in their first efforts to walk the straight and narrow way, and we shall be doing a great work.

—o—

Feeding and Washing.

There is a little girl with us at home just now; and she very much reminds me of not a few of God's children. She is always glad and happy at meal-time, but not at all satisfied at washing-time. She does not like to be washed. This is just the case with many of the Lord's people. They are so glad to be fed—to listen to some comforting and building-up addresses; but they are not all satisfied when God's word is brought to bear on their ways in the way of washing them from everything not in accordance with that word. But the washing is as needful as the feeding. Indeed, if we will not allow God's word to wash us, we need not expect that He will feed us.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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E. J. Stanley,
Business Manager.

Corvallis, Montana.

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Entered at the Pittsburg P. O. as 2d class matter

Quarterly Meetings. Pendleton District East Columbia Conference

THIRD ROUND.

Nampa	June 10,	"
Star	" 17,	"
Baker City & Wingville	" 24,	"
Eagle Valley	July 1,	"

District Conference to convene at Heppner, Oregon; June 1st, at 10 a m. Rev. M. Larkin to preach on Wednesday evening, on "Missions."

M. V. Howard, P. E.

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EAST COLUMBIA CONFERENCE,

Spokane District.

QUARTERLY MEETINGS—THIRD ROUND.

Potlatch Ct., Texas Ridge, June 6, 7

REG. B. SWIFT, P. E.

SPOKANE, WASH.
EDNA C. McCUNE, - - EDITOR.

If you are bilious, take Beecham's Pills.

Editorial.

On our return from Kansas City we stopped over Sunday again at Denver and worshiped at Morris Memorial where we were pressed by Brother Needham, who was in charge for the morning in the absence of Brother Sherwood, the pastor, to occupy the pulpit. It was a pleasant service. We dined with Brother McClure. A worthy superannuated preacher, and his wife at their cozy home near by. An hour or two was spent most delightfully with them. In the afternoon we went with Needham to his Mission-school which is prosperous and promising. Brother W. R. Wilson is a wide awake superintendent and is greatly interested in his work. He and his accomplished wife are a host in Christian song. The after service was a time of refreshing. The Spirit of the Lord was there. Needham's voice was almost gone, for the time, but his soul was on fire. There is surely a prospect or a fine work here.

Brother Needham had just returned from District Conference at Trinidad, and reported a good time. We were sorry to find Brother Sherwood in poor health.

——

It might be considered vain in us were we to repeat in these columns all the good words we have heard spoken concerning the "Montana Methodist," and the names of those who uttered them. Anyhow, they assure us that the paper is exerting a wider and greater influence for good than many are aware of. Will not our friends unite with us, in a more earnest effort, to extend its circulation and increase is efficiency? Let us have at least two hundred renewals and new subscribers, with one dollar each, by the first of July. Our printers will be after us for money then, and we must be ready for them. Please don't wait for a statement to be sent.

——

The Board of Church Extension of the M. E. Church, South, recently held its session in Louisville, Ky. We publish elsewhere an abstract of the secretary's report, showing the work of this board the past year. We trust that our readers will study it carefully that they may see what a great work is being accomplished, and be encouraged to double their contributions to it next year. Let every preacher in the Northwest see to it that every dollar of the assessment on his charge for Church Extension is raised.

——

The preparation for the matter for this paper commenced soon after we left Kansas City, Mo., and continued at intervals during our journey across the plains and over the Rocky Mountains. Our train was just rolled into Ogden, and this paragraph is penned in the heart of Mormondom. The sky is cloudless, the orchards are in full bloom, the prairies are covered with flowers and verdure, while the mountains are capped with snow. "Every prospect pleases, and only man is vile." We drop this in the mail box at the great depot, and continue on our journey to the Northwest.

——

Rev. E. M. Bounds, assistant editor of the "Nashville Christian Advocate," has written an elaborate and able article for the St. Louis Advocate on "The Religious Press." We would be glad to copy it entire, but must be content with a few extracts.

——o——

BOARD CHURCH EXTENSION.

——

Abstract of receipts and work of the Board of Church Extension of the Methodist Episcopal Church, South, for the fiscal year ending March 31st, 1893.

RECEIPTS.

ON GENERAL ACCOUNT.

From assessments,	$31,555.02
From special donations	2,639.72
From sale of plans etc.	175.24
Total receipts General Board on General Acct.	$34,369.98
Retained from assessments by Conference Boards (estimated)	31,555.02
Total payment by the Church on General Account	$65,925.00

ON LOAN FUND ACCOUNT.

Andrew	Loan Fund	$ 168.00
Kavanaugh	" "	1,000.00
G. W. D. Harris	"	15.00
Moses U. Payne	"	1,000.00
Mrs. L. B. Stateler	"	1,384.20
Fletcher Wilson	"	1,751.00
"W"	"	4,000.00
Lindsay Wilson	"	2,000 00
Total payments by the Church on Loan Fund Account		$11,318.20
Total cash paid by the Church last year on all accounts		77,243.20
Total cash paid by the church last year on all accounts		75,770.55
Increase during the year		$1,472.65

WORK.

The General and Conference Boards helped this year 431 Churches, paying them 85,276.10.

The General and Conference Boards helped last year 427 Churches, paying them $87,089.46

Showing an increase of 4 churches and decreased payments $1,813.36.

The General Board was ready to pay $4,700.00 to 3 other churches, but was prevented from doing so by the failure of these Churches to return mortgages sent them for execution. Had these been returned we would have reported an increase of 7 Churches helped and increased payments of $2,886.64. Besides this we could have paid $900.00 to 4 other Churches, but were notified that they were not ready to receive the money.

OUT OF DEBT.

The Board has also paid all its expenses of every kind to this date, and is literally free of debt.

PARSONAGES.

The Ladies' work will show a gratifying increase of which they will make a full report.

Your Brother very truly,
David Morton,
Cor. Sec'y.

Louisville, Ky., March 31, 1893.

——o——

THE RELIGIOUS PRESS.

——

BY REV. E. M. BOUNDS, D. D., ASSISTANT EDITOR "NASHVILLE CHRISTIAN ADVOCATE."

The character and circulation of the newspapers of the Methodist Episcopal Church, South, must be a matter of concern to every true Methodist. The character of the newspaper reflects and forms the character of the people. The extent to which the religious newspapers is circulated determines not only the limit of its usefulness but shadows forth the intelligence and wide-awake piety of the people. The newspaper makes the people, the people make the newspaper, they mutually react. While the preaching of God's Word is first and must be kept first in a way which forbids substitutes or rivals, yet the power and efficiency of the newspaper as a secondary agency must be fully accepted and utilized. Wise religious leaders have always availed themselves of the press as a most potent instrument to advocate religious movements. Ours is eminently the newspaper age. The newspaper is the mirror and handmaid of our civilization.

The two cardinal features of the newspaper are the circulation and the character; these involve the maximum or minimum of good. A perfect paper, formed after the highest model with a small circulation, is doomed to a small amount of good. A paper of low order without convictions or force, though its circulation may be great, will be as a notch on a stick as far as the reign of righteousness is concerned; great opportunities make neither great men nor great newspapers.

The high-water mark to be reached in the circulation of our Church-papers is to put a Methodist paper in every Methodist

family. This point is not Utopian. It is the ideal which might and ought to be reduced to the practical. Doubtless there are some Methodist preachers laborious, painstaking and fully alive to the importance of this arm of service who have demonstrated the feasibility of this purpose. As a stimulating motive to this end and as information for practical uses, an exhibit of what we have done and what remains to be done, will serve, I think, a good purpose. In figures I will mainly use round numbers. In addition to its Connectional organ, the Methodist Episcopal Church, South, has twenty Conference organs, six of these are not only the organs but the property of their respective Conferences. The other fourteen are owned by individuals or companies, the Conferences controlling by the election of editors and in other ways. The uniter circulation of these Conference organs is 121,000. If to this we add the circulation of the Nashville Advocate and of eight independent semi-official papers, we have a total of 160,000. We have a Church-membership, clerical and lay, of 1,262,858; estimating four persons to the family, and we have 316,714 families. The circulation of our Church-papers being 160,000, we have a little over one-half of our families supplied with our Church-papers. Not one-half when we take into the reckoning that there are doubtless 20,000 of these families who receive two or three copies of the different Church-papers.

I may illustrate the deficiency and need by reference: The "St. Louis Advocate" has the largest circulation of the Conference organs. After long years of a most remarkable history, with an editor unrivaled in editorial sagacity and popularity, there are still 6,000 Methodist families, by this reckoning, in the Conferences of which it is the organ, who do not take it, and this 6,000 will be doubled when we know that more than 6,000 of its subscribers are drawn from beyond the patronizing Conferences.

* * *

The St. Louis Advocate comes near supplying all its homes without doing it. The Arkansas "Methodist and the "Florida Christian Advocate" supply over half of the homes in their territory. Brother DuBose, of San Francisco sends out a circulation which exceeds the Southern Methodist homes on the Pacific-slope. The never tiring, brave Needham, with the Rocky Mountain Methodist, doubles in circulation the number of homes in the Denver territory. The indefatigable and heroic Stanley, with the "Montana Methodist," has enlarged his subscription to 1,000, while his territory has only 150 Southern Methodist homes. It is not a good showing that our Connectional organ at Nashville does not go into more than one in every fourteen Southern Methodist homes.

Our system in the establishment of newspapers has the local and voluntary plan. The Annual Conferences or individuals have acted as the necessities of the case demanded and established organs for the Church. The Methodist Episcopal Church, backed by a great book concern and great financial ability have located organs under Connectional direction and ownership. We may see how their system secures the grand desideratum, "A Methodist paper in every Methodist home." They have 612,289 Methodist homes. Their general official organs in the English language aggregate a circulation of 157,125, a fraction over one to every four families. If we add to this the papers which have sprung up in various quarters and which they term semi-official or unofficial, we have a circulation of 81,000 additional, which will make about one paper to every three families, allowing a good margin for the large number of their families who take two or more papers.

* * *

From the showing of these figures our system operates more efficiently toward solving the problem of a paper in each family than theirs. The history of each of the papers under our system is a history of patient toil, of struggles against difficulties and opposition, of self-denial, of growth, of failure and success, each a monument of wearing effort, of sacrifice, of courage, of pertinacity; but these efforts have been a training school and a powerful and touching appeal for support. Brought into being by a local urgency and by individual effort, these endear and help it. It is born of the locality, comes near the people and is en rapport with them by location and by local editing; men "to the manor born" represent the manor. An endowed paper with its bigness, officiality and independence, makes but a feeble plea for support and lose the charm of nearness, of need and of being one of us. A powerful ecclesiasticism is not a good inspector to locate institutions which must come near the people. It eyes the material outlay and returns too much. It looks more to ecclesiastical prestige and strategy than it does to the greatest good to the greatest number, or to the glory of God.

(To be continued.)

——o——

The gold handle on an umbrella is not admired when it is raining hard.

A LUCKY BLOW.

Here is a story that proves the old saying that "truth is stranger than fiction." The incident happened in the State of Washington, and not very far from Olympia, the capital.

Most boys have read of the cougar, a fierce animal of the same family as the panther. Cougars are not very numerous, fortunately, because they are among the most dangerous of American wild beasts. When full grown they measure from seven to nine feet from "tip to tip", that is, from the tip of the nose to the tip of the tail, and stand about as high as our largest dogs. In color they are a light brown. Though exceedingly fierce, they are also cowardly, and will run away if they are attacked; but they will creep near a man, or a deer or other animals, such as mountain goats, sheep and cattle, and, having sprung suddenly upon them, seize them by the throat with a grip which generally is not loosened until they have sucked the life blood of their prey.

Usually they keep at a distance from the settlements; but sometimes their cry, "Hoo-hoo," which sounds very much like the human voice, can be heard around the edge of the clearings, and on rare occasions they come out of their forest haunts into thickly settled places. One of them, indeed this very year, wandered into the city of Seattle, and was shot, after it had created not a little alarm among pedestrians. One of its performances was an attempt to board an electric car. It is thought that these rovers are beasts that have lost their mates, and in searching for them go at random in every direction.

But to the story.

Two little boys, whose names were Freddie and Tom, set out for school one fine summer morning a little over a year ago. Fred was seven years old, and Tom, who was nearly eleven, felt that his little brother was his especial charge. Their mother had made them up a lunch; for the distance to school was too great to permit them to come home at dinner time. Fred carried the bread and cheese in a little basket, while Tom had a bottle of milk under his arm—a good, large strong bottle.

"Take good care of Freddie, Tom!" said their mother, as she kissed them good-by.

Tom always liked to be told this; and he would straighten back his sturdy shoulders, and hold his curly head a little higher every time it was said to him.

"Yes, mother," he answered.

"Come along, Fred, or we'll be late."

And away the little fellows trudged, while their mother went back into the house, breathing, as she alway did when the boys left home, a brief prayer to Him who

O'er the loving and the gentle gives his holy angels charge."

Between the boys' home and the schoolhouse was a piece of woods where tall maple, ash and cottonwood

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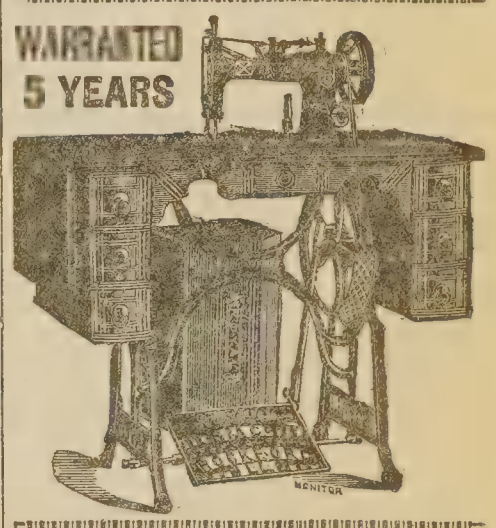

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Saturday	Tuesday

trees grew, with a dense undergrowth of alder. It was a lonely looking place, especially because the road did not go straight through it, but turned first to one side then to another to avoid trees that had seemed too big to cut. So tall and close together were the trees, that the sun could not find its way through the leaves, and even on the brightest days it was always dark and gloomy. The boys always like to hurry through it, and this morning they quickened their steps as soon as they got within the shadow, taking opposite sides of the wagon track, so as not to be in each other's way.

They had just passed the first turn in the road when a crackling noise was heard in the woods on Freddie's side. Before they had time to speak to each other, a lithe brown form leaped from between two alder bushes, and, alighting in the center of the road, stood facing the boys. They did not know what it was, but seeing it crouch for a spring, Tom ran to get between it and Freddie. There was a deep hole in the road, which he had to go around, and, delayed by this, hi saw the creature spring forward at Freddie, as a cat springs upon a mouse, and, striking the little fellow with one of its powerful paws, bear him to the earth. Poor little Freddie, too much surprised and frightened to cry, lay prostrate, the beast, which was a cougar of the largest size, standing over him, its horrible fangs glistening as it made ready to seize him by the throat.

There was only one thing for Tom to do, and he did it. Seizing his milk bottle by the neck, he swung it above his head and then, as he sprang forward, brought it down with all the strength of which his young arm was capable, between the cougar's eyes. It was a well-aimed blow, and strong enough to smash the bottle into a dozen fragments. The milk ran into the cougar's eyes and down his nose into Freddie's face. Never was a cougar more astonished. Bottles of milk and litt e boys were things it did not know anything about, and it gave a great bound over Freddie's head, as he lay quietly on the ground, and disappeared into the woods.

"Did it hurt you, Freddie?" asked Tom.

'Guess not," was the little fellow's answer, as he rose to his feet.

"Oh, he did, Freddie," exclaimed Tom. There's blood on your coat and the sleeve's all torn."

Fred looked at the place indicated and burst into tears.

"There's blood running down my arm," he cried.

"Let's run home," answered his brother; and taking the little fellow's uninjured arm, he ran along through the mud by his side.

Freddie almost fainted from the loss of blood; but his mother, who saw them coming, knew something must be the matter, and hurried to meet them and without waiting to hear the story, which Tom told as he ran beside her to the house, seized the little boy in her arms and bore him home as fast as her feet could carry her. The doctor, when summoned, found it necessary to put several stiches in Freddie's wound, which the cougar had made by the stroke of its paw; but the little fellow was soon himself again and not a little proud of his scars.

The cougar did not fare so well; for when Tom told his father of the adventure, he called two neighbors to his assistance, and, armed with rifles, they set out for the forest, where, after a few hours' hunt, in which Hero, a splendid black hound, did his share of the work, they came upon the cougar and shot it. The skin was given to Tom, as a reward for his rescue of his brother, and it lies on the floor before the boys' bed in their little attic room. Freddie carries in his pocket one of the claws that made the scars upon his arm.—*New York Independent.*

—o—

An Untruth.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than the other. His companion advised him to throw it out. "It will make your wall untrue, Ben," he said.

"Pooh!" answered Ben, "what difference will such a trifle as that make? You are too particular."

"My mother," replied he, "taught me that truth is truth, and even so little an untruth is a lie, and a lie is no trifle."

"Oh!" said Ben, "that's all very well; but I am not lying, and have no intention of lying."

"Very true; but you make your wall tell a lie, and I have read that a lie in one's work is like a lie in his character—it will show itself sooner or later, and bring harm if not ruin."

"I'll risk it in this case," answered Ben, and he worked away, laying more bricks, and carrying the wall up higher till the close of the day, when they quitted work and went home.

The next morning they went to resume their work, when, behold! the lie had wrought out the result of all lies. The wall, getting a little slant from the untrue brick, had got more and more untrue as the wall got higher, and at last, in the night, had toppled over. Just so with ever so little an untruth in your character; it grows more and more untrue, if you permit it to remain, till it brings sorrow and ruin. Tell, act, and live the exact truth always.—Selected.

—o—

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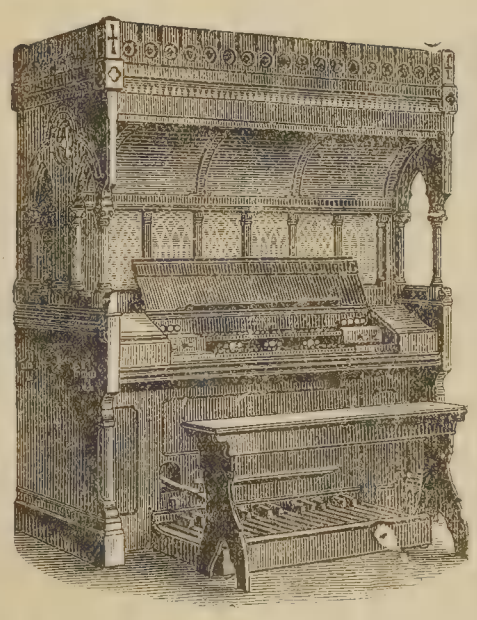

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THE

Montana Methodist.

VOL 5 JUNE 2, 1893. No. 130.

EDITORIAL.

A PLEA FOR THE WEST.

In a recent issue we referred to the lively discussion and close vote had in the Board of Missions over a motion to increase the proportion of missionary funds appropriated to the Western work. A memorial was presented from the Merced District Conference [California] and one from the Helena District Conference [Montana] for a larger appropriation to these respective fields. The matter was referred to a special committee. The principal discussion was brought out by Bishop Haygood's motion to increase the amount recommended by the committee on estimates to the Pacific Conference $1,000, and the Los Angeles Conference $2,000. "The Kansas City Times" characterized the debate as "a battle of the giants." Some of the best talent of the church was represented on both sides. In all the debate not a word was said against the West, or against the propriety of our occupancy of any portion of the West. The matter was brought to an issue by the presentation of the report of the special committee, which failed of adoption by a vote of 12 for and 13 against. As we desire that our readers shall know something of the earnest plea that was made for the West, we give below a copy of the report. Although it failed of adoption, we regard the result as highly satisfactory, because it indicates the strong and growing sentiment of the church in favor of a long neglected field. A very prominent man remarked to us, "I voted against you, but I confess I did so with misgivings." Another said, "Well, Brother, this is the last time you will have to beg the church to help you." The time is at hand when the church will see that her servants who are assigned to difficult fields in the home as well as in the foreign fields, shall be provided for. But to

THE REPORT:

Your Committee, to whom was referred certain memorials concerning the needs of our Home Mission fields, beg leave to report:

The considerations which led to the establishment of the Methodist Episcopal Church, South, on the Pacific Coast at the first still apply with undiminished force. Successive General Conferences have voiced the conviction of the great body of Southern Methodists on this subject and that vast field has been entered and occupied by us. For forty years our cause surviving the strain of the war and other tests has demonstrated the indestructive vitality of the principles for which it as stood and indicated its providential origin and purpose. In that field Soule and Andrew and Marvin and Pierce and Doggett and Wightman and Kavanaugh and McTyeire have labored, and all have agreed in the conviction that it was our duty to begin this work, and that we must maintain it. The sarifices have borne heavily upon many of the laborers in the field, but the duty laid upon them was imperative.

The results have justified the wisdom of the projectors of the work and attested the fidelity of the men who have represented us in the field.

A knowledge of the facts leaves no room to doubt that the work of our great Church is needed in the West and Northwest where sin, superstition and unbelief abound. To withdraw would be disaster to the cause of Christ, and would be both disgraceful and disastrous to us as a Church. We must maintain our border line, or surrender it. When we begin a backward movement, where will we stop?

Nothing is hazarded by the assertion that in porportion to the expenditure made, no Church on the Pacific Coast and in the Northwest has done more than ours. This being so, no further argument is needed as to the propriety of holding the ground we have gained and advancing our lines. We must recognize the fact that this is Missionary ground, as other churches do, and emulate them in the adoption of a more aggressive policy and a wise liberality, a liberality that is true economy because it will secure great results where meager and inadequate outlay is a waste of the Lord's money and a crucifixion of soul to the men in the gap who must retreat or perish, or live at a poor dying rate, which is death prolonged.

We yield to none in devotion to our Foreign Mission work. We would be glad if more could be done now for it. But we submit that the disparity between the support given to the home and foreign work is too great. The amount appropriated to our Western and Northwestern work is only 8 per cent of the whole amount recommended for that work and the foreign fields. In the face of such a fact, should it be a matter of wonder to anybody that our cause is hindered and our laborers plead for relief? Is it unreasonable that they should ask for a wiser and more equitable distribution of the common fund?

The whole amount to be appropriated for the present year is 259,576.00, of which it is proposed to appropriate $233,151.00 to the foreign work, and $26,425.00 to this Pacific Coast, West and the Northwest, which is our home mission field.

A larger appropriation is absolutely necessary to the support of the work in our home mission field. Under the rule adopted by this Board restricting the amount to be appropriated within the limits of that actually raised during the preceding year, we see but one expedient by which this increased appropriation can be secured, and that is by subtracting for this purpose a sufficient sum from the appropriations proposed for the foreign field. We therefore submit the following resolutions.

Resolved, That the sum of $10,000.00 be added to the appropriations recommended by the Committee on Estimates for the Denver, New Mexico, Los Angeles, Pacific, Columbia, East Columbia, Montana, and Western Conferences, to be distributed among said Conferences as follows: Los Angeles Conference, $2,000; Pacific Conference, $1,000; Western Conference, $500; Denver Conference, $1,500; New Mexico Conference, $1,500; Columbia Conference, $1,500; East Columbia Conference, $1,500; Montana Conference, $1,500.

Resolved, That the Committee on Estimates be, and are hereby directed to read just the schedule of appropriations so as to secure the result demanded by the foregoing resolution.

O. P. Fitzgerald,
E. J. Stanley.
T. M. Finney.

—o—

THIS AND THAT.

In a personal note to the editor, Rev. H. B. Terry says: "Several inspiring Lord's Day services have prepared me better for the "Advocate" news in regard to the Bishop and the time of holding the East Columbia Conference, which is too early for us entirely, especially this year. Besides, the estimates [appropriations are meant, we suppose.—Ed.] will be smaller [the same as last year, to the two Columbia Conferences.—Editor], notwithstanding the "battle of the giants." I see you were among them [yes, but not one of them.—Editor.] No doubt you were on the right side of the debate. [We surely thought so, though a majority of those voting, including our good Bishop, thought otherwise.—Editor.] However we shall do the best we can during the short time left us this conference year.

We had a good day at Oakesdale, Wash., where I received three members and baptized three children. Three more children were baptized at Rockford, Wash., on the first Sunday in May.

We acknowledge the receipt of a very kind and pressing invitation from Brother Swift, also from other brethren on the west side, to attend the district conference which is to be held at Genesee. We shall make an effort to go, but cannot make a positive promise at this time. It would afford us unbounded pleasure to be present on that occasion. We have also been pressed to go to the conference at Heppner, Ore. But that is entirely too far, though it would greatly rejoice us to be with our brethren and share the hospitality of Brothers Palmer and Kirk and scores of other good people there. Blessings on all of them.

Rev. Edwin Palmer sends the following stirring note from Heppner, Ore.

Our work grows at this place. Congregations good. Sunday School and Epworth League well attended. We are anticipating a great time at District Conference at Heppner, 1st of June. Let there be a full attendance. Let all come praying for a special outpouring of the Holy Spirit.

Brother J. H. Evans, a noble-hearted layman of Seney, Mo., who has been reading the Methodist for a year, though he never subscribed for it, sends $2 to pay for the paper in the past and for one year in advance, and the same amount for a neighbor, S. Milam, in like situation, and adds: "We like your paper. It is a grand little sheet. God bless you in your work and labor of love, and crown the labor of his servants with abundant success all over this land of ours and especially in the West."

We appreciate and reciprocate the kind words and earnest prayers of our brethren at Seney. There are many zealous soldiers of the cross whose names are unknown to the world, who are rendering just as valiant service to the cause of our Master by their prayers and their consecrated offerings as those who stand in the front of the battle, and their crowns will be just as bright in the grand review that is coming by and by.

We rejoice to receive such a cheering letter from Rev. P. M. Bell. In a private note he says of the "Methodist:" I love it more and more, and Mrs. Bell reads it first and enjoys it most. When the mail comes in she always asks, "Have you brought the "Montana?" as she calls it. The Sunday School lessons it contains are worth the price,—$1.

We trust that our brethren in East Columbia Conference as well as in Montana and other portions of the West will heed Brother W. B. Gray's exhortation to write oftener for the "Montana Methodist." There are hundreds, yea thousands, of people throughout the church who are waiting anxiously for the cheering messages it brings to their homes every week concerning our work in the West.

Brother D. W. Yoakum sends an encouraging note from Baker City. Results follow his labors when he is unencumbered in his work. As he truthfully says, man cannot quit the field and retain access to the fountain of living waters. The faithful preaching of the gospel brings a rich reward. If men reject it, then it returns to bless, enrich and ennoble the soul of the proclaimer. It always brings the fulfillment of the promise, "Lo, I am with you alway." We trust that our brother will continue to press the battle.

On our way through Montana, as we came home, we saw none of our preachers except Brother Glasgow, of Deer Lodge, whom we met on the platform at Garrison Junction. He is busily engaged "prospecting" in the regions round about, has established appointments at Garrison, Avon and Elliston, where he reports good congregations, and is enthusiastic over the outlook. We were never happier in our life than when engaged in just that kind of work—visiting the homes and preaching the gospel to those who would be deprived entirely of such means of grace were it not for our humble ministry. Let us not forget our marching orders, nor the example of our Lord.

There is to be a great International Epworth League Conference at Cleveland, Ohio, June 29, 30, and July 1 and 2. Headquarters for the same has been fixed at Hallenden Hotel, Cleveland, Ohio. It will doubtless be a grand affair. Those desiring accommodations in the way of entertainment should address the committee on entertainment at the above hotel. Those desiring reduced rates should make arrangements with local agents before starting.

Read Mr. Koch's notice about the meeting of the Montana State Sunday School Association at Deer Lodge, June 6-8, and make an effort to attend. We remember a very pleasant session of the convention which we attended several years ago at Deer Lodge. It is quite helpful to meet with brethren of other denominations and find out their methods of carrying forward the same great work in which we are all interested.

As will be seen, we give up the most of the space in this issue to our correspondents, from whom we are delighted to hear. We hope next week to give some attention to our exchanges, which we have scarcely had time to look over since we returned home.

Pleae make it a point to call attention to the Montana Methodist before your congregations next Sunday, and mention it in the homes that you visit, and send us some new names right away. It is YOUR paper as much as ours, and you have promised to work for it. Brother, we mean YOU.

MONTANA STATE SUNDAY SCHOOL ASSOCIATION.

Bozeman, Montana,
May 1, 1893.

The Fourth annual convention of the Montana State Sunday School Association will be held in the Presbyterian Church at Deer Lodge June 6, 7, and 8, 1893, and every effort is being made to secure a pleasant and profitable gathering. A carefully arranged program is being prepared, and the best possible speakers will be secured.

Each school in the State is entitled to two delegates, and each organized County to two delegates from the County Association.

Entertainment will be provided by the citizens of Deer Lodge.

This is the only strictly interdenominational gathering held in the state. Let every school plan to be represented, and let the delegates come prepared to take part in the discussions.

PETER KOCH,
Chairman Executive Com.

THE SPOKANE DISTRICT CONFERENCE.

The Spokane District Conference will meet in Genesee, Idaho, Thursday, at 9 A. M., June 15th, and continue over the following Sunday. The opening sermon will be preached on Wednesday evening, June 14th, by Rev. J. W. Craig.

Pastors will please bring their Quarterly Conference Records. Let us not forget our motto in regard to reports: "Facts, in accurate figures."

The Sunday School Conference will be held on Saturday, the 17th. Programme announced later.

Rev. B. Swift, P. E.
Spokane, Wash.

Religion.

Must be everything, or it is of little value. Out and out for God. In and in for salvation, through and through, from head to foot, all the time, day in and day out, year after year, up to and and ever after death, is the only kind that will answer. Simon pure, Holy Ghost religion must take ALL. Any kind that only pays for, and takes part, is of no good, not for this life, much less for the life to come. The *profession* of religion so much in vogue, is empty air, unsatisfactory in every respect. Signing cards, subscribing to creeds, uniting with the church, observing the forms, doing works, are only the outward, the veneer, the whitewash, the show; not the real, the substance, the true. Holy Ghost religion is the only kind that is adapted and adequate to meet every want, of every kind, of every man, woman, child. Holy Ghost religion from the start to the finish, from beginning to end.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark., December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference-At West Pains, Mo , September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference-At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal. October 11.

Sunday School.

JUNE 11, 1893.

THE CREATOR REMEMBERED.

LESSON TEXT.—Eccl. 12:1-7,13,14.

TEACHING HINTS.

BY A. F. SCHAUFFLER, D. D.

If Solomon had only lived as beautifully as he wrote, his would have been an almost perfect life. So, if we lived more nearly as we pray, our lives would be less full of failure. Our lesson to-day is a beautiful piece of prose-poetry. Call the attention of the scholars to the poetical figures used. The major part of the lesson is a description of the feebleness of old age. But it will apply as well to those days of weakness and pain which often precede death, even in the case of the young.

Old age takes but little pleasure in life; appetite gone, joys palled, strength decayed, hopes blasted (v. 1). Eyes feeble, sight impaired, recovery postponed (v. 2). Arms, hands, limbs, feeble, and strength tremulous; teeth decayed, eyes dimmed (v. 3). Loss of sight, of hearing, of smell, of speech, of touch (eye gate, ear gate, nose gate, mouth gate, touch gate, all swing heavily;) sleep fitful and unrestful; music no longer attractive (v. 4). Timidity increased; fears on every hand; weakness so great that even a grasshopper becomes too heavy to carry; desires faded (v. 5). The silver thread of life snapped, the golden bowl of life broken, and the life is spilled; the pitcher with the water of life dashed in pieces; the wheel that brings up the cool draught wrecked (v. 6.) Such are the poetic figures by which the wise man sets forth the weakness incident to the failure of life's vital forces. How true and life-like the picture, witness every aged grandfather and every invalid character.

In view of all this, the wise Preacher takes a text and preaches from the word "remember." Remember what? Remember God. Ask now three questions.

Question 1: Why should we remember God? Because he is our Creator. This reason is enough. If I am the work of his hands, I surely owe him my allegiance. I am not in any sense independent, but wholly dependent upon him. From him I received my life, and all my powers of body, mind, and soul; and he it is who has sustained them until this day. Why, then, should I ever forget him? Since he has ever remembered me, and kept me, and blessed me, I should remember him by day and night. Again, I should remember him because he stands ready to be my Redeemer. Created by God, lost by sin, redeemed by grace,—this is the history of every one of God's own children. If I forget him as my Redeemer, I shall by him be forgotten in the hour of my greatest need. As Redeemer he offers to pardon my past and to bless my future with unspeakable glory. All heaven is open to those who remember their Redeemer, the Holy One of Israel. If love should awaken grateful remembrance, then surely my memory should be active; for the love of Christ to me passeth knowledge. For "while we were yet without strength, in due time Christ died for the ungodly." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Herein is love, not that we loved God, but that he loved us, and gave himself for us." Again, I should remember him because he is to be my judge. All who forget God will be punished by him, because they thus reject his love, shown to them in the sacrifice of his Son for their salvation. We must all appear before the judgment-seat of Christ; for it is appointed unto man once to die, but after that the judgment. If I want it to go well with me in that day, when the records of all hearts are to be revealed, I must remember him before it is too late.

Question 2: How shall I remember him as my Creator and Benefactor, it will awaken feelings of gratitude in my heart. I shall feel like saying, "Bless the Lord, O my soul, and forget not all his benefits." If I remember him as my Judge, my sins will begin to array themselves against me. I shall see their magnitude and their multitude. This will alarm me. My false peace will be broken up, and I shall begin to say, "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions." When men forget their Judge, they also forget their guilt; when they remember their Judge, their sin is ever before them. This will lead them to remember that he is also their Redeemer. To him they will then flee from the wrath to come. If I at all realize that judgment is ahead, I shall flee for refuge to Him who alone can give it. The cry, "What must I do to be saved?" will burst from my lips, and I shall then take Jesus as my redeemer and friend. In this way I shall rightly "remember."

Question 3: When should I remember God? Now, before evil days of old age or of youthful disease come, when body and mind will not be in a fit state to remember anything but my pain. The writer was once called to see a strange young woman on her bed of pain. "Shall I talk to you about religious truth?" said he. "How can I listen," was the reply, "when my body is so full of pain? Come again to-morrow." On the morrow I went again; but the silver cord had already been loosed, and the golden bowl been broken, and the spirit had gone to its Judge. Too late! Remember God now, because now is the only time of which you are sure. Yesterday is gone; to-morrow may never come. To-day alone is yours. If you want to be sure of heaven, this is your chance. Satan says "to-morrow;" God says "to-day." Which one will you believe? Remember God now, because your heart grows harder every day, and the habits of sin become stronger with the passing weeks. To repent in old age is much harder than to repent in youth.

One more question. Why should you not remember God now? Ask the class for one good reason, only just one, that should lead us to put off this duty and privilege. Go all around the class, one by one, and ask for one reason that will stand the test of the judgment day. Not a scholar will dare plead one such reason. There are no good reasons for delay. Call out, then, the bad reasons, if possible, and see if this may not shock the scholars into solemnity. Years ago I asked a godless man outside of my church door, on a Sunday evening in December, to come in "now." He said, "I will come in at New Year's Day, and turn over a new leaf then." Years have passed, but his promise is yet unfulfilled, and he never comes even to the door of the church now.

S. S. Times.

—o—

Some Practical Thoughts.

A gentleman of high respectability and a member of the church, made this remark the other day, when informed that an application was about to be made to him in behalf of some charitable object. "I have done giving," said he. The remark awakened the following train of thought:

"Done giving!" Has he, indeed? Why, has he given all? Has he nothing left to give? Has this desciple done what his Master did? Was he rich, and has he become poor for the sake of others, that they, through his poverty, might be rich? O, no; abundance still. He has not only not impoverished himself, but is probably richer now, through the favor of Providence, than he would have been had he never given anything. Now, if by honoring the Lord with his substance, his barns, instead of being emptied, have been filled with plenty, he had better continue this mode of increasing his worldly goods, and rather enlarge than arrest his liberality.

"Done giving!" Why? Is there no more *need* of giving? Is the world evangelized and furnished with the means of grace? Have missionaries visited every shore? Is the Bible translated into every language, and distributed in every land, a copy in every family, and every member of every family taught to read it? Have the poor ceased from the land? O, no; there are no such good reasons as these for ceasing to give. Why, then, has he done giving? Is it because others do not give as they ought? But what is that to him? Will he make the practice of others his rule of conduct, rather than the precept of Jesus Christ? If others do not give so much the more should he. Will he add another name to the list of niggards?

Does he feel worse for having given away so much? Has it made him unhappy? Is his experience different from that of the Lord Jesus, who said, "It is more *blessed* to give than to receive?"

"Done giving!"—that is, done lending to the Lord. Done sowing and watering. Done offering the sacrifice with which God is well pleased. Done making the widow's heart leap for joy, and bringing upon himself the blessing of them that were ready to perish. Well, I am sorry—sorry for the sake of the poor and the ignorant and the heathen. But no less sorry am I for the man's own sake. Poor man—poor with all his wealth: for there is no one poorer than he who, with the *ability* to give, has not the *inclination*. He has it in his *power* to give, but not in his *heart*. Poor man!

"Done giving!" Well, then, if he will not *give* his money, he must *keep* it. And yet, how short the time he can keep it! Would it not be better to freely give away some of it, than to wait for it all to be torn from him? The thought that he has *given* will be at least as agreeable a meditation in his dying moments as the reflection that he *spent*, or that he *laid up*.

I hope that gentleman who said, "I have done giving," will recall his resolution, and take revenge on himself for having made it, by giving more liberally than ever.

—*Doctor Nevins.*

—o—

THREE GATES.

BY BETH DAY.

If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold.

These narrow gates—First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—o—

Every true home is a shrine, but that home in which family worship is daily observed has a shrine within a shrine.

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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Quarterly Meetings, Pendleton District East Columbia Conference

THIRD ROUND.

Nampa	June 10,	"
Star	" 17,	"
Baker City & Wingville	" 24,	"
Eagle Valley	July 1,	"

District Conference to convene at Heppner, Oregon; June 1st, at 10 a. m. Rev. M. Larkin to preach on Wednesday evening on "Missions."

M. V. HOWARD, P. E.

—o—

EAST COLUMBIA CONFERENCE,

Spokane District.

QUARTERLY MEETINGS—THIRD ROUND.

Potlatch Ct., Texas Ridge, June 6, 7

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SPOKANE, WASH.
EDNA C. MCCUNE, - - EDITOR.

Sick-Headache? Beecham's Pills will releave.

FROM BAKER CITY, ORE.

Dear Brother Stanley:— Enclosed find one dollar to renew my subscription. Could you not show on the label the date of expiration of the subscription? [We would gladly do this, but it is not practicable, as we are now situated. —Editor.] As to my work, I did not get actively into the field before December, for reasons known to my brethren here, and thus lost much precious time. Things have moved quite agreeably since I began labor. I have been well pleased over my charge and it seems to be mutual. I preached longer and harder, and with more power on my heart during the winter than ever in my life before, with scarcely any visible results. But the effects were peace and righteousness to me and humble acknowledgments from many that God stirred them and made their foundations of sand to quiver. I love the gospel. It is a safeguard against despair and a fountain of joy. When called to preach, man cannot quit the field and retain the fountain of living water. In God only are all our springs.

I ride on horseback 55 miles to my appointment. We have no parsonage on the work, but a most beautiful church now about to be painted. The Oregon work is decidedly increasing. Let me congratulate you that you have my noble friend, M. H. Kauffman, from Mo., with you at Belgrade, Montana. Come over to District Conference.

Daniel W. Yoakum.

—o—

FROM RINARD, ILL.

Dear Bro. Stanley:—I have just received the Montana Methodist of April 21st, and oh, what sweet recollections it brings to mind as I read of the work in the great Northwest. We are here that my wife who has been poorly for over a year may receive treatment. She is not much better yet. We are glad to read of the good revival held in Palouse, Wash., which was our old home. May the Lord continue to bless Brother Compton and his work. We will continue to pray for the work in the mountains. Brethren in the Spokane District, East Columbia Conference, write more to the Montana Methodist. I for one love to hear from home. Pray for us in our affliction. Enclosed find one dollar on our subscription to the "Methodist."

W. B. Gray.

—o—

Sick-headache? Beecham's Pills will releave.

—o—

None are lost if they do not give themselves up for lost, and so are discouraged from repentance.

ALONG THE LINE

FROM ISLAND CITY, OREGON.

Dear Bro. Stanley: It has been quite a while since I wrote anything for the Methodist, for I don't believe in writing unless you have something to say. Well, the storm has somewhat abated and the dark clouds that have hung over my work for some months are disappearing, and the light of God's presence and power is shining brightly. We have passed through a very severe trial, but God has sustained us by his grace, and the old ship so wildly tossed and so nearly driven against the rocks is now sailing in the "open sea" surrounded by God's care, so that the storm has given place to a calm. Last Sunday[May7th] was our third quarterly meeting,and a glorious time it was. Our Presiding Elder preached in "demonstration of the Spirit and of power." It was a feast of fat things for the soul. At the close of the sermon an invitation was given for persons to join the church, and two came forward; they are the last of a whole family of seven. One had been a member of the church before and is the wife of our S. S. Supt., the other, her brother-in-law, has been under conviction for several months and has just yielded. After the congregation was dismissed I spoke to a young man who I knew was under conviction and he broke down and asked to be received then; so we called the congregation together and received him into the church. We have a very fine company of young people, most of them converted and received this year. They are taking hold of the work with an earnestness I have not seen before in the Northwest. At night we organized an Epworth League that starts off with great promise; membership 17. We have ordered programmes for "Children's Day," and expect to have the exercises the second Sunday in June. The League will have it under care.

Our finances are somewhat behind, but I think will improve now. The Lord has wonderfully blessed us this year, and our members, with several exceptions, have heartily co-operated with us. Plans have been sent for, and soon the building of the church in La Grande will be begun and pushed forward. We have a solid body of safe, conservative men on the Building Committee. I think the house will be ready for dedication by Conference.

May the Lord continue to bless you, Mr. Editor, in your work. Of course we shall expect you at our District Conference to be held at Heppner, June 1st. Come.

—P. M. Bell.

—o—

FROM WESTON, ORE.

We are still moving with the current, whose velocity is increased by the prospects of a new State Normal School building, improved water system and electric lights. All branches of business are looking up. The crop prospects are good, and people generally in good spirits. Our third Quarterly Conference was a success. Our little man with the big, historic name is full weight as a Presiding Elder. As a preacher he is a "workman that needeth not to be ashamed." But anyhow he holds the strings. [Just what we need.] We are preparing for a general Temperance rally on the 6-7 of June, when we hope to organize a Good Templers Lodge here. Our Sunday-school is holding up well. Our prayer service is good. Our good sisters now have a woman's prayer meeting weekly and a monthly Gospel sociable, both of which will, we trust, be conducive of good. We have had five additions to our church since my last quarterly report, and others in sight. We hope to make a good showing for our part of the field and leave a good field for some good pastor. Our people here are loyal as can be and true as steel, ready to do their duty on all lines of church work. If the grain crop is good we will come up to our assessments. Pray for us.

—Wm. M. Fancher.

—o—

THE HISTORY OF DANIEL CONTINUED.

Daniel, the Hebrew captive, has a most wonderful history. In a former article the reader has the benefits of the first part of this history. The latter part is here given, as the more thrilling and instructive. Daniel was a good man, a model citizen, and without blemish as a civil officer. In making this statement, charge me not with exaggeration,fulsome praise, or willful misrepresentation of the facts. Let any doubting Thomas read the history for himself. Daniel had understanding and wisdom above his fellows, superior gifts and graces, and moreover, there was found in him an excellent spirit as a ruler in the kingdom. For these reasons Daniel had preferment with the king and stood at the head of all the great men of the empire. There is always room at the top, and this is the class of men who get there to stay. There is no power to hold them back, to shade their glory, or to despoil them of meritod fame. The attempt was

made on Daniel, but was a failure. All such attempts in the past have been fruitless. In the end truth and right will prevail. Let aspiring young men note these facts and govern themselves accordingly.

The other great men of the kingdom hated and persecuted Daniel. They were envious and jealous of his preferment. This was not merely a surprising weakness, but a crime in them. They first sought occasion against him concerning the kingdom. "But they could find none occasion nor fault, for as much as he was faithful, neither was there any error nor fault found in him." In his loyalty and official duty to the king, he is faithful; no error, no crime, no misdemeanor. "Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. After the most diligent search along this line, they find nothing in him worthy either of bonds or death. What are these men to do? Their object is to destroy Daniel, and they will not stop short of this malicious purpose. To this end they frame an edict, "that whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the den of lions." This writing flattered the king and not even suspecting the ultimate design, he signed it. It is now a royal statute that cannot be changed. Daniel's doom is sealed and his enemies are jubilant over their success.

No man can serve two masters, and Daniel has the alternative now, either to serve God or man. He seems not to have hesitated for a moment; but stood firmly and from principle, to his convictions of right and duty. As a foretime, he continued to pray to God. In this loyalty to God, he is made to rebel against the king's commandment. For his rebellion he knew full well that he would be cast into the den of lions; but he preferred innocence in the sight of God to the king's favor. This was a wise choice as the sequel shows, and is a safe and worthy example to all good men under like circumstances. He did not hide or shirk or skulk away, as many do to avoid the penalty of the violated law. But gave himself into the hands of the proper officers, and was cast into the den of lions, whose mouths were locked by an angel so that they hurt him not. So much for fidelity to God, and to principle, and to conscience and the right. The divine approval and protection are absolutely certain to those whose trust is in God, and who maintain their integrity in the faithful performance of duty. On the other hand, the disobedient and rebellious are destroyed by their own wickedness. Certain, and sometimes sudden, destruction comes upon them, as in the case of Daniel's persecutors. At the king's command they were brought and cast into this same den of lions, and were devoured ere they reached the bottom of the pit.

It is never safe to fight against God, against moral principles, or against the religious interests and duties of a fellow citizen. Wicked men would do well to remember that their sins are sure to find them out; and that the wages of sin is death. This is just as true as that the sun rises and sets. And this is the sum of the lessons taught in the history of Daniel. No virtue goes unrewarded, and no vice ever goes unpunished.

—S. W. Cope.

—o—

"IN THE SPIRIT ON THE LORD'S DAY."

BY HOWSON B. TERRY.

Revelation is the title of that book which contains in general a discovery of such secrets as no wisdom of man could have foreseen, and in particular reveals those Divine things in regard to the state of the Church before lying hid in the counsel of God. St. John, the apostle whom Jesus loved, held the pen whilst the Spirit of God indited the mysterious matter of this book. Ecclesiastical history says, St. John was very near one hundred years old when he was banished by Domitian into the isle of Patmos, for preaching the Word of God and bearing testimony that Jesus Christ was the Saviour of the world. The time of this glorious vision of Christ was on the Lord's Day: "I was in the Spirit on the Lord's Day, and heard behind me a great voice, as if of a trumpet, saying: I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia," viz: Ephesus, Smyrna, Pergamas, Thyatira, Sardis, Philadelphia, and Laodicea. Thus we have the person, place and time of the first vision in Revelation. The personis described by his name: "I John," by his spiritual relation: "Your brother;" then, by present condition: "Companion in tribulation," undergoing like sufferings with us, and in the "Kingdom and patience of Jesus Christ," that is, hoping for the same Kingdom of Heaven and glory that we expect called the patience of Jesus Christ, because his Word requires it, and his Spirit produces it; "Knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

The place is said to be a lonely, barren island in the Aegean Sea, not far from the Asian churches. The time shows how conscientious we should be in observing the Lord's Day, even alone and away from home, and the more zealous and fervent in the religious duties of it, the more receptive we are of divine favors and the better qualified for receiving discoveries from God: "The secret of the Lord is with them that fear him," that is, devoutly worship and perform their duty to him. "I was in the Spirit," that is, in spiritual meditation, ecstasy, transporting rapture, under the immediate illumination and powerful influence of the Spirit. "On the Lord's Day," the first day of the week, so called because the end of its institution was to commemorate the resurrection of Christ, and applied to his special worship, and as such religiously observed by the apostles, Acts xx. 7, and by the universal church ever since the apostles' days. We learn that the book of the Revelation was written by Christ's own direction, therefore warranted to be of Divine authority. "Blessed is he that keepeth the words of the prophecy of this book." Add to this that besides the prophetical part of this work there is such a spirit of holiness breathing through it, the main articles of the Christian faith so clearly and plainly held forth in it, and many religious and moral duties so strictly enjoined by it, that it is the unquestionable duty of the ministers of God to study this book with that modesty and sobriety which becomes them, as enquirers, and likewise the people's duty to read it with fervent prayer. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Therefore we conclude that in order to be "in the Spirit on the Lord's Day" we must meditate in "this book of the law" day and night and keep the Lord's day holy.

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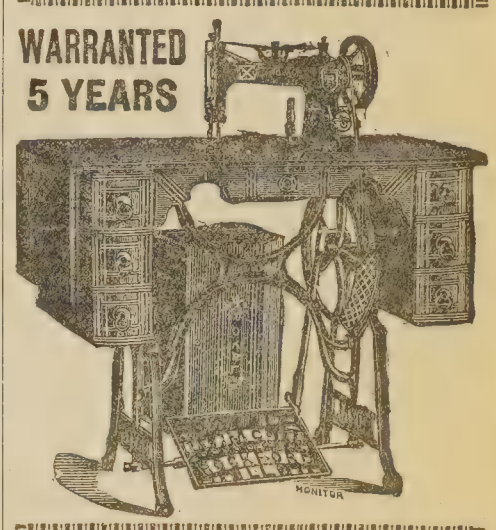

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BISHOP KEENER ON THE CHICAGO CONGRESS.

I do not see where the faith of Christ comes in. Surely we are not at this late day seeking goodly pearls; but are rather as the man who having found the pearl of great price went and sold all that he had, and bought it." There is no room for discovery in a religion based upon Revelation, upon a completed canon, and a Divine Person—the Incarnate Son. St. Paul would not break the least one of the Levitical methods, as making faith void, as treading under foot the one offering of Christ. When he appeared on Mars' Hill it was in obedience to the summons of the Dicasts to answer for the introduction of another God. But nothing could be further from a conference on religion than his periods on that occasion—"the times of this ignorance God winked at, but now commandeth all men, everywhere, to repent." Surely there can be no Congress on the doctrines of Christ: "He that is not with me is against me." Here is a line, sharp and inflexible, far from the facile, yielding through to a mercantile world. The long, deep controversies of the ages upon the apostolic creed cannot be reviewed in the area of an Exposi, tion of wares and manufactures as if they were new fabrics on display; nor truths of life and death be argued, upon which the ends of the world are come. The Church cannot open such questions in such an atmosphere. There is nothing to be discovered in the moral law outside of Moses, nor outside of the sermon on the Mount in the realm of spiritual law. This is a late day to be settling such solemn problems by the new "solutions."—Nashville Advocate.

——o——

Our Faiths.

We make the following extrac from the MISSIONARY REVIEW:

The best presentation of the religious systems of the world is probably that of the Church Missionary Society, which gives to the heathen faith 874,000,000 adherents; to Mohammendans, 173,000,000; to the Roman Catholics, 195,000,000; to the Greek Church, 85,000,000; to the Jews, 8,000,000; and to Prodestant communities, 135,000,000. This would make over one-half the race heathen; one in about 180 a Jew; one in 18 a Greek; one in 9 a Mohamedan; one in 8 a Romanist, and one in 10 or 11 a Protestant. Protestant church-members, however, do not number over 40,000,000; all who fall into no other class being reckoned as in Protestant communities—a very unsafe and unsatisfactory mode of classification when we are estimating the available force of the Church. More than 1,000,000,000, human beings are without even a nominal Christianity; and though about 450,00,000 are reckoned as nominally Christian—or nearly one-third of the race—less than one-tenth of these actually belong to the evangelical churches.

It ought not to be noted, also, that Mohammedism has more in common with Christianity than any other false faith. It accepts the bulk of the Old Testament, admits many of the patriarchs and prophets, and even Jesus among saints and seers, while affirming the supremacy of Mohammed; is the foe of idolatry, and mountains the unity of the Godhead as against polytheism. Its very approaches to Christianity have, however, been its secret of resistance. The Mussulman claims that his faith embraces all that is worth retaining in the religion of Christ, and, in all else, is an advance upon it. And thus far the territory of Islam is almost untouched by Christian missions. The Greek Church stands midway between Protestantism and Romanism, with decided leanings towards the Doctrine and practice of the Vatican. Romanism, especially in South America, is but one remove from paganism; though in some parts of the world, especially in the United States, it approaches very closely to Protestantism in intelligence and pure morality.

——o——

Bad Literature.

Like sewer gas it evades the closest scrutiny, creeps into the houses unobserved, and there accomplishes its deadly work.

Boys and girls, young men and young women, by the thousands, are led astray annually by the false ideas of heroism, love, and greatness formed by reading bad books and papers.

Yet how utterly indifferent many parents are as to what their children read! How regardless of the advice of their superiors, young people imbibe this poison! How little effort is made in the proper way by responsible persons to overcome this evil!

How can this blighting influence best be counteracted? Not so much by the vigilance of teachers, which can be evaded; not by the penalties of parents, which often drive children away from home into secret places to carry on the work of soul-destruction; nor by stern denunciations from the minister, which not unfrequently induce young people to investigate the very books he denounces: but by putting into the hands of the young, yea, of the children, good books and good papers, and thus create and develop a taste for the good and a dislike for the bad literature.

——o——

"Lo, children are the heritage of the Lord"—Thank God for them, but woe unto the parent who through criminal carelessness, conceit or ignorance permits that heritage to be choked and spoiled by weeds of bad language, nettles of impertinence, of nightshades of ill temper.

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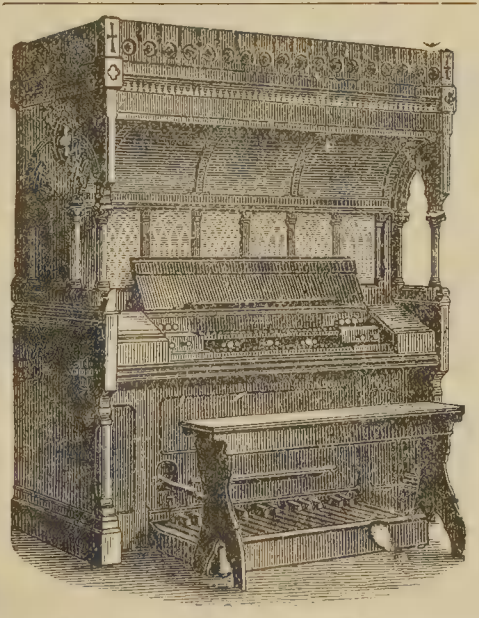

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THE

Montana Methodist.

Vol. 5 JUNE 9, 1893. No. 131.

EDITORIAL NOTES.

A sudden and rather severe attack of the grip has somewhat interfered with the editor's plans in the matter, and make-up of this issue of the paper. But Brother Waggener, who is ever ready to lend a helping hand, visited us in our affliction, and his facile pen will regale our readers with some homely hints. Then, our correspondents, as if conscious of our condition, have just tried themselves in the excellent communications they have sent in. Perhaps it is providential after all. Man often proposes while the Lord disposes—right to the contrary. He doeth all things well. Let us praise his name. We hope to be ready for full work again next week.

——

We call special attention to the excellent short sermon on "God's Grace and Man's Faith," by Rev. W. M. Britt, in this article. It contains much in few words, and is on a most vital question.

——

A previous issue of the "Methodist" made us say that the Montana Conference would be held the 15th of May. It should have read the 15th of August. It made us say "abode brick" for "adobe brick," "Texan-Mississippi" for Trans Mississippi, besides various other things that we did not mean. We trust that our readers will make due allowance for these mistakes, which it seems impossible to prevent, and take us at what we mean, though not always at what we say. The editor or writer who can read his own proof is surely to be envied. Happy is that man.

——

Dr. Rodgers, of the Baltimore Episcopal Methodist, wisely suggests that the commission, consisting of Chancellor Mayes, Anson West, and R. H. Mahon, appointed by the last General Conference to revise our church laws regulating church trials, and report to the next General Conference, formulate their action at an early date and give it to the church press, that it may be discussed fully and that the church may be able to take deliberate and intelligent action in the matter when the time comes. Surely there is room for improvement, and the deliberate discussion of the subject through the church press would give light that would probably never penetrate the portals of a parliamentary body, where it is so difficult to get the floor, and where the wrong speaker gets it oftener, possibly, than the right.

——

The "Richmond Christian Advocate," after speaking of the prevalence of cyclones in Missouri, Kansas and Texas, the particulars concerning which are often horrifying, adds:

"Maryland and Virginia may have drawbacks. There possibly may be too much sassafras; yet monsters, the fierce menagerie of the "Prince of the Powers of the Air," do not pounce upon our families and scatter their corpses far and near. These old commonwealths have some advantages."

In Montana we have neither sassafras nor cyclones. We would advise our friends who are troubled with either of the above evils, to come to Montana. We offer them a pure and exhilarating atmosphere, a healthful climate and plenty of work to do for our Lord and Master.

——o——

The editor of this paper is sick, and that is the excuse for a new hand taking charge of this page. We hope that Brother Stanley will be able next week to do his own writing and thereby atone for the shortcomings of this issue.

——

The key to open wide the door to the largest success will be in the hands of the man who can solve the problem of getting the Church in Montana interested in the church's work, and getting it to do that work. Theories are plentiful, but how to get them into practice is the question. Absolute apathy, immense indifference, inexcusable ignorance, callous carelessness, as to the spiritual and temporal condition of all that pertains to the church's progress and welfare, characterize too many of our members. If the Scriptures be true that "by their fruits ye shall know them," they neither know nor care whether we have a Sunday School or not, whether there is a prayer-meeting or not, whether the preacher preaches to a pittance or not. What is the result? Shriveled Sunday Schools, shorn of strength; puny prayer-meetings, pining away; poverty stricken preachers, preaching poorly; and a Christless church. The remedy we all know; but how shall we get men to apply it? God help us! The above is not written in anger, or a spirit of fault-finding, but in all soberness of mind and sorrow of soul.

——

All nature is springing into life and beauty now. May it be the springtime of "the beauty of holiness," in the living of the life "hid with Christ in God" with us all—and now!

——

A man "magnifies an occasion or an office" only when he so acts on the occasion, or so fills the office that men admire and are profited by the results, losing sight of the man in the greatness of what he has achieved. Let us not make the mistake of trying to make the occasion magnify a minified man.

——

How many stewards in the bounds of the Montana Conference have devoted an entire day in each quarter to collecting quarterage? Yet, is that not about the least that an official of God's church can keep any sort of a conscience with?

——

Column after column on the secular papers devoting to the Briggs case, yet strangely silent is this same secular press as to the thousands of converts in Moody's and Sam Jones's meetings.

——

The Conference year is drawing to a close. How much have we failed to do? How many mistakes and shortcomings, lost opportunities and unimproved privileges? Was not God "rich in mercy," ill would it fare with us. To Him be all the glory for what good has been done, and of him may we seek and find forgiveness for failure.

——o——

CHRIST'S MINISTRY.

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The only perfect pattern for preachers is the "serving Saviour." His ministry was essentially a ministry of service. He came to minister, to serve—to serve God and man. The Son of God took upon himself the form of a servant, and the equal of God was "the lowliest of all." By service He reached sovereignty. All real rulership is founded upon service. The highest conception of the Divine life incarnate is that which exhibits it as a service, for that was Christ's life. So also the grandest conception of human life sees it as a service. Our model is the Lord of all who became the servant of all, who was the Christ of God and the Son of Man, labored, and found peace and satisfaction in the toil. Suffering, service and sympathy for others was his delight. Jesus who lifted up and noticed a child, who opened blind eyes, who, when weary, preached a sermon to a soul-thirsty woman, who comforted sad hearts, who raised the dead and whose life was labor, dignified toil and glorified service. True honor for the followers of Jesus, since then, has been in exact proportion to service rendered according to ability and opportunity. The service ministry of the Saviour was also unpretentious and free from parade, show or boastfulness. "He charged them they should not make it known." No shout of elation over a miracle performed ever came over His lips. No craving for publicity and notoriety. The "Jerusalem Methodist" and "Bethany Advocate"–had such papers been published—would not have contained a TITLED TAILED signature to the notice of His services. Self was lost sight of in earnest work for a world that scorned and stoned Him, plagued and persecuted Him, reviled and rejected Him, and finally crucified Him.

We, if we are like Christ, cannot believe in noisy, impudent intrusion. Extrinsic displays of spectacle and sound will not save or bless men. Our light must so shine, warm, wooing, revealing Jesus, and finding others, that men will ask, "Whence came it?" and will glorify our Father in Heaven. How touchingly tender, too, was Jesus' ministry among men. Thoughtful, careful, courteous, sympathetic and loving, he ever

was. By our tenderness and sympathy we are to help men realize that Christ came to save and love, and not to condemn and hate the world—the worst of the world too.

All embracing was the ministry of Christ. For all, unto all, the Son of God came in the form of a servant to be a Saviour. God highly exalted Him. Let us follow Jesus' example and serve our God and our fellowman. We must suffer and serve with Christ and like Christ. Do not fear. Bending, falling under the weight of others' cares and burdens and woes, omnipotent arms will uplift. Humbling ourselves, God will exalt. Serving sinful men for Jesus' sake, God will give Heavenly honor. Servants of the crucified Christ, we must climb the cross to clasp a crown. ***

——o——

HOME MISSIONS.

Under this head the "Rocky Mountain Methodist," in speaking of the recent action of the Board of Missions, and in noticing the report which we published last week, says:

"It has been a long time since we have seen a committee's report in the Board of Missions that has touched so ably a vital question as the report we publish in another column. The consideration it received is an omen for good. We have for years worked in this direction. We verily believe our machinery and administration need mending along this line. To begin with, it is not reasonable to suppose that all the home conferences are so organized as to be able to take care of all the mission territory in their bounds, which they are now required to do with but very few exceptions. There is no question but aid ought to be rendered to a number of places in some of the old conferences that they are unable to take care of.

Again we are to make ourselves strong at home if we are to do any great work abroad. We should of course take our place in the army of conquest abroad, but there is no need of further mention of this here, for these fields have no lack of special pleaders in high places as well as low.

If there is one duty of our church that is obvious to the thoughtful, it is to aid in making America what it ought to be. To forget this obligation is to hazard our standing and our life. Of course the first and most obvious duty is to cover the field at home where the greatest results can be accomplished with the means and men at command. Our own strength and peace require this. Our M. E. Brethren have some sort of peace for occupying territory in our home conferences which we neglect.

The case in the west is something different. The work will of course be more expensive than the other department of home work, and the results will be more meager, but by no means as costly as Foreign work for like results. Besides, our American obligation requires us to take a large hand in this field. We cannot be faithless to this obligation and not damage the kingdom of Christ and our own future. Th sooner our church realizes this the better. To plead that our Sister church will eventually supplant us is weak. It does sometimes and may continue to do so, but shall we snivel around and do nothing because a larger brother may crowd us some day? Away with such a thing. We believe a day of better fellowship and better business relations between the two great Methodisms has dawned.

But in any event the plainest duty of the hour is to go right forward. We have accomplished a success with the men and means used in this field that has commanded respect, and compares very favorably with any church at work out here. Consider, brethren consider, and may we another year make a brave and honorable advance.

——o——

WASHINGTON CORRESPONDENCE.

ARE SEALS ANIMAE FERAE? Will the arbitrators acknowledge Uncle Sam's right to feed his furry flock in the unknown pastures of the Pacific? These creatures are tamer than Texas steers. On the Islands they breed and have their home and are herded and thinned out at pleasure. They go down to the sea and stray off in search of food, but always with that animum revertendi which Blackstone points out as a distinguishing feature of domestic animals. The American and Russian seal herds do not mix. There is no need to brand our flocks, though it could be done with certainty that the branded seals would bring home the signs of ownership.

MARE CLAUSUM Bering sea is not claimed to be. The United States does not question the right of foreign ships to sail those waters, but objects to the wasteful and exterminating slaughter of tame seals that she protects and conserves on the St. George and St. Paul Islands. We could slaughter these herds and sell every skin and leave lawless poachers to steal Russian seals or smuggle opium and Chinamen. And so long as our people are restrained from their total destruction and their existence is thus perpetuated for the benefit of the world as well as our profit, we have a right to demand that our property in them shall be respected. But no one knows what a European court of arbitration will decide. It would be humiliating to be compelled to pay money to lawless poachers.

BUSINESS IN WASHINGTON, except hotel keeping, is dull. The old clerks fear dismissal and spend as little as possible, and the new ones have not begun to buy goods and houses, and things are at a standstill, at least for the summer.

THE PRESBYTERIANS have assembled a remarkable body of gray and bald headed men. Shining scalps gleam as conspicuously below the galleries of New York Avenue Church as usual under the galleries of the Senate chamber. If the Assembly is not destined to be as famous as the Council of Nice, it will not be because of inferiority in point of piety, learning or ability. But Briggs is not Arius, nor Mr. Cook, Athanasius, nor Cleveland, Constantine. Neither are Presbyterian Doctors political Bishops nor will the verdict of the Assembly be made unanimous by a bloody persecution. The orient of the fourth century is not the occident of the nineteenth, for Christ has been judge for nearly twenty centuries.

SERVICE EXAMINATIONS are held by railroads, and here is a story in point. During the civil war a certain Georgia quarryman volunteered to furnish General Lee with a very much needed locomotive. With a hundred picked men he entered Maryland and seized a locomotive on the Baltimore and Ohio railroad and by the free use of ropes and muscle carried it fifty miles over hills and rivers to a Confederate road. Years afterward Robert Garrett, president of that road, said, "the man that picked up a locomotive and carried it with fishing lines over the mountain has passed his civil service examination with me.

Capital.

——o——

Indigestion? Miserable? Take Beecham's Pills.

——o——

A cat will lie around idle all day but as soon as darkness comes its eyes dilate, and it begins to "rustle." Cat-like human friends lie about indifferently while a man is in the sunshine of prosperity, but let the darkness of adversity set in, and how their eyes dilate and how many faults they discover, and how active they are in the dark work.

—o——

Sanctification provides against the deep and desperate power and dominion of sin.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference–At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference–At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal., October 11.

Sunday School.

JUNE 18, 1893.

MESSIAH'S KINGDOM.

LESSON TEXT.—Mal. 3:1 12.

TEACHING HINTS.

BY A. F. SCHAUFFLER, D. D.

Call attention to a great promise. It is found in the first verse. The temple that the returned exiles had built was not as grand as that of Solomon, but it was to be grander than that of the rich king in this respect, that the Lord of the temple was himself to come to it in the fullness of time. This was to make the glory of the latter temple greater than that of the former. The Lord was to come suddenly—that is, unexpectedly—to this temple, and was to sit as a purifier of silver, judging the people in righteousness. Ask the class whether this promise was ever fulfilled. Ask them when it was that Jesus first came to the temple at Jerusalem. He came again, after that, many times; and he did judge those who were thieves and money-makers, and those who while religious leaders, had yet become filled with the spirit of this world. What might have been a blessing without stint to them became a fearful judgment, as we see predicted in verses 2 and 3. Call attention now to a most significant question that God asks of men. Will a man rob God? What a remarkable quesion this is! By it God implies that men have robbed him. How can a man rob God? God tells the Jews how they have robbed him. He says, "Ye have not given me the tithes of your crops, as I commanded you"(Lev. 27:30-33; Num. 18:20, 21.) They were to give this for the cause of religion. They had grown careless, and had not done as God commanded. Now, when God said this, they answered, "Wherein have we robbed thee?" They did this to excuse themselves. God then told them that because of this sin they were not blessed. If we look at Nehemiah 13:10-12, "we shall see there the same story told by Nehemiah of how the house of God was neglected. Now in our lesson God says: "If you will do your duty in his matter of giving I will give you a great blessing."

If God should speak to us would he charge any one in this school with robbing him?

Yes, he probably would. How do we rob him?

Many rob him just as the Jews did. They do not give of their property to his cause as they ought to. Well, has he required less of us than he did of the Jews? Has he done less to call forth our thankfulness? We are to give up to the measure of that. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Read also 1 Corinthians 16:2; 9:-13, 14. This last verse tells us that those who preach the gospel should be supported by those to whom they preach. Therefore we are commanded to give of our means to the cause of God. But we should also give to send the gospel to those who have it not. "How shall they preach, except they be sent?" (Rom. 10:15.) As long as there is any place where the gospel is not preached, we should give of our means to send it to that place. God also wants us to give "according as he has prospered us." The rich should give much, the poor less. But remember this, God excuses no man from giving because he is poor. Now, if we are not giving thus cheerfully and according to our means we are robbing God really just as much as the Jews were. No doubt many are cursed, with a curse as the Jews were, because they withhold from God their gifts. If we gave as we should, God would bless us. Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive" (Acts 20:35; see also God's promise in our lesson.)

But in other ways we also rob God. God has given us our time and our talents, and all that we have. These do not belong to us. All that we have and are belongs to God, and we have no right to use his gifts for our own sinful or selfish pleasure. Glorify God in your body, and in your spirit, which are God's." When we use our time in sinful ways, or when we use our bodies or our minds in ways that God forbids, we are robbing him. But more, he has a right to our highest love. We should love him with all our hearts. So when we refuse to do this, we are again robbing God.

In verse 10 we now see a way of blessing pointed out. Let one of the scholars read the verse. It speaks of such a blessing that there shall be no room to receive it. What are the conditions of this blessing? They are simply that men shall stop robbing God, and shall pay him what they owe him of service, and shall do their duty towards him. And if man would do this, if they would give to his cause of the wealth that he has enabled them to secure, whether that wealth be much or be little; and if they would render to him the use of their time, their talents,—God says that he will at once open the windows of heaven and pour out such a blessing that they shall not be able to hold all that he gives them. Has any people ever tried this way of getting rich? No, never and the reason is that they do not believe what God says. They thus charge him with telling what is not true. But God's word stands steadfast; and as soon as any people or any church, or any individual, tests that word to see if it be true or not, they will find that though heaven and earth may pass away, God's word shall not pass away, but shall be fulfilled to the last jot and tittle.—Sunday School Times.

——o——

WHY?

BY MRS. J. FOWLER WILLING.

Two Princes in Israel have left us for the House of Many Mansions, two who hourly had answers from God for the weak and needy; two who touched helpfully hundreds of thousands, and received for them gifts from God.

Since Cullis and Spurgeon are gone, we who remain, do well to look about us, and ask why we use so unskillfully "the Christian's trustiest weapon, prayer." Why do so many of our petitions fail to reach the throne?

We pray enough! Our mouths are full of arguments. Yet a direct answer is so unusual that we are inclined to call it mere coincidence. If all our unanswered prayers were coast wreckage, the world would be heaped with rubbish.

At how many family altars day after day, is the petition made that "the knowledge of the Lord may fill the earth as the waters fill the sea?" How many Christian workers this very day have begged for earth quakes and cyclones of Divine power to sweep the unsaved toward God, and for the Pentecosts upon the church? Yet Satan laughs in his sleeve, for he knows that no such victories are expected.

We can count on our fingers the people who get habitually the large things they ask of God.

Why is this so? We have the same Bible that the great believers had. Its thirty thousand promises are for us as well as for them. We have the same Spirit to help our infirmity, the same great atonement, the same loving Father.

I may not answer this question fully, but I will speak of one important, missing element.

Humility is essential to prevalent prayer. The lack of it keeps our "deadly doing" in God's way. From a mistaken sense of importance of what we do, we work over our Christian service like children who dig up their flower seeds to see if they have begun to grow. We are like the garrulous who never knew when they had said enough, and who cannot trust what they have said to carry its meaning. True humility teaches one to

"Do the little he can do,
And leave the rest with God."

They who abound in answers to prayer know first how to be abased.

Solomon got superhuman wisdom from the Lord, but it was when he felt that he was a little child. He "knew not how to go out or come in."

Jacob prevailed like a prince only when, fainting with pain and weakness, he threw himself upon the Mysterious Wrestler. Like him, we must find strength in helplessness.

"When my all of strength shall fail,
I shall with the God-man prevail."

The Syrophenician woman received an apparent rebuff, but her humility was equal to the test. "Truth, Lord, but the dogs eat up the crumbs that fall from the children's table," and the great answe was given to her prayer.

Moses' tremendous assault on Divine justice to save rebellious Israel prevailed only when he said, "Blot me, I pray thee, out of thy book."

Let us look to our humility, if we would prevail with the Lord on behalf of the needy people.

"I have learned the secret," said one of our bishops after a conference in which scores had been converted and many were baptized with the Holy Spirit. "The secret of successful soul-winning is absolute dependence on the Spirit of God."

Nothing is plainer than that we must cease absolutely to depend on our own efforts, if we are to depend absolutely on God. Our self-help and self-strength—that is, our pride, must all be put aside. "God resisteth the proud, but giveth grace unto the humble." "Humble yourself in the sight of the Lord, and he shall lift you up."

If we will let Christ cleanse our hearts from all sin, he will find them with his own meekness. Union with him will give us his own point of view. We will see in our measure, as he sees, God's power and love, and our own nothingness. Then it will be the natural way of living for us to believe that the Lord gives us what the Spirit prompts us to ask.

Dr. Davis, who is at the head of the larges Christian school in Japan and the strongest in Asia, was confronted about ten years ago with the skepticism of his students about the existence of the Holy Spirit. There was a consequent dearth of spiritual life in the school. No doubt he continued to do good teaching on the subject, but he did not depend upon that. He wrote to a number of churches in America, stating the case, and asking to have his school specially remembered on the Day of Prayer for the Colleges. He awaited the result with quietness. On that day, about the time of prayer-meetings in America, that college in Kyoto was swept by a tidal wave of Divine power. From every part of the building rose a cry to God for forgiveness. Many spent the whole night in prayer. Nearly every unsaved soul among them was converted.

——o——

The Lord often sees a great [illegible] where the world sees only a ragged, fatherless, penniless little boy.

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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We must pay rent. We will be expected to make returns for all our advantages. Much will be required where much is given. Our endowments are not to be used for our indulgence, but for God's glory. Christ does not say: "Enjoy till I come," but "Occupy till I come" (Luke 19 : 13). This means to do business with, trade with. (Revised Version).

——o——

Indigestion? Miserable! Take Beecham's Pills.

——o——

OUR MONTANA PULPIT.

God's Grace and Man's Faith.

BY REV. W. W. BRITT.

"It is of faith that it might be by grace."Romans iv: 16.

The grace of God and the faith of man are each implied by the other in the plan of salvation. If we are "justified freely by his grace" then, on our part, we can be justified only by faith; "otherwise grace is no more grace."

That we are justified on God's part solely by his grace must be apparent on the slightest reflection. For if it is not of grace it must be of debt, and we have no means of bringing God in our debt. We can give him nothing, for he already possesses all things. "He cannot be served with men's hands as though he needed anything." His covenant with us is a covenant of grace, and if we keep it, it is doing good to ourselves rather than to him. "It is no gain to him if we make our way perfect." [Job xxii:3] Saving faith cannot be understood or defined except in the light of God's free grace. When we realize our helplessness and entire dependence on the mercy of God, then we can accept his unmerited favor, and that acceptance is saving faith. It is simply the handle by which we lay hold of God's offer of salvation. It is like the glass or telescope through which we look to see an object. If the glass is perfect we lose sight of it and forget it in contemplating the object which it brings to view.

So, if our faith is perfect, we lose sight of faith in the contemplation of God—the object of faith.

"It is of faith that it might be by grace." God insists that our salvation shall be seen to be his free gift. But this cannot appear if it is by any other means than faith on our part. And our faith must be in him else he is not honored. For faith gives all the honor to the object of faith. If we trust in our good works or in our obedience, or even in our faith, God is robbed of the honor that belongs to him. But if we trust in him alone, then the praise and honor of our salvation is ascribed to him as it ought to be.

This condition of salvation is not an arbitrary condition as some teach—as though it were one among many which God might have ordained. It is the necessary condition. For salvation means more than pardon. It means a change of nature and character which can be produced by faith and by no other means. Many say obedience with faith is necessary to change the heart. Not so. Obedience has no part in the work except as the fruit of faith. Obedience without faith will have not the least effect on the heart, while genuine faith will produce the mighty change without obedience. Of course obedience will follow as the result of faith.

"Without faith it is impossible to please God." Indeed we may say without faith it is impossible to perform any worthy action. Faith alone gives merit to any character or to any individual action.

Washington's heroism is worth nothing if we extract from it the element of faith. If he had known before undertaking the great revolution that he would have failed in its accomplishment and that the chains of British oppression would have been riveted only the more closely upon the colonies, it would have been foolish for him to have undertaken the war. On the other hand if he had known from the first the success that would crown his efforts, it would have required no bravery and no heroism to have endured and fought as he did. It was when the element of faith entered that his course became heroic. Benedict Arnold's perfidy was simply the result of a lack of faith in the triumph of right. If he had foreknown the success of the colonies, doubtless he would have remained true to their interests, but in that case he would have deserved no praise because no faith would have been called into exercise. Daniel's heroism in braving the king's wrath and the lion's den is blown to the winds if we grant that he knew before hand positively what the result would be. His faith and that alone made his action great.

We see then that faith is not only a condition of salvation but it is THE condition and the means. Of course in this connection we refer only to that living faith which works and which bears fruit. It is only by showing the fruits of faith that we can claim with any reason that we have faith. "Show me thy faith without thy works" was a challenge James gave a long while ago, but no man has ever yet found a way to show his faith except by his works. A dead faith can be called so only by an accommodation of the term, as we speak of a dead man which is not a man at all.

What then are the fruits of faith, the marks whereby we can show to others and prove to ourselves that it is really ours?

1st. Invisible things become real to us and affect us as though seen. As Prof. Drummond says, our lives are controlled by a far off center. The objects of pursuit towards which the worldly men are drawn lose their power of attraction. Faith lays hold of God and heaven and eternity with centripetal power.

2nd. God becomes lovely and fatherly. He is seen and felt to be a friend. His will becomes the gladly accepted law of life. "His commandments are not grievous" Obedience is no longer slavish as though it were to purchase salvation. It is the outgrowth of faith —the product of salvation reigning within.

3rd. Providence becomes more clear. All things are not understood; there are still many mysteries connected with God's dealings with men, yet amid them all there is enough of his gracious hand seen moving to assure the faithful heart that God is there. A man of faith sees clearly the outlines of order in providence, while the man of no faith sees only confusion.

4th. The other "fruits of the Spirit" are always found with faith and attest its presence in the heart. A measure of "love, joy, peace" etc., may be expected whenever there is genuine faith.

——o——

FIELD NOTES.

Dear Methodist:—I hasten to pen a few field notes before starting on the Fourth Round.

The trip to Shields River, a point on Bro. Warren's work, was a little out of the regular order. I had to go alone among entire strangers, and into a "strange land"to me. Sister Warren was poorly and he could not leave her, and I now confess that for the first time in Montana I felt a little lonesome. As the train moved out from Bozeman toward Livingstone,to me an unexplored territory, Bros. Tabor and Kauffmann never looked quite so handsome to me as the last glimpse I had of them that evening.

The Lord had sent a man, however—a preacher too—to meet me, and as though I had dispatched ahead for him, he tenderly took me and stowed me away for the night; introduced me to many excellent Missourians the next day; found me a conveyance up "Shield's River," and went up with me and spent the Sunday.

From Livingston to Castle, up the river, is a distance of 45 or 50 miles, and perhaps 75 families have settled in there. And no gospel except through our church.

The house and yard was full, Sunday morning, and with "dinner on the ground" we had afternoon and night preaching—it made me think of olden times.

Arrangements had been made for preaching at the Baptist Church Monday night and a very pleasant and profitable time we had together. J. T. Smith and Wood-city treasurer are both from Kirksville, Mo. Ash, representative, and Miles and Kirby hotel men from South-west Mo. Mrs. Joseph Allen, daughter of "Uncle Jake Fisher" of Fayetteville.

While Henry McClung and Burge Drummond were converted and taken into the church under my ministry at Jamesport.

I felt indeed that I had been

sent for into that community—had a call as a Southern Methodist to that field. We need a man on this field with headquarters at Livingston, and let him develop that large and inviting field.

The following Sunday at Bozeman was a pleasant one and the communion unusually large. Bro. Tabor had gotten ready for the quarterly conference and had fine audiences Saturday night. On Sunday night the missionary collection was taken after the sermon and was very good indeed for Bozeman. Monday I was with Bro. Warren at his home where his friends were caring for him since the advent of a young daughter in his home. To renew the old-time friendship of Bro. Henry Kauffman, my college-mate twelve years ago at Central College, was like getting a taste of the things "in reservation for them that love Him." Bro. K. is teaching a private school in Belgrade and will likely remain in Montana if his health continues to improve. Preaching Tuesday evening at Willow Creek, Friday evening at Alhambra, and Saturday and Sunday nights at East Helena completed the Third Round for the Conference year, and found all the brethren well and in good hope.

Several of them are anxious to hold some meetings and we hope to secure a tent and have a camp-meeting embracing the time of the Bishop's visit among us.

Now brethren of the Montana Conference, let us join hands for the best work of our lives. The increased appropriations did not come this year, but is sure to come next, and larger than we have ever asked for. Meantime let us warrant the confidence and interest reposed in us by a great church--let us storm the citadel.

Bishop Fitzgerald comes to us full of zeal for the West and will greatly bless and strengthen us. May we catch the inspiration even now.

Yours for Victory,
J. E. Squires, P. E.

——o——

FROM PALOUSE, WASH.

Seventeen years' sojourn in this country has made me weather-wise, or rather, weather-ignorant. A settler in this vicinity once said to a newcomer from California: "It is very unusual to see such weather at this season." After making the same remark on two or more occasions he reflectively added, "The fact is this is a very unusual country." That sums it up. You can never judge from any one season what the next corresponding season will be. The summers are more nearly alike than any of the other seasons.

In seventeen years I think I have never seen a more rainy, cold and backward spring.

If only the farmers could get their crops in the ground there would be prospect for an abundant harvest.

A meeting held at Staley recently resulted in seven accessions to the church, and there is one more who will join. I was assisted by Bro. Major of the Potlatch circuit who did almost all the preaching to the satisfaction of all, and to edification and profit. He enters into the spirit of this work with great earnestness and adaptation.

Our Children's Day services last Sunday were very interesting and were apparently satisfactory to all concerned.

Bro. Pierce, pastor of the M. E. Church, dismissed his morning service so they could attend ours, and we worshiped with them in the evening.

Bishop Fitzgerald is to come to us this year. That is very satisfactory. Our Conference meets in August. That does not please us so well. Our appropriation is $2,500.00. That is worse still.

Montana's appropriation is $4,000.00.

The early session of our conference and the scarcity of money will seriously affect our collections.

Come to our Conference, Mr. Editor, without fail. We cannot well do without you.

J. W. Compton.

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OBITUARY.

Samantha E. Gray, [nee Cook,] was born August 10th, 1857, and died in the faith of the Gospel, May 13th, 1893.

She was converted and joined the Methodist Episcopal Church when about 13 years of age, and lived a consistent and faithful Christian life.

She was married to Wm. B. Gray, Jan. 20th, 1878. She leaves with her sorrowing husband, one child, a bright little girl six years old.

She was received by this writer into the M. E. Church, South, at our organization in the Potlatch country, in Idaho, in August, 1884.

Her house was the preacher's home, where God's ministers of all denominations found a hearty welcome.

Many pleasant hours has this itinerant spent in her home, enjoying her kind hospitality and cheered by her genial Christian spirit.

Many honor her memory; few, if any, can have other than kindly recollections of her. We pray God's blessing on her sorrowing husband and motherless child.

J. W. Compton.

Prayer as a Force.

Prayer as a force in the universe is not appreciated by all who pray. Prayer as a force in the universe is quite beyond the conception of those who are without a sense of God as a a Father and a friend. "This is a universe of law," says the material ist; "therefore all that happens is in accordance with unvarying laws, and the idea that God will change of or der of the universe at the prayer of a mere mortal is utterly proposter; "Yet prayer has its value in its reflex influence," adds the partial believer in the power of prayer; "and it is well for us to pray, because thereby we bring ourselves into better accord with God's loving plans for us." Yet, and there is more than this in Prayer. One of God's eternal laws is, that a magnet held on a bit of steal shall act with potency against the eternal law of gravitation, and cause that bit of steel to jump upward instead of going downward. There is no conflict or suspension of laws in this case; but there is a harmonious co-working of two laws, both operative in their time and sphere. Another eternal law of God is that the prayer of faith shall be a force in the universe, to co-work beneficiently with all the other laws of the universe, and to affect results that were otherwise impossible. A storm rages violently on the sea, according to God's eternal laws. The waves are raised according to those laws, and would prove destrucive to the frail vessel that is tossed by them, if it were not for out pouring oil from the decks of that imperiled craft; but that oil may lay the restless waves in accordance with another law of the universe. And the prayer of faith is also a potent force in the laws of God and the governing of his universe. The prayer of faith may, as a force, result in the staying of the tempest, in the healing of the sick, in the feeding of the hungry, in the guidance of the ignorant. Illustrations of this truth are real and vivid in the experience of millions of reverent believers in God—as the God of nature who governs according to eternal law God pity the praying Christian who doubts God's power or readiness to make good his promises to answer prayer, which promises are themselves as a law unto himself and to his children! —S. S. Times.

——o——

Sunshine of Joy.

There are souls in the world which have the gift of finding joy everywhere and of leaving it behind them when they go. Joy gushed from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—F. Aber.

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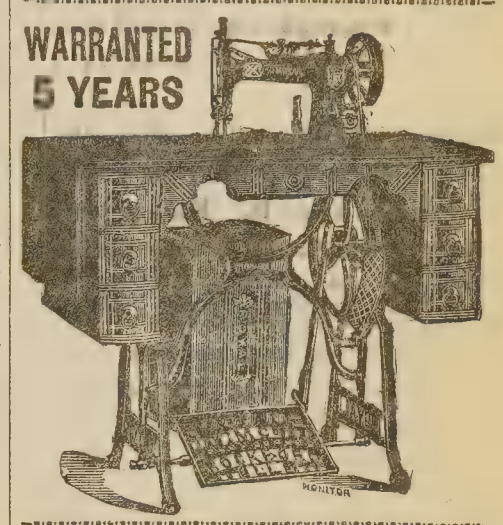

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Killing Time.

If there is any occupation under the sun from which every right-minded man and woman should pray to be delivered it is that of "killing time."

We have seen people engaged in it, and we always pity them immensely.

Just think of it! To get up in the morning with no definite employment for the day! To eat breakfast, and be as long as possible in doing it, so that dinner may come the sooner. To eat dinner with the same end in view, that supper may not be too far off.

Meanwhile nothing to occupy the mind, or hands; the only idea present being the desire to pass the time, somehow.

Why it is enough to make well men sick, and to drive a rational man crazy.

The idea of killing time when the world is full of work, and not half hands enough to do it. Killing time when men and women are suffering for the help these idle hands might render them, and innocent children are being sent to the almshouses for the very bread these lazy drones might earn for them.

Killing time when there are forests to be leveled, cities to be built, deserts to be made to blossom like the rose, and whole nations of human beings yet to be Christianized, and taught that the first duty of man to man is to "love thy neighbor as thyself."

Fie, young man, for shame! Take off your kid gloves, lay aside your diamonds, and consign your eyeglasses to their case and go to work. Don't complain to us of weak stomachs, and trembling nerves, and flaccid muscles, you who have no more ennobling life-work on hand than killing time.

The man who follows a legitimate business never has any time to kill. He has not time enough. He has to calculate in order to make his allowance of time and the demand which labor makes upon it. And he will live longer and happier than the idler who works hard to get rid of the time allotted to him and the world will feel his loss ten times as much, for "It is better to wear out than to rust out."

Young women whose cheeks are pallid, and whose lips have lost their bloom, leave this wretched occupation of killing time and go to work.

Hunt up the motherless and desolate children around you, and teach them to read and write, and make them some frocks and petticoats to keep the cold winds of winter from their shivering forms. Help the poor widow across the way with the garments for that flock of boys of hers; for who knows but somewhere among them there may be found the future President of these United States? Nothing more likely. And then if such an event should come to pass, just think how proud you will be to say to your grandchildren, on inauguration day, "Well, I made him a pair of trousers once."

Do anything honorable rather than kill time.

Time! the most priceless of all our treasures.

Time! which is slipping away from us so fast that in a little while it will have passed forever, and eternity will have begun.

Think of England's unhappy queen, who on her death-bed, cried in dispair;

"My kingdom for a moment of time."—Kate Thorn, in N. Y. Weekly.

—o—

Give Religion a Chance.

Poor Little-faith do wake up with a sigh an' a shiver. "I am so different from most people," says poor Little-faith, "an' here's another day come, an' there's so many cares and so many hindrances!" Bless the Lord, I want you young folks to get into a way o' settin' out feelin' quite sure that His religion is made for *you*. An' not just, for going to chapel in your Sunday clothes, either; but for work an' for worries; for wants an' cares like yours an' mine. Little faith doesn't give religion a chance. He's like them there folks that do go out in the water *ankle-deep*, and then wonder how 'tis that they can't float and swim like other people do. Plunge right into the sea o' His grace, young folks. Start the day thinkin' like this—"There'll be nothin' to-day but He will help me. There'll be nowhere to-day but He will be with me. No temptation but He can deliver me. No burden but I can cast it 'pon Him. Bless His name." Let the music o' His precious promises ring in our souls and stir us up like the sound o' a trumpet.—Daniel Quorm.

—o—

The Grace of Forgetting.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which if repeated would seem a thousand times worse than they are. Blot out as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things that are lovely and lovable. Lutheran Observer

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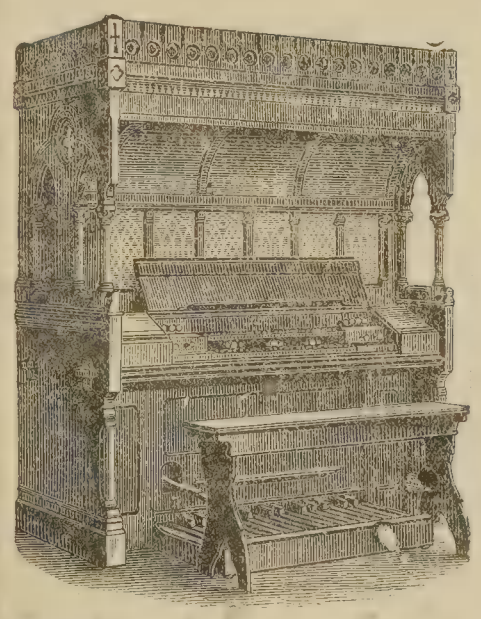

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Montana Methodist.

Vol 5. JUNE 16, 1893 No. 132.

EDITORIAL.

TRAIN THE WORKERS

We are all familiar with the proverb, "train up a child in the way he should go and when he is old he will not depart from it;" and we recognize the great truth it contains. It is as true of the church in training her spiritual children for work in the duties of the Christian life as it is of the parental and family life.

It has long been the claim of Methodism that she had a place for every member to work, and that her economy was peculiarly adapted to training each individual for his or her particular work. Converts gathered from "the fields of sin" during revivals are put to work while their souls are all on fire, to talking, testifying, singing, praying, exhorting, in prayer-meeting, class-meeting and Sunday school, so that if they have any gifts at all they are soon fitted to take part in almost any public service. We know from experience. When we were converted we had seen scarce a dozen summers. We were slow of speech, awkward of manner, and easily embarrassed. But such excuses were of no avail. The good class leader, a modest, easy-going Hoosier, was irrepressible. We had to try, and did our best. It was a bungling out we made, but earnest amens betokened sympathy and begat courage. People did not come together in log cabins on Thursday nights to be entertained by a lecture or a choir performance, but to worship, to work, and to encourage the young members to exercise their gifts. They could endure their broken utterances and blundering performances, while they sought to develop workmen that some day would not need to be ashamed. Every new convert, man or woman, boy or girl, was early measured by the prospective usefulness developed as a worker in the Master's vineyard, and if a young man of more than ordinary gifts was brought in, how strong were the hopes awakened and earnest the prayers offered that he might be called of God to preach the gospel. Devoted mothers coveted no higher honor for their boys than that they should be called into the holy ministry, notwithstanding the poverty and hardship associated with it.

As a result of such a system, every member became a zealous worker, would pray in public, in the family, speak in meeting, or even lead the "class." The pastor found in each society a company of well-drilled "regulars" that could be detailed for any kind of work, and could be counted on to obey orders. No wonder Methodism was called "Christianity in earnest," and moved forward from conquering to conquest.

But how different it is now in many of our churches, where the preacher can hardly get enough people together who will lead in prayer to bold prayer meeting, while two thirds or three fourths of the members would go into hysterics if asked to give in their testimony before a handful of people. This writer has often been embarrassed when engaged in joint services with other pastors and congregations because of the lack of these trained workers in his church to perform an equal share with others who had not equal gifts but better practice. Not even one that he could call on to lead in prayer, while other pastors could call out their people by the score.

How often has the cause of God suffered, too, in the house of its friends, because there was not a man or a woman, among many professors, perhaps, who could superintend a Sunday school, or even take up a collection, when such duties had to be delegated to others with no greater grace or gifts, but who simply had been put to work when converted and who had been kept at it until it became a habit with them.

Right here is the source of much trouble that we have encountered—the lack of much vitality and aggressiveness—in our Church in Montana. It is this difficulty of getting the lay element to feel sufficient responsibility and to take right hold and help with might and main. And it is for this purpose—to call attention to this matter—that we began writing this article. In some cases this lack of co-operation is pure indifference, but often it is from lack of proper training. Is it possible that it is peculiar to our branch of the church?—that prayer meetings, class meetings, experience meetings, etc., etc., are dying out, that our people are no longer called upon to take any part in the services but just to sit back and listen to the preacher while he preaches and prays, and watch him and criticise him while he does the work? If this is the case, no wonder that the Salvation Army, with its countless squadrons of trained and tireless soldiers is being raised up to go out and rescue the perishing and to make the welkin ring with their loud hallelujahs.

Are we as pastors to blame for not calling our people into closer co-operation with us, or we as laymen in not responding to their calls; in either case let us repent and do our first works over, and improve the time from this day forward. Do not begin to say now that you cannot work because not trained to it. All the training you need, whosoever you are, for whatever work the Lord calls you to now, is the active exercise of the common sense and other gifts that God has blessed you with. Bishop Marvin once remarked to us that he believed pastoral visiting, even, bunglingly done was better than no visiting. So, work for the cause of God—whether pleading with a sinner or paying a church debt—bunglingly done, if sincerely done, is far better than no work at all.

The Jews, in rebuilding the wall of Jerusalem, "strengthened their hands for the good work," by going at it with might and main, for "they had a mind to work." Let us catch their spirit and follow their example.

—o—

STAY AWAY.

It is with indescribable pain that we chronicle the fact of the opening of the World's Fair on Sunday. The gain-greedy, Godless, lawless, anarchistic element has won the day, for the time being. This alone will be a greater curse to our country, if persisted in, than all the better and more elevating influences (if there are any at all) connected with the great show can do it good. The Lord's Day as an institution has been recognized by the highest authority in our land ever since we had a country governed by law. No document dated or signed on this day is legal. Respect for this and kindred commands of the moral code has helped to preserve the high moral tone of our civilization. But now in the pressure of an assembled world we not only dishonor the God of nations in whom we profess to trust, but at the same time dishonor the law-making power of our nation and openly insult the people who secured the enactment of the law of Congress requiring the gates to be closed on Sunday.

The enemies of Sunday closing recognized the authority of Congress to enact the law, for they tried hard to prevent its enactment, and then still harder to get it repealed. Then, failing here, they have at last determined to evade it, and for the time have triumphed. The effort to hold religious gatherings on the grounds, and the show of stopping the machinery, etc., out of respect for the day, is only for effect—trying to steal the livery of heaven to serve the devil in. Surely, the "congress of religions" will "labor" with those directors! This, the wreck of our Christian Sabbath, together with the high-handed violation of the law of the land—will be an "object lesson" for our heathen priests that we are inviting to come across the ocean to behold!

We feel that every Christian man, woman and child in America is openly insulted by this high-handed measure, and we hope they will have sufficient respect for themselves and for the cause they represent, to stay away from the Fair so long as the gates are opened on Sunday. A great battle has been fought already, but the conflict that is to try our faith and moral back bone is yet to come. If the Christian people of this Christian nation have the faith and the courage that they profess, then by their conspicuous absence from the White City (which alas is proving to be like the "white sepulcher") they will administer such a rebuke to anarchy,

infidelity and mammonism as it has never received before. What we say to one we say to all: Stay away.

——o——

HERE AND THERE.

Rev. D. B. Price, formerly of this conference, has recently left Conway, Arkansas, where he has been attending college for seven months, and gone to Oklahoma City, where he has been appointed to take charge of our church. He says that he reads the "Montana Methodist" with much interest. He declares that Montana and her people are harder to get weaned away from than any country or people he has ever seen, and it is probable that some day he may be among us again. We are glad that there is a prospect of his little son Olin being able again to use his limb. We shall expect that promised letter. May our brother be greatly successful in his new field. The work there is very much like it is in the Northwest.

Rev. J. E. Squires, Presiding Elder, held the quarterly meeting at Grantsdale on the last Sunday in May. The meetings were continued through the week with gratifying success. A number of persons united with the church and were organized into a society, and quite an impetus given to religious life in that community.

The fourth quarterly meeting services for Stevensville charge were held at Stevensville the 3rd and 4th of June. Brother Squires was present in fine spirit and in fine preaching and singing trim. His sermons were listened to with good attention by large audiences, particularly on Sunday morning. The liberal collection for the support of the gospel and the large number of communicants at the Lord's table reminded one of the days gone by;—it was a great day for our Israel.

The quarterly conference on Saturday was well attended by the official members. By common consent the elder brethren were left off the Board of Stewards at Stevensville and their places filled by younger men. The new Board for the charge consists of the following: R. S. Fowler, J. E. Gardiner, R. B. Bell, F. M. Berry, W. M. Buck, Newton Woods, A. C. Williams, Benton Goff, Gordon Lockwood, M. H. Franks. Steps were taken, looking not only to the making a station at Stevensville with preaching twice a day every Sunday, but making it a self-supporting one. That is the best of all. It shows that there is life at the center, that our people not only desire our ministry but as fast as they are able, they are willing to support it and release the missionary funds for service in more needy fields in the "regions beyond."

Rev. W. O. Waggener is taking steps to organize a society of our church in the town of Hamilton, where we have a number of members and some excellent material.

The outlook was never so bright for our cause in Bitter Root Valley as it is to-day. The field is large and white unto the harvest. If we could have gotten that additional appropriation which we came so near getting [but missed] at Kansas City, it would help greatly to strengthen our cause here and in some other promising fields; but we will do the very best that we can without it.

Brother Squires reports a fine field of operation open for our church in the Shiels river country where he recently went on a preaching tour. Would that we had the men to fully provide for it at our next conference.

How time flies. Only two months of the present conference year remain! What an incentive to stewards who are behind with the preacher's salary, and to preachers who are behind with the general collections, and, worse than all, behind in their work in winning souls to Christ! Much solid work can be crowded into these two months—work that will endure to eternity—if we will bestir ourselves. There is the sound of a mighty going in the tops of the mulberry trees calling us to action.

Church extension is coming to the front. It fairly captured a late issue of the "Nashville Advocate" and filled the four pages of the cover, outside and in, with "cuts" of its officers and of choice plans for elegant church buildings, together with a map of the United States, showing by means of red squares and crosses, the number and location of the churches and parsonages helped by the Board the past year. It also contains a historical sketch of the progress of the work of the board for the first ten years of its existence, beginning with March 31, 1883 and ending with March 31, 1893. During this time a half million dollars have been raised and about 3000 churches have been helped. The annual collections have advanced from $2,740.11 the first year, to about $100,000. 431 churches and 57 parsonages received help the past year. The average of churches helped by this Board, now is one for each weekday and two for each Sunday during the year. This is one of the grandest movements of Methodism, and we rejoice that we have ever been able to contribute even the least mite to its success. Let our people rally to its support and may the day not be far distant when we can raise $200,000 annually for this work and build 1000 churches every year. Surely the church cannot value too highly the service of Rev. David Morton and the noble men of the Board who have labored with him in conducting the church extension movement to such a successful issue. Whatever you do, be sure to raise the amount assessed on your charge for Church Extension.

We regret the mistake in the types in a recent issue that made us say "Lebon" when speaking of Rev. Dr. E. H. Sehon, secretary of foreign missions, who was present at Kansas City in 1866.

Rev. T. M. Finney D. D., is one of the hardest workers in Southern Methodism. He is aging slowly, but his zeal for the cause of God knows no abating. His good sense, untiring energy, and large sympathy have won for him a strong hold on the church and a prominent place among its wisest workers. May his bow abide in strength for many years yet to come.

The administration, in fact the entire United States Government, is in a quandary. The Geary law was passed, probably as a political scheme to catch western votes. It required the deportation of all Chinese who had not registered by a certain date, though it provided scarcely nothing for the execution of the law. Contrary to general expectation the Supreme Court has decided that the law is constitutional and hence of binding force. What is to be done? In the first place there is no money to carry out the provisions of the law. In the second place, if the Chinese are sent back home, they will retaliate by sending our missionaries home and closing their ports against our commerce. To have a law that we are afraid or unable to execute betokens weakness somewhere, and to repeal the law would be a square backdown. John sees the awkwardness of the situation and is not disturbed. Though a heathen, he is nobody's fool, at least he has not shown it in his diplomatic relations with our country. In the meantime, "we shall see what we shall see."

It is with sorrow that we chronicle the decease, recently at Deer Lodge, of George B. Hensely. He was the son of W. A. Hensely, a prominent citizen of that place who recently passed away and whose obituary was published in the "Methodist." We knew George as a boy, but have seen little of him in late years. He was bright, lively, good-natured, and affectionate, and his departure leaves an aching void in that striken home that the world can never fill, a gloom that it cannot lighten and a wound that it cannot heal. We commend the bereaved ones to Him who has promised to be a husband to the widow, a father to the fatherless, and who is the "Friend that sticketh closer than a brother." Whatever may betide in this land of sorrow and death we must not relax our efforts for a meeting in that home of the soul in the sweet by and by.

——o——

IS THIS A CHRISTIAN NATION?

An injunction has been granted by a Hebrew judge in Chicago, restraining the World's Fair Commissioners from closing the gates on Sunday.

In answer to an argument advanced that this is a Christian nation, he said it was a mistake, that because of the religious liberty that it grants, it cannot be considered a Christian nation.

If this nation is so tolerant of every issue that chooses to array itself against the laws of our land as to allow it, or the accursed greed of gain to trample under foot our Christian institutions, it is indeed not a Christian nation, and is unworthy the proud boast we make. This thing of Sunday opening is a test case. It is an object lesson to the world.

I cannot believe that our government will go upon record before the nations as receding from the position it has all along maintained.

It is a question vaster in its effect and of more vital importance to the world than the financial success or failure of Chicago's gigantic venture.

J. W. Compton,
June 1st, 1893.

——o——

Sick Headache yields to Beechams' Pills.

——o——

God will not always interfere to protect his servants from their enemies.

You will have no dying testimony from me, you must take my living witness for my blessed Lord.—Whitefield.

Bad men care more to please men than to please God in public and private duty.

In time of need the Christian's power is in prayer.

Sunday School.

JUNE 25, 1893.

REVIEW OF SECOND QUARTER.

RECAPITULATION.

The pre-view of this quarter was set forth in the following outline:

THE BLESSINGS OF RIGHT LIVING.

1. Hope from Heaven.
2. Benefits from Affliction.
3. Light in Darkness.
4. Acceptance with God.
5. Admonitions from Wisdom.
6. Rewards of Wisdom.
7. Rewards of Righteousness.
8. Warnings Against Peril.
9. Help at Home.
10. Consistency before God.
11. Fidelity to God.
12. Final Acceptance.

The golden text for the quarter is from Psalm 84:11: "No good thing will he withhold from them that walk uprightly."

Lesson 1.—The disciples of the Lord who are here presented were living aright. To the best of their ability they were true to the Lord. To them, therefore, "Hope from Heaven" was but a natural blessing. As much might justly be expected. And it came to them (1) By the Ministry of Angels; but it came, not when they were in neglect of duty, but when they were devoutly active (2) In th Privilege of Serving; and the crowning glory of their blessedness was that it came[3] Through the Fellowship of Christ.

Lesson 2.—"Benefits from Affliction" are among the blessings of those who live aright.i This lesson from the Book of Job deals with [1] Afflictions Experenced; for they roll in like a flood upon the noble hero of this story. But another side is shown for the righteous; for with equal clearness and force the record sets forth [2] Benefits Secured. But this lesson handles this subject in the abstract, the concrete illustration lying farther along in the quarter.

Lesson 3.—Job's personal experience now comes more prominently into view, setting forth another blessing of right living under the metaphor of "Light in Darkness." [1] Deep Darkness of a spiritual sort is about this man of God, just as about many others in other ages and lands; but [2] Coming Light cheers his heart, just as to the righteous everywhere there ariseth light in the darkness.

Lesson 4.—The concrete illustration of the blessedness of the one who lives rightly comes out clearly in the "Acceptance with God," which Job met in the end. His mysterious leading produced its legitimate fruit. He was [1] Humbled before God. But that condition is the forerunner of favor, and he is [2] Accepted with God. In this, experience runs parallel to theory. God shows himself true to his promises.

Lesson 5.—The Wisdom lessons now open before us, and he first sets forth "Admonitions from Wisdom." [1] Wisdom's Calls, so open, so persuasive, so potent, are presented; (2) Wisdom's Warnings are added, for, sad though the fact be, yet it is true that even Wisdom's calls are not readily accepted. Warnings are needed—and even most solemn warnings—that heed may be gained. These sad penalties may seem even cruel to casual observers, therefore [3] Wisdom's Vindication is given, for she has reason for even her severest acts.

Lesson 6.—Not only are admonitions given by Wisdom to encourage to right living, but the "Reward of Wisdom" are rich and abundant. (1) Getting Wisdom is directed therefore; (2) Enjoying Wisdom follows the getting; and (3) Keeping Wisdom, which is so beneficial, is enjoined, that her blessings may be perpetual.

Lesson 7.—Righteousness is the fruit of right living, and the "Rewards of Righteousness" are among the blessings of those who so live. These rewards are of various kinds, and this lesson deals with those [1] In Character; (2) In Blessings; [3] In Deliverance experienced from the many ills incident to life.

Lesson 8.— It is strange, but it is true, that, with all the light Wisdom sheds on man's pathway, yet "Warnings against Peril" must be repeated over and over. This lesson in part discusses [1] The Perils of Humanity, especially those from the use of strong drink; and [2] The Warnings of Wisdom touching this very point. Thus right living is promoted, and its blessings are brought with, in reach.

Lesson 9.—The inestimable blessing of "Help at Home" is presented under the descriptions of the excellent woman. No higher earthly rewards crown right living than those found in [1] A Helpful Wife; [2] A Good Housekeeper; and [3] A Capable Manager. But such help implies reciprocal duties. The husband, as well as the wife, must live correctly to gain such blessing.

Lesson 10.—After all, "Consistency before God" is a high blessing; indeed, one of the highest. To show this [1] In Worship, (2) In Words, and [3] In Works, is to possess right living indeed. It is another showing of "the whole duty of man."

Lesson 11.—"Fidelity to God" ranks with consistency before him. To be true to God, remembering him early and ever, is obviously demanded by [1] Man's Destination and [2] Man's Decay; and virtually includes (3) Man's Duty from first to last.

Lesson 12.—The "Final Acceptance" of God's saints is the crowning blessing of right living. (1) The coming Lord will right all wrongs; (2) The Sinning Nation will become the serving nation; and (3) The Gracious Results will include all of good for this life, and also for the life to come; for "No good thing will be withheld from them that walk uprightly."–Sunday-school Times.

—o—

Christ's Offer of Rest.

It is a most blessed invitation which Jesus addresses to men in the words: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly and ye shall find rest unto your souls." Beautiful as are the hymns and eloquent passages that have been written about the rest which Jesus offers, no one of them approaches in beauty the plain invitation itself. It is simple, direct, earnest. It speaks a heart overflowing with love and pity; a heart of intense longing to ease the burdened, sooth the suffering, comfort the sorrowing. It appeals to a universal need and longing—rest for weary hands and feet, for worried brains and aching hearts; rest for crushed spirits and sin-sick souls. The world is full of such. Pain, suffering, sorrow, death are everywhere. The dark lines of poverty and destitution blight men's hopes, while human greed and unholly desires blast his nobler aspirations. The question where shall we find rest and happiness is echoed in palace and in hovel. It is asked by rich and by poor, by employed and unemployed alike.

The world attempts to answer the question. In substance it says: Happiness consists in the absence of all that annoys and in having the means to gratify every desire. Hence wealth is the source of the *summum bonum*. But ask the child of fortune if this brings happiness, he answers, no! The rich and great of earth, all past experience, even the voices of the dead utter an emphatic NO. Labor is not the world's curse. Freedom from toil and restraint does not produce happiness. A perfect set of circumstances do not make a perfectly happy man, nor will the absence of all outward temptation produce a holy man. The answer of the world leaves out of view the real cause of unrest. Sin is the destroyer of man's happiness. But God in wisdom and love "revealed a righteousness from heaven." "He, who knew no sin, became sin for us, that we might be made the righteousness of God in him." Jesus, the Saviour of men, could say, "Come unto me and I will give you rest." The way is a simple one—"come" and "receive."

Here is the boundless invitation of Jesus to a world of sinners. Instead of discontent, he offers peace. To the burdened conscience and the sin-sick soul he offers pardon and rest. Rest that can be found nowhere outside of Christ It gives joy and comfort to the sinning, for they that come to him are justified through his blood. To every soul sensible of a burden, Christ says, come and rest Rest is a sweet word and one which we naturally link with another, dear to every heart,—home. But Heaven is the only complete home. Earthly homes are often sadly marred and even the sweetest home shall be broken. Heaven is God's home. It is "not made with hands," —an eternal home. And there are "many rooms" in the Father's house. Room for all who will enter in. And Jesus says, Come! "Whosoever will, let him come."—The Worker.

—o—

Peril of Associating Only With Inferiors.

There is nothing so bad for a man or woman as to live always with their inferiors. It is a truth so important that one might well wish to turn aside a moment and urge it, even in its lower aspects, upon the young people who are just making their associations and friendships. Many a temptation of laziness and pride induces us to draw towards those who do not know as much or are not in some way as strong as we are. It is a smaller tax on our powers to be in their society. But it is bad for us. I am sure I have known men intellectually and morally very strong, the whole development of whose intellectual and moral life has suffered and been dwarfed, because they have only companied with their inferiors; because they have not lived with men greater than themselves. Whatever else they may lose they surely must lose culture of humility. If I could choose a young man's companions, some should be weaker than himself, that he might have the full freedom of friendship; but most should be stronger than he, that he might forever be thinking humbly of himself and be tempted to higher things. And this principle, which is surely the true one in the association of men with one another, is elevated to its perfect application when we think of man humbled and incited by the constant presence of God manifested both as majesty and love in Christ.—Phillips Brooks.

—o—

It has a bad look when people begin to accuse other people of plotting conspiracies to ruin them, just out of pure ill will. Most persons are too busy with their own affairs to sit up nights plotting against others. Accusations of dark plots and deep laid schemes are sometimes an evidence of incipient insanity, sometimes an attempt to cover up unworthy transactions. The fearless man who attends to his own business has nothing to dread from anybody's plots. His very fearlessness and honesty protect him.

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THE RELIGIOUS PRESS.

A revival of circulating our papers is needed. A diligent, assiduous attention to this as one department of the pastor's work would keep this revival alive. Inquiry at District and Quarterly Conferences as to the condition of this interest, would elicit information and quicken interest. The keeping before us this ideal aim of getting a paper in each family would keep effort and interest stimulated. The increased circulation would do great good in many ways. It would put a training force in the home, a constant reminder of churchly and religious duty, and give intelligence that would arouse dead consciences to many a good work, and withall enable the managers of the papers to use the increased income to improve their papers. We have covered the territory well and the papers rank well. What we need now is to press them into our Methodist families.

The increased circulation of our church papers is a matter of importance, but the character of the papers is weightier still. It is highly important that our papers go, but it is infinitely more important that they carry something when they go; something serious and edifying, something worthy the responsibilities and the audience. I have been awed and thrilled on the Sabbath morning preaching occasion at an Annual Conference with its packed audience of preachers and people, at the responsibility and opportunity of a Methodist Bishop, responsibilities most weighty, opportunities most golden, but what are these responsibilities to the editor who preaches to a weekly congregation of 40,000 people, as every editor does whose list of subscribers is 10,000. Even a subscription of 3,000 will have an audience of 12,000. No opportunity like this, no responsibility so great.

The Methodist paper should be true to and reflect the distinctive feature of Methodism, and that distinctive feature lies in its spirituality. Other denominations have their fad consisting of their history, penetrating antiquity, their ritualism taking and sensuous, a rigid creed, or some favorite dogma, pretense, or religious rite; these they make their rallying cries. The Methodists have emphasized spirituality and subordinated all else. A Methodist paper, to be the true representative of Methodism, must be distinctively and emphatically spiritual. It lies on the surface of things that a religious paper must carry much perishable matter. It must give information, religious, churchly, political, personal; but these are colorless and float. A paper, like a preacher, may load itself down with taking subjects, popular features, religious frontier items, spicy paragraphs, flattering, debauching personals, and swallow up in a great dead sea, the positively and forcefully religious. The name which has been surrendered almost wholly to the Methodists as the name for their papers, "Christian Advocate," indicates what was designed to be the aggressive and serious nature of the Methodist paper.

The editor makes the paper. What the editor is and what he says gives the paper its force and individality. The paper will be what its editor is. The editor will be what the man is. It takes a Methodist man through and through, from head to toe, to make a Methodist editor. I have never lost sight of the fact that "Methodism is Christianity in earnest." This out of us in pulpit, in press or in pew, we are but painted clay. The man, through the editorials, is to give tone and character to the paper. Methodist to the core these deliverances ought to be. High, pure Methodist principles, now as much as ever, need statement, defense, illumination. If there be a place or an occasion where these principles are out of order in pulpit, press or platform, then that occasion and place has no use for a Methodist preacher, and he should have no use for them. The political canvass draws out the editorial force. News, pandering to popularity, the commonplace, are lost sight of when principles are to be made triumphant. The canvass for truth and righteousness and holiness is always on hand, always at white heat. The editorials in the religious paper are to be the leaders, pioneers, advocates, reformers, in this canvass.

No impersonal editing here, that may do for the professionals or the literary. A subsidized or moral colorless press may disregard the man, but in religious matters the man is everything. The editorials are much, but behind and beside the editorials the man must be of calm, sober judgment, of patient spirit, of ardent piety, with an eye single not to church preferment, but to the glory of God. To the religious paper, the man whose hand is on all its springs, is of chief moment. The man tinges and colors it all. If he understands his duties or mounts up to his responsibilities, through every number of the paper the life-blood of his heart and head and faith flow.

No bought editorials must enter here. The principles belong to another hemisphere than that. The man who preaches another man's sermon is called a plagiarist—a big name for a thief. We say the editor who publishes other men's articles as his own has yielded to a literary custom; homely Bible morals and homely Saxon vernacular would call it a fraud. A vicious casuistry or a depraved custom, may fancy or invent some difference between the preacher who preaches another man's sermon as his own, and the editor who publishes as his own without any mark of distinction the production of any other, but to straight-forward honesty and candor the difference cannot be seen. Custom cannot make wrong right. Neither does the fact of buying the article justify one in palming it off as his own. Dr. Smooth-text justifies his theft and fraud in preaching other people's sermons by pleading that such is his custom and that he paid for the book which contained his excellent sermon. The buying the article from its owner may relieve the theft, but nothing can save from the fraud of its publication as the editor's own.

A bad case of optimism is the worst epidemic which can seize the Methodist press. The optimist is neither a seer nor a soldier. The excessive light blind bis eyes and softens the soldierly nerve. He sees nothing to reprove, nothing to win. His battles are all in the past and have been fought by others. I am no depressed or cowardly pessimist; never knew depression; discouragement is not in my dictionary; never was accused of being a coward, though of almost everything else. I believe in a glorious future for the church of God. But I believe that glorious future is to be won by fighting, not by prophesying, on the battle-field, not by watching the tints of the horizon. I believe that future is to be gained by conflict, not by compromise; by victory, not by surrender. I believe the poetry of the future is to be made of the dull prose of the present. I believe in a golden future, but I believe its gold is to be dug out of the dreary mines and crushed out of the glittering, hard quartz of the present.

The Methodists have always been a race of far-seeing prophets and reformers, for which they have had to bear the odium of being pessimists, croakers, pestiferous, bad-livered. They can better bear the reproach of revilings a thousand-fold more odious than surrender a function which is the sheet-anchor to the church.

Our republic started with the watch-cry, "Eternal vigilance is the price of liberty." The safeguard of this liberty is committed to the vigilance of a numerous and powerful press, rendered doubly watchful by the party spirit which influences, always with a sleepless eye and warnings against the evils of the party of the other part. The Methodist press will only meet its unmeasured responsibilities by rising to loftier heights than the secular party press, rejoicing in the battles already gained and the advance already secured, but forgetting these in the foes that remain to be conquered and the advance is yet ungained, with an eye that always sees the enemies, open and secret, that will ever confront the church, and like President Cleveland, have the rugged courage and fidelity to give out warnings against them. —E. M. Bounds, in St. Louis Advocate.

OUR WASHINGTON LETTER.

Washington, D. C., May 30, 1893.

MANY EUROPEAN VISITORS to the World's Fair will visit Washington and already they begin to fill the hotels, both conducted tourists and self-conducting, travelers. The Spanish Infanta was the forerunner of royal visitors. South America has sent some dignitariesand far off Corea has now here her representatives dressed in oriental robes and funny hats. Mrs. Minister Ye, who has been converted to christianity, and her baby and husband are at home in the orient, but their house here, the home of the Corean legation is alive with Corean visitors and is nightly illuminated from bottom to top with princely disregard of gas bills.

UNIVERSAL PRAISE is awarded the capital which now appears at its best. Hundreds of miles of trees are in full leaf most of them about twenty years of age, and large enough to give a good shade, but yet young enough to be free from dead branches. A like extent of street parking, green with grass and bright with flowers, open triangles, squares, circles and reservations filled with rare trees and shrubs and ornamented with equestrian and other statues, a surrounding circle of wooded hills, a broad gleaming river in the midst, the public buildings that reproduce on a grand scale the best of ancient and modern architecture, the lofty white capitol dome looking down upon the city like a sunlit thunder cloud that hurries the hay makers in summer time, and the marble shaft of the monument that rears its graceful proportions high in the blue heavens and looks afar over all; these are attractions and beauties that extort praise even from Parisians.

NOT EXEMPT FROM POVERTY and rags. This city has been a Mecca for the colored people of the vicinity. Forty per cent of the total population has negro blood. While there is considerable wealth and intelligence and a fair degree of industry among them, all their history being duly weighed, there is also much poverty, drunkenness and crime. Twenty years ago the District had an experiment in self government, and negro suffrage was unrestrained, but the experiment discouraged many friends of universal suffrage. And now quardennially we are disgusted by unseemly squabbles to select delegates to presidential nominating conventions between factions led by negroes. White republicans stand aloof and let black ones intrigue and pull and contest in such a mannner that the most gifted and best respected among them, Fredrick Douglass, is put to shame and the majority of whites say, "save us from universal suffrage." But it is a foolish and unfaithful majority that will let an ignorant rabble minority bear rule.

ADULTERATED MILK. As milk is worth not much over two cents a quart for butter making, it would seem that at eight and ten cents a quart it ought to be sold pure, but inspection by our city chemist shows that a large part we get is robbed of its cream, diluted with water and colored with annatto. Milk raised on poor tobacco exhausted soil and barren clays and drawn from skeleton cows would be poor enough at best, but when allowed to stand twelve hours and then relieved of cream by pouring off the top, and farther diluted, mixed and shaken, it becomes poor stuff to feed grown people, to say nothing of invalids and babies. However, it is possible to get good milk by rail from the neighborhood of the Blue Ridge and elsewhere, provided one deals with an honest milkman. Sometimes these seem so scarce that we approve the European custom of driving the cow or goat to the door and drawing the milk from nature's fount in sight of the customer.

—Capital.

——o——

Aim High.

Although we may not reach the high standard which Paul gives us and which Christ illustrated, it is well to aim for it. Emerson in a very Emersonian phrase, says: "Young man, hitch your wagon to a star." It is good advice. In the Royal Gallery at Dresden, that gallery so rich in the triumphs of art, is the matchless Madonna of Raphael. An entire room is devoted to that wonderful creation of genius. For hours students and lovers of art gaze upon it. They depart but to return and gaze on this masterpiece. No artist can hope to approach, far less to excel it; but it is a constant inspiration to every true student to loftier endeavors. No sculptor expects to rival Praxiteles, but even the traditions of the immortal Greek give enthusiasm to his humblest imitator. Let us aim at the stars, and we may hit at the tree tops. This endeavor brings joy. We have too much exaggerated the trials of the Christian life. We as Christians, need give up only what it is harmful to keep. We give up what the sick man gives up when the flush of health again mantles his cheek. We give what the prisoner does when the prison door is thrown open, and he breaths again the air of freedom. There is joy in this lofty aim. The Christian looks to the end of his course for his full reward, but he has a glorious reward in peace and love even here. Many a transgressor finds his way through sin to death and perdition tenfold harder than does the Christian in striving to follow Christ in well-doing. Life is short, but it determines our eternity. It projects itself into an unending future. Short, as in a cannon, its direction when discharged determined the course of the ball. Only "well-doing" here receives the "well done" there.

"He lives who lives to God alone,
And all are dead beside."

But complying with conditions of God, success is certain. What is success? Not all that either the world or the church calls by that name. Much which neither the world nor the church so calls is success. We remember the oft-quoted incident at Waterloo. At the crisis in the battle, when all depended on the firmness of the soldiers, messenger after messenger came into the presence of the Duke of Wellington, urging that the troops at an important point be withdrawn, as they must soon yield before the terrible onsets of the French. The only reply the Duke returned was, "Stand firm!" The officer remonstrated, "We shall all perish." Again the iron hearted Duke said, "Stand firm!" "You'll find us there," said the officer as he galloped away. Every man, it is said, of that doomed brigade fell fighting at his post. They did their duty. That is success. Going up Fifth avenue to the grounds of the new cathedral a little time ago, we was a workman carving part of a floral design on stone. "Where is this stone to be put, and what will be the design when completed?" "I don't know," said he; "my business is to transfer this pattern to this stone; the master workman knows the rest." He was doing good work. He did his duty. That was success.—Dr. R. S. Mc Arthur.

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Neatness in Girls.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl; but his clothes are of a different sort, not so many colors in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty and her collar is not buttoned, and her skirt is torn, she can not be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.—Christian at work.

——o——

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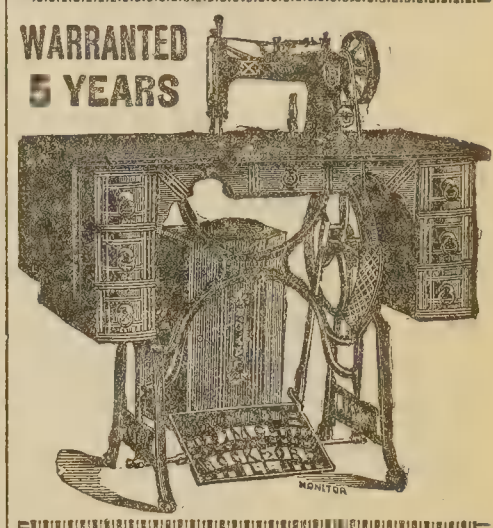

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Friday,	Monday
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Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex. November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference–At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference —At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference —Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference–At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal October 11.

Vote as You've Been Praying.

"Josiah, put your slippers on,
And cease your endless clatter
I want to have a word with you
About a little matter.

Josiah, look me in the face,
You know this world's condition;
Yet you have never cast a vote
Right out for prohibition.

You've prayed as loud as any man,
While with the tide a floatin':
Josiah, you must stop such work,
And do some better votin'.

We women pray for better times,
And work right hard to make 'em;
You men vote liquor with its crimes'
And we just have to take ,em.

How long, Josiah, must this be?
We work and pray 'against evil;
You pray all right for what I see',
But vote just for the devil!

There now, I've said my say,and you
Just save your ammunition,
And vote the way you've always prayed—
For total prohibition."

—Union Signal.

—o—

Call to the Church.

It seems to me that Christ's Church is as clearly bound to fight drunkenness and the customs which lead to drunkenness as it is to fight paganism, or infidelity, or Sabbath-breaking, or any other soul-destroying evil. It is not merely a bodily disease, but a soul damning sin that we are to contend against. And in this warfare against the bottle there is a safe ground, and a broad common ground, on which all ministers and churches ought to be able to stand together. The church of Christ should antagonize not only the dramshops, but the dram; not only the saloon, but the social glass. The enemy is at our own doors, brethren and sisters. It lies in wait for your sons and daughters. It is destroying more souls than any other single evil in the land. "An old story," do you say? Yes, it is, and so is every sin and sorrow. The remedy, too, is an old remedy, but no better has been discovered. The church of God has to take God's weapons—gospel truth, solid argument, loving personal effort and the power of a clean example, and to use them fearlessly and faithfully. In every prayer-meeting this enterprise ought to be remembered as earnestly as the sacred cause of missions. If Christians sulk away before this gigantic sin and curse, they brand themselves as cowards.--Dr. Cuyler.

—o—

Columbus sailed on an uncharted sea. He was led to believe that there was land to the west, and he sailed for it, but no one had gone before him, no course had been laid down, no record of distance had been kept. Every man had this advantage, he sails on a charted sea. The bearings are distinctly laid down, the currents are noted and defined, the distance recorded, the nature of the unseen country is clearly described, showing it to be a "better country." If any fails to reach its shores it is his own fault. God has done all for him that is possible, and the experience of unnumbered thousands proves that is sufficient.

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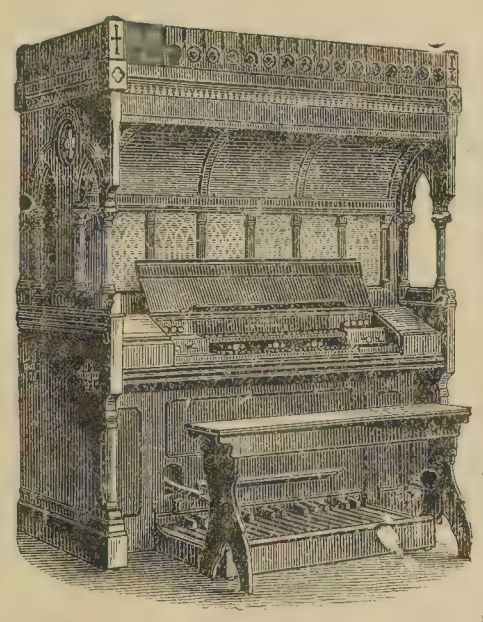

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Montana Methodist.

VOL. 5 JUNE 23, 1893. No. 133.

NEWS AND NOTES.

The United States court has decided that the Chicago Fair must close on Sunday, though an appeal has, of course, been taken from this decision. Even if the gates should be closed the management has given full proof of the spirit that possesses it. It would be amusing, were it not a matter so serious, to hear certain scribes of the secular press calling the Sunday-closing advocates "cranks." Among these cranks are more than 20,000,000 communicants of the various Christian churches, with as many more adherents, who make up a large majority of the people and constitute the moral back-bone of our great nation. The principles that they have advocated and the institutions they founded, have, in a great measure, made this nation what it is, and they are not going to be openly insulted and defied by the loud-talking, lucre-loving, lawless and licentious legions before the nations of the world without a most vigorous protest, and one that will be recognized and remembered. Let every Christian be true to his convictions and stand firm for the preservation of the Christian Sabbath at whatever sacrifice he is called upon to make. Better, far better, stay away from the World's Fair than to join in with those who for a few pieces of silver would crucify the Lord that bought them and put Him to an open shame.

——

A most horrible disaster occurred at Washington City, D.C., the 9th of June, in the falling in of a portion of the wall of the building known as Ford's Theater, in which was stored tons of old records, and where 400 government clerks were at work on the various floors. It is feared that 100 have been killed, while few escaped without injury. The building was known to be insecure and it is a shame that it was permitted to stand and serve as a death trap for so many people. It is the same building in which President Lincoln was assassinated.

——

St. Paul, Minn., recently had a grand jubilee in honor of the completion of the Great Northern railroad between that city and the Pacific coast. Mr. James J. Hill, who inaugurated the enterprise of building the road, and carried it to a successful issue, and who lives at St. Paul, was the central figure of the occasion, and the recipient of the highest honors that the enthusiastic gathering could bestow.

——

Brother Compton, of Palouse, Washington, writes: "C. N. Murphy, of Decatur, Illinois, the evangelist, is holding meetings here in the M. E. Church. Like most evangelists he says and does many things we could wish left out, but he is stirring the people. Good is being done. Some conversions and reclamations, and as the meeting is to continue indefinitely, I hope for large results."

——

We sympathize most deeply with our dear brother, W. R. Gray, in his sore bereavement, the death of his wife, whose obituary appeared in a recent number of the "Methodist." We can never forget the few happy hours that we spent in that Christian home where she presided. Her decease occurred in Illinois, whither the family had gone in the hope that her health would be restored. We learn through Brother Compton that Brother Gray will return to Palouse this summer, where he will receive a hearty welcome.

——

It was our good pleasure to accompany Rev. W. O. Waggener and to assist somewhat in the service at the filling of his appointments on the second Sunday of June at Corvallis, Olford's School House and Hamilton. Congregations were good and very attentive at each place, especially so at Hamilton, where our brother, seemingly inspired by the occasion, made a special effort and preached a bran new sermon, and one of the best that we have heard from him, which made a profound impression.

——

The missionary collection at Corvallis fell somewhat below expectations and far below the assessment, but the amount will be raised before conference. The pastor says it must be "raised" in full—all the general collections on the charge—and where the preacher says that and "means" it, his word becomes the law in the case. His faith becomes contagious—spreads among the people—and the work becomes easy. Let our brethren try this on every charge in the Northwest this year, and see how it will work.

——

Rev. M. D. Hortonberry and wife, formerly of Stevensville, are now residing at Hamilton, where our brother plies the paint brush and pushes the jack-plane during the week, and exercises his gifts in adjacent school houses on Sundays as opportunity offers. Sister. H. finds it rather lonesome so far from her old home and friends, but her excellent qualities as a true and devoted Christian will win friends and make home happy anywhere.

——

Dr. Deems, pastor of the Church of the Strangers, in New York, was stricken with paralysis some time ago, and is still unable to perform any labor. His entire right side is helpless, he is unable to write and his speech is affected, though his mind is clear. He is past seventy-two years of age. It is thought that overwork has brought on the trouble, for he has been doing the work usually performed by two or three ordinary men. We count it a pleasure to have met Dr. Deems in his own private office and to have heard him preach in his church one rainy Sunday in New York, in December, 1884. His text was "If we live in the Spirit, let us also walk in the Spirit." We can never forget how earnestly and familiarly, yet with what tenderness and reverence he talked with the Lord in prayer. We could not keep the tears back, and we noticed that the effect was the same upon others. After the sermon, as we sat by the cheerful fire in his study, Dr. Sutherland, who accompanied us, asked him, "Dr., what do you expect will become of this work after you are called away?" He replied promptly: "Ah, brother, I don't know. I am not concerned about that. My duty is very plain here now and the Lord will take care of the work when I am gone."

We sincerely trust that he will be restored to health.

——

Dr. Rodgers, of the Episcopal Methodist, thinks that the "Official Body," known in every one of our stronger stations, but for which no provision is made definitely in the Discipline, should be incorporated, in common with other official meetings, and its doings regulated by due form of law. A good suggestion!

——

The Duke of Veragua, the lineal descendant of Christopher Columbus, is now the guest of our nation. He is a devout Roman Catholic, attended services at the cathedral on one Sunday and went to see Buffalo Bill's Wild West show on another Sunday. Possibly the latter reminded him of the bull-fights of his own country, and the fact that it, together with the great Fair, was open and thronged by thousands of people was enough to suggest that there is, after all, but little difference in the civilization or moral code of the two countries.

——

The "Baltimore Episcopal Methodist," edited by Dr. Samuel Rogers, is owned by Dr. Lafferty, who also owns and edits the "Richmond Christian Advocate," and is now printed at Richmond, Va., on the same press as the latter. The two papers contain much the same matter, and are almost exactly alike in their general make-up. The wit, vivacity and versatility of Lafferty and the common sense, consecration and conservation of Rodgers, aided by a corps of competent correspondents, ought to furnish the readers of these two periodicals with a weekly royal feast, and so they do.

——

On the 7th of June an extensive fire occurred at Fargo, North Dakota, in which about half the city was destroyed, three thousand people left homeless and the loss estimated at one and a quarter million dollars.

——

A veritable family medicine box, Beecham's Pills.

——o——

You will have no dying testimony from me, you must take my living witness for my blessed Lord.—Whitefield.

SLANDER.

BY SADIE BRALLIER NOFFSINGER.

Great and many are the evils which infest and degrade our fair and so-called Christian land; but prominent above the rest stands the heinous and appalling one of slander.

Slander is the base, though royal monarch, at whose vile shrine all the subjects of the kingdom of darkness kneel and pay homage. Slander is the curse of earth, the tyrant of mankind. Slander is the pestilence of strife, the warrior of shame, the viper of iniquity. Slander is the despoiler of love and peace, virtue and honor and all things bright and holy. To the door of slander can be traced, impurity, drunkenness, debauchery, prostitution and a host of defaming evils. Slander is the author of pain and wretchedness as deep and cruel as the grave. O! where is there an abundance of words, sufficiently strong to describe the tyranny and oppression which characterize the spirit of this vile and heartless king?

Slander! What honor has he not accomplished? What ungodly work has he not done? I have seen homes whose atmosphere breathed only the blessedness of love and harmony and joy; but when once tainted by his venomed breath, love gave place to hatred, harmony was turned into discord, and all the sweet joys of domestic bliss were trampled in the dust. I have seen husband and wife, whose rapture in each other's love was unbounded, forever rent asunder by his cruel hand. I have seen children in the innocence and purity of youth made homeless in consequence of his perjuring tongue. I have seen him put enmity between nations and kindle it to bloody strife. I have seen religion tremble at his malicious power. I have seen saints fall beneath his mighty curse. I have seen hearts torn to fragments by his relentless spear and souls go down to death in the pain of a fatal blow from him. I have seen virtue array herself in the unsightly garb of vice, honor repose upon the polluting couch of shame, whilst happiness took up her abode in the gloomy haunts of misery and despair. Virtue, honor and happiness gone! All lost in the evil, consuming flames of direful calumny!

Is it not high time that the Christian press were taking up the subject and heralding the evils of his tyranny from sea to sea, from pole to pole? Is it not high time that Christian men and Christian women were laboring to remove the curse of his cruel might? Oh, my brother, my sister, go with me to the battlefield! In the name of God put forth your strongest efforts and work until the sweat stands on your temples, and the blood bursts from your veins, and never rest until humanity is freed from his destructive power and thraldom! Then, and not till then, may we hope for a race of nobler men and purer women.

I know a lady who is a missionary in one of our large cities. One day, when on an errand of mercy, she stepped into a house of disrepute. Her quick, womanly instincts told her she was not amongst the pure of her sex. Turning to one of the inmates whose face was still bright and fair, though stamped with shame and wantonness, she asked: "How came you here—you who are so young and might have been so useful to the world?" With a smile of guilty triumph she replied: "There was a time when my character was above reproach and my heart without stain. But I was slandered, and to my astonishment and great horror my father believed the report and drove me from his door. The agony I suffered in consequence was deep and bitter. I wept until I had no more tears to shed,—grieved until my heart seemed turned to stone. My friends unanimously turned against me. Feeling that I had lost the respect of all the pure and good I grew reckless and wandered from the path of virtue. No one sympathized with me and I went from bad to worse. Stung by the bitter censure of those who were once my friends, I cared not what my fate should be, and at last came here, to the lowest and most degraded of all earth's dark resorts. But I am happy now! I have plenty of friends to praise me, for I am the acknowledged belle of the establishment. What matter though it be the praise of libertines, and the belle of the depraved and vile?"

A ruined woman! and it was slander that made her such. A pure heart bred of truth and virtue, a young life steeped in wickedness and shame! And this is but a sample of the thousands and thousands who meet the same hard, bitter fate. But only the great God in heaven knows how many men and women stand robed in the fair mantle of chastity and even Christianity, who are guilty of the vilest, the most diabolical and damning sins,—sins which perhaps have never even shadowed the souls of those whose characters they so ruthlessly assail. But "there is nothing hidden that shall not be revealed," and on that great day of fire and flames I wonder if these very slanderers will not be delivered with the harlot and adulterer unto the kingdom of Satan, and there pay the penalty of their hidden crimes in "the blackness of darkness forever?" O, I fear and tremble lest it will be so.

Certain it is that no pure man or pure woman would lower himself or herself to the degraded position of the slanderer. O, if the veil were torn from the heart of the average slanderer, what impurity and corruption would be exposed to view—what lewdness, filthiness, vice and crime! Beware of the slanderer! Flee from him as you would from a poisonous reptile. Suffer him not to lay his hand upon you; for when once within his power, he is sure to measure his victim to the extent of his own iniquities. Having a depraved character himself he well knows how to ruin the reputation of his fellow-man. Surely his "steps go down to death," and his "feet take hold on hell." I had rather pluck out both my eyes than to enter the presence of the Righteous Judge with "Slanderer" written on my brow!

O, the cries, and tears, and prayers, and sorrows, and heart aches, and agonies, worse than death, and wretched days, and sleepless nights, to which foul Slander dooms his helpless victims. Who but the God that knoweth all can count the homes he has invaded or measure the depths of the wrongs which his cruel hand has dealt?

Dear reader, let us climb upon the highest plane of our Christian dignity and bid defiance to the evil contaminating breath of calumny. Let us value our manhood and womanhood as priceless jewels—far too precious to be thrown into the filthy mire of Slander. Let us be "ministering angels" to the fallen; shed tears over their weaknesses; lift them from the deadly slums of shame and be their inspiration to a nobler and better life. Let us form sweet ties of friendship and association, mingle with our fellow men, manifest an interest in their welfare, and seek ardently after their higher qualities of mind and heart, and in "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" let us encourage them. But as far as the East is from the West, even so let us pray God to keep us ever far from the soul-polluting spirit of the slanderer!

O Slander, thou vilest and most cruel of hell's messengers, how long till thy dark mission is accomplished? How many characters wilt thou yet defame, how many homes wilt thou yet destroy, how many souls wilt thou yet drag down with thee to that deep pit of everlasting darkness? How long until the wrath of God shall stay thee in thy black device and bind thee with infernal chains to hell's abyss forever?

Slanderer, do you expect to gain an entrance through the pearly courts of Heaven? Be not deceived, for nothing defiled, unholy or impure can have its abode within that blissful place. "Neither any that loveth or maketh a lie."

Walnut Grove, Pa.

—o—

Christ Working In Us.

He who made every power can use every power. Memory, judgment, imagination, quickness of apprehension or insight, specialties of musical, poetical, natural science, or natural history—all these may be dedicated to Him, sanctioned by Him, and used by Him. Whatever He has given He will use if we will let Him. Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if He will, by your wisper of word, "Come," as by an eloquent sermon an hour long? I do. At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect Him to use a mind which we are willfully neglecting, and take no pains whatever to fit for His use, than I should have to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it.—Francis Ridley Havergal.

—o—

Finding Your Mission

To find your mission you have but to be faithful wherever God puts you for the present. The humbler things he gives in the earlier years are for your training that you may be ready at length for the larger and particular service for which you were born. Do these smaller, humbler things well, and they will prove steps in the stairs up to the loftier height where your "mission" waits.

To spurn these plainer duties and tasks and to neglect them is to miss your mission itself in the end, for there is no way to it but by these adder rounds of commonplace things which you distain. You must build your own ladder day by day in the common fidelities.—Rev. J. R. Miller.

—o—

The afflictions which are alloted to some of the saints are to us a great mystery. Oftentimes those whom we judge to be among the excellent of the earth are called to endure a baptism of suffering. We cannot know the secrets of hearts and how necessary chastisement may be for some, but it is evident that in many cases tribulation has its mission for the good of others. Trials may be sent to a good man that he may be as the prophets of old, "an example of suffering and of patience."—The Christian Inquirer.

Sunday School.

JUNE 25, 1893.

THIRD QUARTER.

FIRST LESSON.

PAUL CALLED TO EUROPE.

LESSON TEXT ACTS. 16:6-15.

TEACHING HINTS.

By A. J. Schauffler, D. D.

Call out the facts of the lesson first. They are most interesting. Thus far the great apostle has been preaching the gospel only in Asia. But now the call comes to him to cross the water, and preach the truth in Europe as well. To this call he gives immediate attention and at once crosses over. The small company of men who thus entered Europe might well be compared to an army of invasion. True, it was not a large army, for there were only four of them. There were Paul and Luke, Timothy and Silas. Show the class on the map how they crossed over, pointing out the place where they landed, and the spot occupied by Philippi.

Having made the lesson facts clear, you will be ready to pass on and consider more in detail some of the romantic and practical lessons that we may learn from the story. In the first place, call attention to the gigantic task that lay before these men. There was Europe, sunk in idolatry for centuries, and that supported by the power of a vast military government. What hope was there that these few and feeble men could so much as make an impression on its millions, much less convert them all from the errors of centuries and make Christians of them. Humanly speaking, this was a most foolish undertaking. There had been invasions of Europe before this. Xerxes had crossed the Hellespont with more than a million men, and yet had not brought about any permanent results. But here were four men, with not a sword or spear or bow among them, and they proposed to revolutionize the whole land. And how? By the foolishness of preaching. Truly this was a practical exemplification of a debate as to whether the tongue is more powerful than the sword. Now, in all the lessons of the quarter, we shall have the delightful task of watching this process, and of seeing how this enterprise succeeded. As a matter of fact, what we to-day are enjoying of light and truth in these United States is due to the effort they put forth, and the victories that they gained. If they had refused to obey the call that came to them, we hardly can tell what the world would have lost. But, blessed be God! they heard and obeyed the divine call, and many of the results of this we enjoy to-day.

Now stop for a moment and make an application of all this to the class. We have received all that we have of divine truth through the obedience of others to the divine command. But to us also this same command comes. We must send this truth to others. For this purpose we have established all our various missionary societies, and to them we owe a most hearty and even self-sacrificing support. If we fail to do our duty in this respect, not only shall we suffer, but many in other lands and in future ages will suffer as well. The future of the world depends very largely on what we do in this missionary line; and, if we fail, a great responsibility rests upon us. Make the class see this as clearly and intensely as possible. It is not so much our pennies that we should give, as our dollars. Much harm is done in Sunday-school by harping so continually on the "pennies" of the scholars. Many of them ought to blush to drop in pennies, where they should give quarters and dollars. Change this in your school, and talk more of dollars and of five-dollar bills.

What was the first fruitage of Paul's work in Philippi? One woman was converted. Was that all? Yes, that was all to start with, but it as not all with which it ended. In that woman's conversion we see the entering wedge that was before many years to split open the solid mass of idolatry that had held Europe for so long a time. In her, too, we see the beginning of that much loved church at Philippi, to which the Apostle afterwards wrote the beautiful Epistle. It was Paul's "favorite" church, as can easily be seen by any who read his letter to them. They helped the Apostle again and again in his times of need, and greatly refreshed his spirit when it was bowed down. From this we may learn never to despise the days of small things. "Rome was not built in a day," and great things for God are not accomplished in a week. But, with the blessing of God, a little one shall become great, and one shall grow to a thousand.

Now call more particular attention to this Lydia. The story of her conversion, with what followed, is most instructive. In the first place, she was a woman who "worshiped God." She obeyed the truth as far as she had received it. This led her to the place "where prayer was wont to be made." Had she not been there, she might never have heard the preaching of Paul, and so never have had any more light. If any one in these days wants more light than he now has, there is only one way of getting it, and that is by following the example of this woman, and obeying what light you have. In that way you will be led from step to step to the light, at last, of perfect day. But if we refuse to obey what light we have, we shall wait till the close of eternity before we get any more. "If any man will do his will, he shall know of the doctrine," said Jesus, many centuries ago; and it still holds true.

Now, look again at this remarkable woman. As soon as she received the Lord Jesus by faith, she proved that her faith was genuine by her works. She knew that the Apostle and his friends had no place in which to stay in Philippi, and so she at once with generous heart opened her house to them. Probably she realized that this invitation might get her into trouble sooner or later; but she felt that her duty lay in this direction, and so she went ahead. True faith will always show itself by works, in some way or other; and unless it does, it is not genuine, but spurious. This is what James says: for "faith, if it hath not works, is dead, being alone." So, to-day, that faith that does nothing to prove itself genuine is useless. There is much faith of this bogus kind in the world to-day, but it will not pass at the judgment day.—Sunday School Times.

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"Two Cases."

"There is one topic preemptorily forbiden to all well-bred, to all rational mortals," says Emerson; "namely, their distempers. If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprosy, or thunder stroke, I beseech you, by all angels, to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruption and groans. Come out of the azure. Love the day."

The quotation suggests that, hard as it is to be an invalid, it may prove almost as painful to be an invalid's friend.

Known, chiefly by correspondence, to many persons is a certain invalid who spends his days in studying her case and writing about it. Her letters are long, full of unpleasant details, and so burdened with inquiries and requests that they have to be answered at almost equal length; and most of them are addressed to men and women to whom time is precious.

Sometimes the invalid asserts that the use of a typewriter would relieve unfavorable symptoms, and ask a hundred questions about the different machines. Again, she finds it necessary to divert her mind, and turns to literature, relying on an author to tell her what and how to write. Then she resolves to make an experiment in treatment, and canvasses by letter for a worthless subscription-book, that she may gain the money to do so.

But always her "case" is directly or indirectly the theme of the many closely written pages. All things, past, present, and to come, are related to her various afflictions. In the words of a Persian proverb, the sun shines that the world may see her wounds.

There is a brighter side to the picture, and it is shown in the very city that is the home of the letter-writer. A delicate little woman, who has for years supported four persons by giving music lessons, feels her health failing. Her physician tells her that she will soon be blind, and may become insane as well.

No one outside the home has heard the statement from her own lips, and she has taught her family to view the blindness and insanity as remote possibilities. She has others to help while she may, and she will waste no time in self-pity. Nor will she accept anything that she does not earn. While sight and unclouded mind are hers, she labors on, now, as she has ever been, the good angel of the household.

She sees things demanded of her: that do the work of to-day, trusting God for the morrow, that she maintain a resolved and patient cheerfulness, making no addition to the world's burden. It is not easy for her to suffer and make no sign, but she can bear anything so long as her loved ones do not suffer because of her.

These two invalids have never met. Perhaps if the complaining woman could know the silent woman, she would write fewer pitiful letters.—Youth's Companion.

—o—

It has a bad look when people begin to accuse other people of plotting conspiracies to ruin them, just out of pure ill will. Most persons are too busy with their own affairs to sit up nights plotting against others. Accusations of dark plots and deep laid schemes are sometimes an evidence of incipient insanity, sometimes an attempt to cover up unworthy transactions. The fearless man who attends to his own business has nothing to dread from anybody's plots. His very fearlessness and honesty protect him.

—o—

We do not properly appreciate the purifying influence of affliction. It brings out as nothing else can the image of Jesus Christ in us, and makes our character firm. In some countries there grow fragrant grasses that reveal their sweetness only when crushed. So there are many hearts that yield no sympathy or love until they are bruised, crushed. God brings them into the furnace of affliction, and then their love shines out. It may seem sometimes that our Father is very severe with us, and yet this is his way for fitting us for his kingdom.—*The Christian World.*

THE MONTANA METHODIST.

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Rev. J. W. COMPTON, }

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NEWS AND NOTES.

A panicky feeling prevails throughout the country. The failure of so many banks both East and West and both in Europe and America cannot but create distrust. People have been living beyond their means and business men have been engaged too much in "wild cat" speculations. The "boom" cannot last always. The day of reckoning in the financial as well as in the moral world is bound to come. It generally comes when men are not prepared for it—when it is impossible to realize on the stocks they have in trade. But our best financiers tell us that there is no danger of a general panic. For the good of the country, financially and morally, we could wish that our general elections were held only once in every 8 or 10 years.

Mrs. M. E. Sexton, who lives near Stevensville, has been extremely ill and for many days her life was despaired of by her friends. We rejoice to know that she is convalescent. Surely it was a great satisfaction when passing through the deep waters to know that the hand of the Saviour was leading and to prove that his grace was sufficient to sustain and comfort her. Godliness is profitable unto all things and at all times, especially in times of deep affliction.

Bishop Haygood has an article in the April number of the "Quarterly Review" entitled "High Steeple Church and its Official Staff," which unmasks and handles without gloves one of the great evils—worldliness—that has crept into the church. It is high time that something more were being done to check the growth of this monster vice, else our candle-stick will be removed and we will be shorn of our strength.

—o—

FROM THE SOUTH-LAND.

Dear Methodist:—I see that Bishop Duncan made a brave fight for the Northwest at Kansas City. I wonder if our movement in the Spokane District did not have something to do with this? "Learn to labor and to wait." I truly regret that the appropriation could not be increased. The only remedy is to push the work on to a self-supporting basis. Sacrifice! Scrifice! Service without this is unprofitable, spurious. God bless the heroes and heroines [the preacher's wives] on the picket line. If we never return, our sympathies and prayers will be with you all out there. Pray for us. God bless the Montana brethren and those of the "Baby Conference."

Sincerely
St. Clair

(The above note came during our absence from home and was mislaid and overlooked. We regret the delay.—Editor.)

—o—

Bishop E. R. Hendrix firmly believes that a good story is often the best means of illustrating a point in a speech and of conveying a clearer meaning than any phrase or sentence. He carried out this conviction in an address he delivered at the recent reception given to the College of Bishops at St. John's Church, in this city. He was encouraging the churches of St. Louis in the effort they are making to raise a $200,000 Church Extension Fund and asserted that a firm resolve and resolute work with an optimistic view of the future would accomplish the purpose, and to illustrate this said that a milkman was once approaching a city with milk to sell. Crossing a brook he began meditating, and came to the conclusion that his milk was too rich for city people and dipped up a bucket of water and poured it into the can of milk. Two frogs were in the bucket of water. One was an optimist, the other a pessimist. They resolved to make an effort to stay on top and keep from drowning. The pessimist soon gave it up, saying it was no use to try to keep up, it could not be done, and sank to the bottom and died. The optimistic frog said: "Well, I will just keep kicking," and so with a firm resolve and a resolute kick he kept on top, and when the grocer to whom the milkman sold his stock went to move it from the can, he found, not only a can of milk, but in it a large pat of butter and sitting on top of it the triumphant optimistic frog! He had succeeded by firm resolve and resolute work.—Republic.

—o—

AN IMPORTANT STATEMENT.

We deem it well to send out the following statement from the Mission Rooms: The situation in China, as regards the safety of lives and property of our missionaries, is not critical. While the subject is a grave one, and the attitude of this Christian nation is at once unbecoming and unjust, yet there is no ground for immediate apprehension. . . . .

Deeming it prudent and wise to forestall possible contingencies, the following was sent by cable:

NASHVILLE, TENN., May 19th, 1893.—Rev. Reid Shanghai, China:—Take every precaution; in emergency, recall missionaries to Shanghai.
LAMBUTH.

The following, which is characteristic of the courageous souls who represent us in distant lands, was received in reply:

SHANGHAI—Rev. Lambuth, Nashville:—Assure Church. Send more men. (Exodus xiv., 15.)
REID.

Brethren of the Methodist Episcodal Church, South, He who is terrible as an army with banners, goes before us. Let us indeed send more men and go forward.

Walter R. Lambuth,
Mission Rooms, Nashville. Tenn., May 22, 1893.

—o—

FROM WALLA WALLA.

Ed. Methodist:— I was not surprised; why should I be surprised at a generous thing in our western people and especially those of Walla Walla Station? If you were as well acquainted with them as I am, you would not be surprised. Our people here cannot get up a "surprise party," [unless they should do something mean, and they will not do that,] for when they do the right thing at the right time and in the right way, everybody who knows them says, "It is just like them;" and no matter how suddenly or unexpectedly they come in, no one is "surprised."

This scribe and his better half had an experience on this line last prayer-meeting evening. What does it mean? So many people coming to prayer-meeting: all hurrying past and not stopping to speak to the pastor or his family!

But when the pastor entered the church, Brother Dell Jesse, in a neat little speech, and an introduction of the pastor to a couple of the pews turned fronting each other and filled with meats, flour, vegetables, sugar, coffee, tea, canned fruits, jarred fruits, jammed fruits, jellied fruits, dried fruits, butter, eggs, cake, chi—God bless the donor!—chicken, and so on until the donation reached seventy-five packages, valued at about thirty dollars, revealed the "secret."

Pray? pray for what? We had the good will of kind friends, plenty of them present with cheerful countenances and smiling faces, plenty of the best that loving hearts and willing hands could prepare to eat and the blessing of God. Surely "our line has fallen in pleasant places. Then ask for more? That would have been greedy; so we turned the occasion into a praise meeting, a "thanksgiving day." This was better than the national thanksgiving, for this was prompt, genuine, overpowering, and spontaneous, not "cut and dried," [especially not dried] or mechanical in any way.

A very pleasant affair. God bless 'em: it is just like 'em.

E. G. Michael,
Pastor.

—o—

A veritable family medicine box, Beecham's Pills.

Front-seat Bands.

In many of the churches the front seats are almost, if not altogether, empty during services. It would look better to have them all filled up first, and then if any empty ones remain, they should be those at the rear of the church. The young people could do much to improve this, if they would band themselves together to fill up all the front seats at the next regular service of the church, and continue it. It is almost a rule for the young people to take a seat about the center of the audience-room, and from that point back to the rear they file in, making the majority of the audience occupy the space in the room, from the center rearward. Indeed, some of the older church members follow the same example—or perhaps they have set this example for the young.—Conference Journal.

The Holy of Holies

Each day may be a sacred day,
And every spot a holiest place,
Where Christ doth manifest his grace;
Each day wherein men trust obey
And love, is an atonement day!

Their souls are sanctuaries where
Close curtained from the the world of sin,
The covering cherubs brood within,
Making, amid earth's deserts bare,
Holiest of holies everywhere.

W. J. PRESTON

—o—

"Morning Cometh."

"Until the day break, and the shadows flee away." (Solomons Song 2 17.)

Our life on earth is ever lightened by hope. There are seasons of sadness and depression, when we look at all objects through the colored glass of a desponding heart, when we believe in night only, not in day. But at such times we are walking by sight, and not by faith.

Beautiful figure, this in our text, for daybreak on land or sea is glorious, with its liquid lights,its purified air, its tender grays, its tremulous silver on the sea, its awakening call to the choristers of the woodland and its refreshed and rested brain of man. Daybreak, how blessed it is!

We need not wonder, therefore, that the Lord of nature has chosen this as an emblem of a better day, even the dawn of a heavenly day. For, certainly the truth that you and I have to learn is this—that there is a Lord and a King in the universe, and that we are not the subjects of capricious fate, or equally balanced powers of good and evil. "The chapter of accidents," the Times newspaper long ago said, "is the Bible of the fool." We have, then,on every sacred day, to renew the springs of hope, to rejoice in a risen Lord, to believe in the glorious kingdom of grace and truth.

The hope of the universal church is, or ought to be, a picture of that which exists as in a microcosm in each Christian history. We often cry, "Watchman, what of the night?" And the watchman says, "The day breaketh." God is your Father; Christ is your Saviour; Heaven is your home. Clouds and darkness will pass away. Wait God's own good time—until the day break.

There is a morning to the heaviest night of sorrow. Yes,a certain morning. The night is a type of life, for we walk in darkness. And sorrow has its meaning and motive. Even an uninspired poet has said, "Sweet are the uses of adversity." But no one has dared to call sorrow in itself a beautiful thing. Sorrow is only beautiful because it has a moral side to it. We have learned that the bitternesses of grief are better than the brilliancies of sin; for sorrow deepens the light of the eye, and touches with thoughtful pensiveness the brow. How beautiful is the Christ as the Man of Sorrows, acquainted with grief! Apart from religion, even art, even poetry must dip its brushes of genius in the colors of sorrow. But in the dreariest, chilliest eastern gale, we believe that the soft southern winds, the sweet springtime, will come. Sorrow would be unbearable if it were not that there is a Lord of right, of truth, of love, over all the universe.

Sorrow is not a resident, but a visitor in our hearts. Surprises await us all—of joy as well as of grief. Angels, with hidden garlands, wait to cover our brows with crowns of flowers, as well as crowns of thorns. Sorrow's angel has a beautiful work to do—to fill our heart's fountains with sympathy for others, and then to depart. Sorrow is sent to teach us patience when the will is defiant and the heart too eager; but when the cup is drained, it is removed. Let us quicken our anticipations. Gloom is in the foreground that the heavenly vision may come in brighter view. Trial purifies the heart, sweeps away the cobwebs which cloud the windows of the soul, and leaves the house ready for the dear Master's dwelling place. We cannot achieve to haste in moral process. We cannot yoke electric steeds to the car, and hasten through the gloomy places; we cannot give wings of lightning to the stately clouds,and speed them on their way. But the daylight breaks in again. The morning cometh. The winter is past and gone. There are flickering lights all up the sky. The dark night has done its work; the day breaks, the shadows flee away.

There is a morning to the heaviest night of doubt! The shadows! Ah, there are none like those which rest on the mind! To say we never have "nights" would be unreal, untrue to experience. The mysteries and horrors of nature often appall us. The slow and partial triumphs of goodness dishearten us. But when we turn to Christ,and to hearts which he has made pure and holy at home and abroad; when we see what his love can do, what his grace is doing for ourselves, when his love is shed abroad in our hearts, when we have the witness of his Spirit, what mornings come!—mornings when it is sweet to delight to do his will; mornings when it is sublime joy to lift up his banner; mornings when in deepest sorrows and bereavements we feel able to lean all our weight on his words. Then we say this Christian faith is its own witness, its own reward. Keep near him! Linger by his cross, his grave! Look up to the heavens, where he dwells, until the day break, and the shadows flee away!

There is a morning of eternal day. Every morning of new life and joy here is but a parable or a promise of that. The riches of grace we can not fathom;the riches of glory Christ laid up--who can conjecture?—Selected.

—o—

Thou canst not pray so well at home as at the church. There thou findest many fires to kindle thy zeal: the example of others, the reverence of the ceremony, the presence of God, the place itself.—St. Augustine.

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Burned In.

One of the beautiful arts much in favor at present, is that of painting on porcelain. In this sort of painting there is opportunity for displaying exquisite taste; but, in order to render the painting enduring, the porcelain must go into the fire and the work of the artist must be burned in. This makes the figures and the coloring permanent, which may be looked upon with delight, and used for years.

Thus it is in Christian experience. The image of Jesus may be drawn upon the soul accurately and perfectly; but the fire of the Holy Ghost must pass upon it to bring out the features perfectly, and the rich colors of the graces of the Spirit. The impurities of our nature, and the features of the carnal mind, are purged away with fire; then we are transformed into the image of the beloved Savior, "the chiefest among ten thousand, and the one altogether lovely." The outer world, seeing us then transformed, takes knowledge of us that "we have been with Jesus," and confesses that "every shape and every face is heavenly and divine." Let it be burned in thoroughly.—Standard.

—o—

Seizing Opportunities.

A lady once writing to a young man in the navy, who was almost a stranger, thought "Shall I close this as anybody would, or shall I say a word for my Master?" and lifting up her heart for a moment she wrote telling him that his constant change of scene and place was an apt illustration of the words "Here we have no continuing city," and asked if he could say "I seek one to come." Tremblingly she folded it and sent it off. Back came the answer "Thank you so much for those kind words. I am an orphan,and no one has spoken to me like that since my mother died, long years ago." The arrow, shot at venture, hit home, and the young man shortly after rejoiced in the fullness of the gospel of peace. How often do we as Christians close a letter to those we know have no hope "as anybody would," when we might say a word for Jesus? Shall we not embrace each opportunity in the future?"—The Word of Life.

—o—

None are lost if they do not give themselves up for lost, and so are discouraged from repentance.

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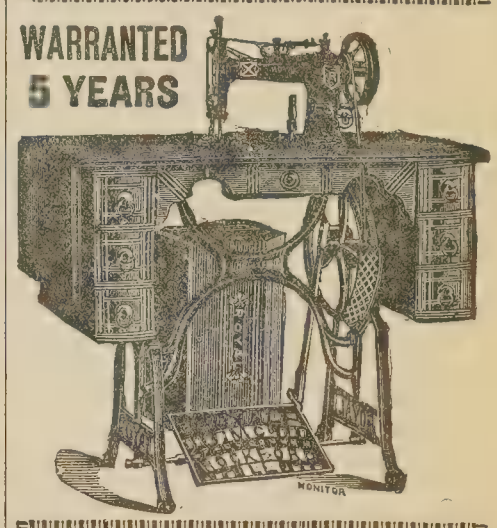

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Monday	Thursday
Tuesday	Friday
Wednesday	Saturday
Thursday	Sunday
Friday	Monday
Saturday	Tuesday

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference-At West Pains, Mo , September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference —At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference —Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference-At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Fresno, Cal October 11.

Here and There a Gem.

Man never deceives himself so much as when he attempts to deceive God.—Caryl.

My brethren, "Amen" is your subscription, consent, stipulation.—St. Augustine.

The devil comes to the sea by the river, and to the heart by the eye.—Old Proverb.

How shall the dead arise is no question of my faith; to believe only possibilities is not faith, but mere philosophy.—Sir T. Browne.

If man can by art make of ashes the curious glass, why cannot an omnipotent God, of dust and ashes, make glorified bodies clear as crystal?—Lowe.

Power against us is granted to Satan in two ways; either for our punishment, when we yield to temptation; or to our glory, when we stand the test.—St. Cyprian.

If the church be a body, then must every member supply. The foot must walk for the eye and ear, and the eye see and the ear hear for the foot.—St. Chrysostom.

The Rabbins enjoined the saying "Amen" after any little prayer as a thing pleasing to God and profitable to men, comparing to setting our name to an epistle written in another's hand, which then becomes ours when we sign it.—Dean Comber.

Prayer should be intelligent and discriminating to secure its object with greatest ease and certainty. We grant that there are manifest provisions for much of human weakness and ignorance. We do not deny, but are happy to allow, that many who from the negligent habits of early life, or the force of theological training, have failed to acquire just views of the special work of sanctification, under the guidance of the Holy Spirit, and in answer to prayer, that is quite general, and undefined in its objects, do actually receive the cleansing baptism, and become real examples of perfect love. But all this indefiniteness is evidently in the way of the most sincere exertion. There is confusion in the view, and dissipation in the thought, giving great advantage to temptation, and preventing the grasp of faith, which is so important in such a crisis. Let the thing desired be matter of distinct and intense thought, and, separated from everything else, let it be asked for.—J. T. Peck.

The truest proof of a man's religion is the quality of his companions.—Bailey.

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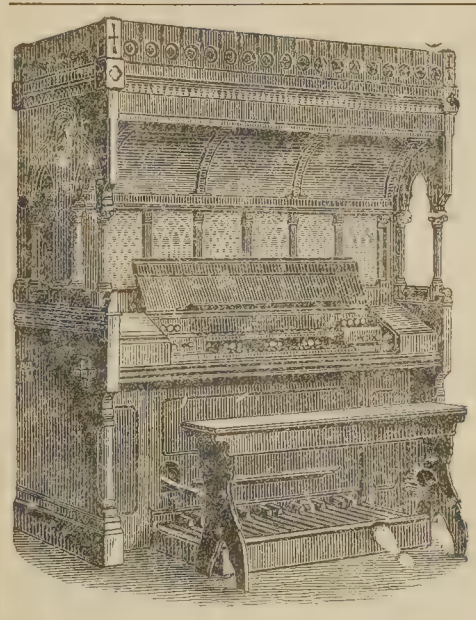

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Vol 5. JUNE 30, 1893. No. 134.

EDITORIAL.

NEWS AND NOTES.

We have received from Mr. Chas. S. Fee, General Passenger Agent of the Northern Pacific Railroad, St. Paul, Minn., three elegantly printed folders, descriptive of the country traversed and reached by that road. They are about the finest that we have seen. One is devoted to the Yellowstone National Park, and besides beautiful illustrations, contains a most elaborate colored map which shows every mountain, valley, ravine, geyser, hot spring, road or path in the Park. Another describes Alaska and contains excellent cuts and colored maps. The other is devoted to the country along the road between St. Paul and the Pacific coast. These folders contain vast stores of information and are for free distribution. Write to Chas. S. Fee, St. Paul, Minn.

The Northern Pacific has recently issued a new time card. It now runs two splendidly equipped through trains daily over its line. We do not know of any road that is more elegantly furnished with conveniences for its passengers than this line.

Bro. J. W. Currin, of Boulder, Mont., has ordered his paper changed to Cottage Grove, Lane Co., Oregon, and says: "My family will start there next week. I will remain a while with Hugh, [Rev. H. W. Currin] at Radersburg. He will try to arrange his matters in view of going to Oregon or California this fall."

Bro. Currin and family are excellent people and staunch Methodists, and we very much regret to give them up. We are inclined to think they have enough Missourians in Oregon—more than their share—while we have none (of this kind) to spare.

Our best wishes go with them to their new home.

It is our purpose, as soon as we can find time to do the work, to furnish each subscriber who is in arrears with a statement of his standing with the paper. We hope our friends will not treat these notices indifferently, for it requires no little time, labor and expense to prepare and send them out. It is impracticable at present to furnish this information on the label of the paper. If mistakes are made we will be only too glad to correct them, for we would much rather send the paper twice the length of time paid for than to send a "dunn" for one cent more than is due us, if we know it. It is now time to settle with our printers. We have not the amount on hand to meet the bill for the last quarter. If what is due us is remitted at once, we will have enough and something left for the next quarter. It is only a small amount—one or two dollars—to our friends, each, but it amounts to hundreds of dollars to us. Let our friends be prompt in this matter and it will help the printers, help the editor, help our readers by giving them a better paper, and help us all in our endeavor to spread Scriptural holiness over these lands.

At the last writing, Rev. L. B. Stateler was not in the best of health, but he hoped to be better soon and was contemplating a visit to the Bitter Root Valley sometime in the month of June. Hosts of friends are anxiously awaiting his coming, for his presence, with his cheerful spirit and his godly counsels, is a benediction to their homes.

The Cosmopolitan seems to be growing in influence as an illustrated monthly magazine. Among the articles for June are "Omega: The Last Days of the World," by Camille Flammarion; "The City of Brooklyn;" The Chase of the Chenjo;" "The Rise and Decline of the Hawaiian Monarchy;" "The Merrimac and the Cumberland;" "The Deserted Homes of New England," etc. Subscription Price, $3.00 a year. Accompanying the June number is a supplemental edition devoted to "How to Obtain an Education at the Expense of the Cosmopolitan Magazine," and telling how a magazine is made. It is full of interest.

The Preachers' Magazine for June is on our table. It is edited by Revs. Mark Guy Pearse and Arthur E. Gregory. It is intended particularly for the preacher, but is most helpful to teachers and Bible students. Dr. L. Bowman Stevenson contributes a sermon on "The Social Panacea," and Professor Henry Drummond has an article on "Joy, Rest, and Faith." It contains much other useful and instructive matter. Price $1.50 per year. Address Wilbur B. Ketchum, 2 Cooper Union, New York.

The Review of Reviews for June, as usual, is full of interesting matter. The leading articles are "The Art Exhibit at the World's Fair and How to See it," "Transit Facilities of Chicago," "Sketch of Sir Frederick Leighton, Leader of English Art," A Forecast of This Year's Great Conventions and Summer Gatherings." As its name indicates, it constains brief notices of the leading features of the other reviews and magazines of the country. It is quite readable.

The Missionary Reporter for June contains full proceedings of the Board of Missions at its annual meeting held at Kansas City in May. In July the name will be changed to "Methodist Review of Missions," and its size increased from 32 to 64 pages. Each issue will contain strong articles representing the missionary thought and effort of the day and time. It is a worthy enterprise. Would that it could be made to approximate the Missionary Review of the World in its character and extensive influence for good. Why not? Price $1.00 a year. Let all of our people subscribe for and read it.

Rev. J. W. May, in a private note from Beaver Creek, Oregon, writes: "I have enjoyed a great many showers of divine love and strength during the past winter. Jesus has been my salvation and help. Also, I have been sorely tried and disappointed. May the dear Lord graciously overrule all for His glory is my prayer." To which we say amen.

Prof. Chas. E. Briggs, of the Presbyterian Church, was tried by the New York Presbytery for heresy and acquitted. According to common law and usage this would have ended the case. When a man is tried by his peers and found innocent that generally ends the matter. But after the Presbytery acquitted him, it (or a portion thereof) appealed to the General Assembly, which entertained the appeal, tried Dr. Briggs, found him guilty, and upon his refusal to retract suspended him from the ministry of said church. The Presbytery took a strong stand in favor of the inspiration of the Scriptures and of their efficiency and sufficiency as the rule, and the only rule, of faith and practice.

There was an exciting scene in Washington during the progress of the inquest over the victims—one of them—of the recent calammity there. It appears that great blame has been attached by the friends of the deceased to Col. Ainsworth, the official who had charge of the building. His presence at the inquest caused an outburst of indignation in which he was openly charged as a murderer, and there were loud and prolonged shouts of "hang him! hang him!" It was with difficulty that order was restored. Such a scene at our national capital is a disgrace to our country. But how can we expect anything else when mob-law is becoming so general?

It turns out that there were only twenty-two, or perhaps a few more, killed by the falling of the wall in the Ford's Theater building at Washington. We got our information last week from the reports in the daily papers the day after the calamity. But surely that number is sufficient to sacrifice to the carelessness or incompetence of government officials and contractors.

—o—

Thou canst not pray so well at home as at the church. There thou findest many fires to kindle thy zeal: the example of others, the reverence of the ceremony, the presence of God, the place itself.—St. Augustine.

—o—

Love makes drudgery divine. The question is not what I must do, but what I may do."

ALONG THE LINE.

FROM ISLAND CITY, OREGON.

Dear Brother Stanley: — We observed "Children's Day" last Sunday. The Epworth League had charge of the work and it was a success, a most happy time to the children as well as a pleasant time to the large congregation present. Collection, four dollars and sixty cents ($4.60.). Our work is in fair condition at present. Epworth League doing finely. Our finances are behind as far as "Conference Collections" are concerned, but even on "support of the ministry," but I hope to be able to raise most of the other.

Our church building in La-Grande is progressing nicely and we expect to have it ready for dedication by Annual Conference.

We had a grand session of Dist. Conf. at Heppner 1st to 5th inst. It was deeply spiritual and very harmonious. Our Sunday morning "love feast" was a glorious feast of love indeed. Dr. Du Bose was with us and did much to add to our joy. We all fell in love with him, but we missed you so much, but we will pardon your neglect if you come to Annual Conference.

[We expect to be there, if possible.—Editor.] P. M. Bell.

DEER LODGE NOTES.

The fourth annual convention of the Montana State Sunday School Association convened in Deer Lodge at the Presbyterian church on the evening of June 6th and continued in session the two days following. It was surely a pleasant and profitable session. An unusual number of delegates were present, representing all the leading protestant denominations of the state. The general harmony and absence of denominational jealousy were delightful. Every one seemed to forget his own church in the common work of all. I think we may look for a quickening of interest in Sunday School work throughout the whole state.

Rev. W. S. Bell, the retiring president, made an admirable chairman, and has evidently done a good year's work for the association. His familiarity with the Sunday School work in Montana led to his election to the office of Historian. This is a new office in the Association, created by this last convention. Its value is apparent and will doubtless be more appreciated in years to come.

It would be impossible to give here any idea of the valuable papers and the suggestive conferences that followed them in the convention. Of course some impractical suggestions were made, but the many practical workers present were quick to discover and expose them.

The new officers elected were taken judiciously from the different churches. Mr. E. Sharpe of the Presbyterian Church in Helena was elected president for the coming year. Twelve delegates were elected to the International Sunday School convention to be held in St. Louis next September. Bros. Squire and Alton of our church are among the delegates elected.

The next Montana state convention is to be held in Missoula.

In addition to the S. S. convention last week we had our town enlivened by the commencements of the public school and the College of Montana. These closing exercises gave evidence of a good year's work done. Without doubt Deer Lodge affords the best educational advantages of any town in the state.

This week the town is very quiet. The students and most of the teachers have gone away for the summer, and not a few of the citizens are preparing to do the same.

Our church work is alive, though not flourishing as we desire. We had an inspiring Children's Day the fourth Sunday in May. I preached to the little people in the morning and in the evening they had their exercises.

Our conference collections are well in hand though not all raised in full. I have just this morning sent the Missionary Treasurer the full amount of our assessment for Foreign Missions.

W. M. Britt.

June 14, 1893.

FROM SPOKANE, WASH.

Dear Methodist: — We have just received the Methodist and seeing no letters from Spokane I will attempt to write. My delay has been caused by sickness; and I do not know that my letters will be of much interest to you. But I enjoy the paper, for it seems like a home paper, and I love to help it in my feeble way if I can.

It seems that our little paper is being neglected by its former writers and their letters are being missed. We took much interest in them. Was glad to read Bro. Hodge's letter and to hear that he was doing a good work.

We are having here, rain! rain! more rain! but not like Missouri and Kansas. "More rain, more rest," for we would be resting all the time, but we are becoming like the Oregonians, "getting used to it." There is a good prospect they say, this year for fruit, grain and vegetables, and an abundant yield is expected.

The river is rising gradually and is now above the high water mark of 1887.

The snow on the Mountains has scarcely begun to melt.

The Falls are a beautiful sight.

The Church here is slowly increasing, new members taken in almost weekly.

Since our last writing two of our number have been called away. Sisters Oxley and Woodruff, both being well known here, and active workers in the church, truly devoted to the church and their families. The friends have the entire sympathy of all. We only mourn for a little while, then hope to meet them in the great beyond.

We had a delightful S. S. picnic out to Minnehaha Park last Saturday, the two schools uniting, (Mission and Hargrove,) each wearing a badge of ribbon. The day was spent in singing, speaking, games, etc., and will be long remembered by all who attended. Rev. Skey, of Wilber, attended our prayer-meeting Wednesday night. Children's Day was observed here with an interesting program.

We were visited last week by an ex-preacher, or Southern Methodist Evangelist by the name of Fruit. He lectures through the country and from all accounts of him is more of a "ho-bo" than a preacher.

Geo. A. Taggart has joined our church and contemplates joining our conference this fall. Mr. T. is a young man full of zeal and exerts a good influence, has a good voice for singing, which will be a help to our church here during the summer. He will find work to do, for the harvest is great and the laborers are few in the West. We only wish we had more workers.

Bro. Swift is with us this week.

We now have a Mission School of about 60. Mr. Taggart preached for them last Sunday at 4 o'clock, and conducted prayer-meeting Thursday evening.

Mr. Editor, when I commence writing about our church here I never know when to quit. More anon from "An Observer."

WASHINGTON LETTER.

Washington, D. C., June 13th, 1893.

Human Life is Cheap. Railroad collisions that could easily be avoided at a reasonable cost, holocausts that ought never to have been possible, dead babes gathered in the alleys and sewers, the constant tribute of blood exacted by intemperance that paints the saloon a ghastly red; these and a host of other facts attest the wasteful, criminal cheapness of human life. The general government shares this extravagance. For twenty-five years at least it has herded a large part of its clerks at the capital in unhealthy, ill-ventilated, badly sewered, tottering and dangerous rookeries. Every one here knows it. Official investigations have been made. The newspapers have denounced. Expert architects and engineers have given opinions. Committees have reported. Cabinet and bureau officers have recommended. Representative and senators have denounced building after building as unsafe and disgraceful. And yet the government is to-day occupying these condemned death traps, most of them hired at an extravagant, rental, and several just ready to tumble upon their unfortunate inmates as has just happened in the accursed theatre where Lincoln was shot. This old building was known to be unsafe and denounced upon the floors of congress years ago when used as a surgical museum. A new building was erected and most of the living occupants, together with the old bones, preserved limbs, frightful wounds and pickled horrors were removed to it. But the old Fords' Theatre was soon filled again with additional clerks and accumulated records, and at the date of the late crash that killed twenty-two or more and badly wounded several times that number, was occupied by about 500 employes, many of whom were compelled to work by the light of the 50 gas jets required to illumniate its dark illsmelling interior every day. The printing office is an unsafe structure in which 2,500 men, women and children work, and has been propped and patched and watched, and denounced by Congress. Congress has been feebly negotiating for a site for a suitable building, but no site has been secured. It is said that Congress runs against realestate deals. But just how Uncle Sam is to get land for his use with out a realestate deal no one explains.

The Seaton building has been another favorite of a false economy that occasionally leaves the bung hole open. The pension office occupied this death trap a while, then the post office. It had to be propped and braced and "set up nights with," everybody fearing that it would come down in a heap. Its weak, rough, irregular floors, narrow crooked halls, and small, badly worn stairways were most unfit. Fortunately a new Pension Office has been completed and a suitable Post office building is underway.

The Winder Building is another old anti-war ark, antiquated in style, defective in arrangement, ventilation, illumination and sewerage, to which the government sticks as peristently as do the rats. There would be a palliation for the use of these buildings if there was a necessity, or possibly if they were economical, which they are not. The high rents paid would more than cover the interest upon the cost of structures that would be safe, healthy and suitable.

Congress had provided a few fine buildings since the war that are worthy of the nation, and suitable for national use, and will no doubt erect more. The national business is large and growing, and large expenditures are necessary. Nothing is saved by paying high rents for unsuitable buildings.

Capital.

The Story of "Wee Annie."

BY REV. D. SUTHERLAND.

The first time I saw "wee Annie" was in the little mission hall in a back street of the city where, in student days, I used to preach. She sat beside her mother, a pale, sad-faced woman, dressed in rusty black, and she listened with a wistful eagerness that caught my attention. A few weeks later I met her at her own home when going my round of visitation through the district assigned to my care. The mother was a widow who had passed through great sorrow. Her husband was a sober, industrious tradesman, with whom she lived happily for some years. Two boys came to gladden their home, and all went merrily until one winter morning when the father, hurrying across the street to his work, was knocked over by a runaway horse and trampled to death. The blow nearly killed the loving wife. For a time she was prostrated with grief, and then the mighty force of motherhood helped her, for the God who took away her husband sent a baby girl to bind up the broken heart. On Annie a double love was lavished. Much as she loved her two boys, the mother loved the child of her bereavement with a passion that grew with the days. For her she toiled from early morning on to midnight, grudging no labor and sparing no sacrifice.

Annie, the child of so much love, was a bright, windsome creature. She used to flit about the dingy street like a sunbeam. At first she was very shy and hesitated to talk to "the missionary;" but after a little acquaintance we became fast friends. In a burst of childish confidence she informed me that she was too little to go to Sunday School, but that she liked very much to go to the hall on Sunday evenings. The ministers she liked best were those who told stories and made a noise while preaching. The singing had great charm for her, and she used now and again hum over some of the simple refrains of hymns she had caught.

The day Annie went to Sunday School for the first time was a red-letter day in the history of the widow's household. She was led in between her two brothers, and placed in the infant class. There seemed to be a secret understanding reached by all the scholars that she should be called "wee Annie," because of her diminutive size, and by that name she was henceforth known. I see now the tiny figure, the chubby face, with the blue eyes and sweet, serious look. Afterwards I learned some of her first impressions. She spoke of how a lady with a face and a dress like an angel's told her "a lot of nice stories." The one that struck her childish sense of wonder most was the tale of Jonah's disobedience and punishment. She was never done talking about the man in the whale's belly, and of asking questions hard to answer about that strange event. Weeks after a whale came ashore on a beach near the city. The news spread like wildfire through the streets, and boys stopped in their play to speak about "the fearful big beast." Annie listened to their talk, and then ran home to ask eagerly: "Mother, mother, do you think that can be the whale that swallowed poor Jonah?"

But of all the stories taught in Sunday School Annie liked none so well as the beautiful story which tells how Jesus took the children into his arms, and blessed them, and said: "Suffer the children to come unto me, and forbid them not; for of such is the kingdom of heaven." She never wearied of it; and often when her mother took her upon her knees at the close of a hard day's work, she would say: "Now, mother, tell me about Jesus and the little children." On the wall of the room in which she slept there was a rude engraving of the scene, which was a constant delight to the child. It opened her mind to a new world of beauty and love. She felt that Jesus would come and bless her, too, and she earnestly prayed that He would come in the dark and speak to her. He did come, but not in the way she expected.

As the weeks rolled on, scarlet fever broke out in the mission district, and many children died. The fear haunted her mother that it would seize "wee Annie." She used every precaution, but in vain. One dark November afternoon I was sent for in haste to Annie's bedside. The little body was racked in pain, and the face flushed with fever. A great big man, with a wild face and chains in his hand—the devil, she thought—had tried to take her; but she cried to the Good Man in the picture to keep her; "and he did keep me," she murmured, softly with a smile. I told her the old, old story, which she drank in eagerly, as a thirsty man drains the cup of water held up to his parched lips. I went away, and when I came back the next afternoon Annie had gone to the home above. Her last words were a shout of joy: "He's there! He's there! He is coming to me at last!" The grief of the bereaved mother was something terrible to witness. I have seen many manifestations of grief, but I have never seen anything that surpassed the wild abandon of grief to which the poor widow in the back street yielded when she parted from the body of her idolized child.—She clung to the coffin, and rent the air with shrieks that startled all in the room. Even the undertaker was surprised to find tears trickling down his cheek.

On the evening of the funeral I returned to the house of mourning. I found that sullen and hopeless grief had followed wild fits of sobbing The widow sat on a low chair, rocking herself in speechless misery. For a time she would listen to no words of comfort. God was not the God of love. He was stern, cruel, and merciless. He had taken her husband, and now he had snatched away her own wee Annie! Was that like a God of love? And the bitter tears and the wild cries came again.

A little parable, which had been used before in similar circumstances, entered into my mind. I told her how a good shepherd, who loved his sheep and cared for their comfort, built a fold for them, and furnished it with everything needful. When all was ready, he sought to bring them in; but to his astonishment they would not enter. He tried many a plea to persuade them, but all in vain until, at last, he took a lamb out of the flock and carried it in. Then the parent sheep followed. "So, my friend," I went on, "God prepared a glorious home for you, and asked you to enter it, but you would not. You preferred to stay outside. All the pleadings of Providence and love have fallen unheeded upon your ears. Now, God has taken your child to heaven in order that you may come too. Will you?

She was listening eagerly, with a new light in her eyes. I saw that she understood me, and we knelt down to pray. Surely then, the Angel of Healing came to that dark room in the squalid street of the busy city; for when I looked again upon her face the light of peace had fallen upon it. The drawn lines of pain were still there, but the hopeless grief had gone. She grasped my hand warmly, and said in tones choked with heartfelt emotion: "O, sir, I have been thoughtless and hard of heart. When He took my husband away I should have carried my burden to Him, but I didn't. And now He is calling to me again. I'll go to Him now, if he'll take me. Do you think He will?" And for answer we prayed again, this time together.

This is no stirring story. It is only a leaf torn from the record from the city mission-work in student days; but it teaches a lesson we all should learn, for

> "God hath his mysteries of grace,
> Ways that we cannot trace;
> He hides them deep like the sacred sleep
> Of him He loved so well."

—o—

Impressions of a Day.

That was noble advice which the novelist Charles Kingsley gave, when he said: "Try, if you can, not pass a day without either reading a beautiful poem, or hearing a beautiful song or seeing a beautiful picture." We venture to think this may be improved upon, for it relates to the culture of self and of our receptive faculties. But it is more blessed to give than to receive. So we would say, let us try not to pass a day without doing some beautiful deed of love, however humble; without saying some beautiful word of kindness, however quiet, or unostentatious; or, without showing others the beautiful picture of consistent character. So we shall be writing poems for God, not only reading men's poems; composing songs for angels, not only hearing for our pleasure; and painting pictures for eternity, not merely contemplating the fading pictures of time.

About Your Boys.

Treat your boys as though they were of some importance, if you would have them manly and self reliant.

Be careful of the little courtesies. You cannot expect your boy to be respectful, thoughtful and kind unless you first set him the example.

If you would have your boy make you his confident, take an active interest in all he does, don't be too critical, and ask for his views and opinions at all times.

Don't keep your boys in ignorance of things they should know. It is not the wholesome truth, but the unwholesome way in which it is acquired that ruins many a young man.

Don't act as though you thought your boy amounts to nothing, nor be continually making comparisons between him and some neighbor's son to his disadvantage; nothing will dishearten him quicker.

Don't thing anything is good enough for boys, and that they don't care for nice things: have their rooms fixed up as nicely as possible: let them understand it is to be kept in order, and the result will justify your pains.

Furnish your boy with good, wholesome reading matter. Have him read to and with you. Discuss with him what you read, and draw out his opinions and thoughts upon the subject. Help him to think early for himself.

Make home a pleasant place: see to it that the boys don't have to go somewhere else to secure proper freedom and congenial companionship. Take time and pains to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick out your son's associates. See to it that he has any friends you know not about. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy. He will not be slow to appreciate it.—*Farm and Fireside.*

—o—

What to Read.

If you are down with the blues, read the twenty-seventh Psalm.

If there is a chilly sensation about the heart, read the third chapter of Revelation.

If you don't know where to look for the month's rent, read the thirty-seventh Psalm.

If you feel lonesome and unprotected, read the ninety-first Psalm.

If the stove-pipe has fallen down and the cook gone off in a pet, put up the pipe, wash your hands, and read the third chapter of James.

—o—

If the church be a body, then must every member supply. The foot must walk for the eye and ear, and the eye see and the ear hear for the foot.—St. Chrysostom.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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"FIELD NOTES."

The interest some people manifest in the brief "notes" I make from the "field" and the exhortation of that good lay brother a few numbers back warrants me in continuing the same. I fear that some of the preachers do not write to the "Methodist" because they feel like the news has already been told; but they should not feel so but from their point of view should regularly report the "patch" to which they are specially assigned, and about which they know more than the man who comes occasionally and sees through "field" glasses.

The truth is, brethren of the ministry, we owe it to the church, to ourselves, and especially to those who know and love us, as the ministers of God on this and other fields, to write full and frequent accounts of our work and of our own religious life—let us all do better now at this point, and send our conference paper to our old friends.

From the extreme East I bounded to the Western part of the District and as I met Bro. Flowers coming to the Depot at Grantsdale, I felt something of that delightful sentiment one experiences when looked for expectantly at the other end of the line.

The Bitter Root Branch of the N. P. R. R. terminates here and I feel that I get the full value of my "Pass" when I ride to Grantsdale. I will be pardoned for saying that this is the nicest part of the Bitter Root Valley, and one of the finest sections of Montana, when you know that I do not own a foot of land there, nor a single fruit tree. Preaching was [You are looking through field glasses now.—Editor.] announced for Saturday evening and by Sunday night there was quite an interest manifested which pressed until Thursday evening and resulted in four valuable accessions to the church at that point.

Bro. Flowers looks well and seems good for years of work yet; Sister Flowers did not seem so vigorous and will have to become acclimated again after the long visit to "Old Mississippi."

One day—"Decoration Day"—was spent at Hamilton, three miles below Grantsdale; also preached at night to good congregations. This is a growing center and we have an open field for our Methodism here. Emmitt and Marvin McMurry, cousins of W. F. McMurry of Montana Conference are among our constituency here. Such material makes good foundation timber anywhere. We need a station preacher here and a good church building by this time next year.

On, down to Stevensville was a natural gravitation, and to meet Bro. Waggener and "little Mary" waiting with a horse and buggy for me was pleasant.

The unusual scene in Montana of thirteen (13) present at the quarterly conference Saturday afternoon was a delight beyond expression to me. And when under question (25), the matter of plans for the coming year was discussed. The board of stewards rose "as one man" and asked for more preaching at the place, and offered to become a self-supporting station next year if a man could give all his time to that point, several of them proposing to double their present subscription to support of the ministry. We promised to try to accommodate them.

The house was chuck full Sunday and four tables of communicants partook of the Holy Sacrament and altogether made one thing of "other days"—and other places.

Preaching Saturday afternoon and Saturday night. Sunday morning talk to S. S. at 1 p. m. (Instead of the regular lesson.) Address to Epworth League at 6:30, and preaching again at 8 p. m., made a busy occasion for P. E., but a most delightful one to him. Bro. Stanley was present but was not feeling entirely recovered from his late sickness. Father Waggener was in good spirits and seemed to enjoy the meetings; and if there was any thing the matter with the P. C. it does not effect his looks nor his appetite.

I make special mention of Bro. Sipple, an old veteran of the cross; and Bro. Collett and wife was among those who came some distance to attend the meetings, greatly rejoicing our hearts by their presence.

For the first time during my traveling in Montana I fell between changes on the R. R. "time-card" and walked home from Garrison 11 miles, as a consequence. I might get used to such exercise, but don't now think I would ever learn to like it—I came into hearty sympathy with that part of the human family who walk and carry a budget along the R. R. and other roads and thought of the old itinerant who, when cooly received on a new work and having no provision made for traveling the charge, said "I am determined to ride this circuit if I have to walk it."

The State Sunday School convention convened in Deer Lodge last week, which together with the college and high school commencement" exercises made our little "Queen City" of Montana very lively.

Our Southern Methodism came 3rd, in the number of delegates present, of the 7 denominations represented. Our pastor here, Bro. W. M. Britt, delivering the address of welcome. The true Methodist preacher is on hand, and awake on all such occasions when it is at all practicable.

Because of the high water the quarterly meeting at Wallace was postponed until the 1st of July, and Bro. Waggener has kindly consented to meet my engagement there at that time. By such an arrangement I was allowed to spend last Sunday at Ellistor and Garrison points. I mentioned in a late communication as served by a young brother Glasgow a L. P., and intimated a degree of prosperity and promise at each point.

I sadly record the defection of the young brother, leaving the work in great need—the Sunday School at one point given up for lack of leadership. I did what I could to encourage, and inspire hope—we must man this ripe and inviting field soon. I go to Whitehall next Sunday and meet Bro. Goulder, and we go out to Fishcreek and hold his last quarterly conference. My last trip in that section of the country was a most delightful one, as you may know, when I tell you I made headquarters at Major Brooke's. He wants to live to build a church-house to the memory of his departed "Little Marvin." And offers to give a tract of land [160 acres] to secure the appropriate kind of building.

I am under promise to deliver the "4th of July" address at Willow-creek (a point on this charge) with the understanding that I have the entire field—no dancing nor drinking allowed near.

I want now to say to all the brethren that I have a chance to purchase a good "Gospel Tent" or about three-fifths the first cost and it is good as new. We need it in the district and $100. can be raised easily by "chipping in" a little—let laymen in and outside the conference at once send in their names with $5.00 or $10.00 pledge.

I would like to have a "camp-meeting" here at Deer Lodge, August 1st to 15th, and then move to Bitter Root, &c, &c. We could thus make the conference occasion memorable and get some real good out of the bishops, and visiting brethren.

Shall I engage the tents?

Your brother in Christ.

J. E. Squires.

—o—

Resolutions on the death of Sister Isabel Oxley who died in the city of Spokane., Feb. 26th, 1893.

Whereas, It has pleased our gracious heavenly Father in his infinite wisdom, to call our dear Sister Isabel Oxley, a member of this society to Himself, therefore,

Resolved, That in the death of Sister Oxley, the Parsonage, Aid, and Home Missionary society, of Hargrove Methodist Episcopal Church, South, loses one of its most zealous and faithful members. The church, a faithful and devoted communicant, and her family a loving wife, and mother.

Resolved, That we extend to our beloved brother Oxley, and precious little daughter our heartfelt sympathy in their sore bereavement, and we do hereby commend them to the care, and love of Him who is the Father of the fatherless and "A strong hold in the day of trouble."

Respectfully,
Mrs. P. M. Daniel,
Mrs. M. F. Warren,
Mrs. May Duffy.

TO THE PASTORS OF THE M. E. CHURCH, SOUTH.

Dear Brethren—The Board of Missions at its late Annual Meeting in Kansas City carefully reviewed the work of the year, and found cause for profound gratitude. The Lord has been with the Missionaries at home and abroad. Our people have responded nobly and given an earnest of what they can do when once informed and aroused.

The Treasurer's report contained the following suggestive figures: "During the fiscal year ending March 31, 1893, the collections under the regular assessment were $264,351.20; specials $74,620.74; total collections from all sources $338,971.94.

The Estimate Committee in its report called attention to two facts deduced from these figures.

First, "that in the face of widespread financial depression and a strenuous effort to relieve the Board of debt, the regular collections have not fallen short, but have even exceeded those of the previous year by $904.09."

Second, "that we have been able to pay interest amounting to $11,241.50, and reduce the amount of indebtedness for borrowed money by the sum of $61,049.82." In other words the Liabilities of the Board for borrowed money, had been reduced by March 31st, to $67,954.06, and further more upon that date, the Board did not owe the banks one dollar. (Bills payable being to individuals only, and much of it at a lower rate of interest. (These are inspiring facts and figures, and should spring the Church to larger things for the year to come.

The Board sustained the Committee on Estimates in its recommendation and considered it wise to hold steadily to the By-law which limits the absolute appropriations "to a sum within the amount of the regular collections of the preceding year." In pursuance of this policy the appropriations for the ensuing year were necessarily limited to a sum within the $264,351.20.

The Board determined, moreover, to move quietly but steadily to the collection of the unpaid balance of subscriptions and amounts assessed on the debt, looking to this source for its complete extinguishment in another year. It further determined to urge the Church to come up with the entire amount of the $350,000.00 assessment, believing stress laid upon the regular collections to be the true basis of successful financiering at home and aggressive movement abroad.

We are confident this policy will have the hearty endorsement of every pastor, when it is known that the Missionary Secretaries, while not abandoning special appeals to individuals and churches, have determined not to take collections upon the floor of the Annual Conferences as heretofore, but to discuss principles and set forth facts, in order to inform the people, awaken the conscience, and quicken the missionary pulse of the Church.

Now let the Conference solicitors complete their work on the debt so well begun, and let the pastors press the regular collections as never before.

To give emphasis to these statements we would call attention to the following resolutions presented at Kansas City, and adopted by the Board:

Whereas, we gratefully acknowledge and appreciate the loyalty and generosity with which the Church has rallied to the aid of the Board in providing for the extinguishment of the debt, without any reduction in the regular collections;

Resolved, That relying with confidence upon the pledges of individuals, Churches, and Conferences, which have already been made for the extinguishment of the debt, and insisting upon the full payment of the same, we earnestly urge that our people do now bend every effort during the year to come, to bring the regular collections up to the full amount of the assessment—$350,000.

Signed,

Chas. B. Galloway.
E. R. Hendrix.

The work we have enterprised for the year 1893-4 is a great one. Let us prepare for a full discussion of missions, and of each collection upon its merits. Organize every Sunday School into a Missionary Society auxiliary to the General Board, and with the enlargement of the Reporter into the Methodist Review of Missions, bring our forces to the front and put them under marching orders.

Secretaries,

I. G. John.
H. C. Morrison.
W. R. Lambuth.

Mission Rooms, M. E. Church, South, Nashville, Tenn., May 29, 1893.

——o——

Don't get constipated. Take Beecham's Pills.

——o——

TWO WOMEN FOR CHINA.

Two single women are needed as teachers in the Anglo-Chinese College, Shanghai, China. Dr. Y. J. Allen urges prompt application, as he purposes reaching Shanghai as early in the autumn as possible. In addition to the usual English branches it is desired that one teacher should have knowledge of music sufficient to accompany hymns upon the organ, and the other ability to teach elementary mathematics.

As the support of these two women is to be met by specials, Bishop Key will be glad to correspond with individuals, Epworth Leagues, or Churches, willing to assume the same.

I. G. John,
Corresponding Secretary.

Mission Rooms, Nashville, Tenn., June 1, 1893.

——o——

Good Associations.

Let no young man or woman go into a social circle where the influences are vicious, or hostle to the Christian religion. You will begin by reproving their faults and end by copying them.

Sin is contagious. You are among those who are profane, and you will be profane. You go among those who use impure language, and you will use impure language. Go among those who are given to strong drink, and you will inevitably become an inebriate.

There is no exception to the rule. A man is no better than the company he continually keeps. It is always best to keep ourselves under Christian influences.

It is not possible, if you mingle in associations that are positively Christian, not to be made better men or women. The Christian people with whom you associate may not be always talking their religion, but there is something in the moral atmosphere that will be life to your soul. You choose out for your most intimate associates eight or ten Christian people. You mingle in that association; you take their counsel; you are guided by their example, and you live a useful life and die a happy death, and go to a blessed eternity. There is no possibility of mistaking; there is not an exception in all the universe or ages—not one.—Dr. Talmage.

——o——

Don't get constipated. Take Beecham's Pills.

——o——

Never be economical with politeness. It pays to be courteous, especially to children and servants, who catch your tone and manner, and reveal you to your friends in a way that you hardly dream of as possible. The manner of good society does not denote or imply insincerity, or need the sincere person be brusque or boorish. Tact is a gift worth striving for, if it has been denied to that unsatisfactory being, the "natural man." Indeed, the natural man or woman is not always the most agreeable of associates. It is the disciplined, cultivated man or woman whom we enjoy meeting and are generally the better for living with.—Christian Intelligencer.

——o——

The devil comes to the sea by the river, and to the heart by the eye.—Old Proverb.

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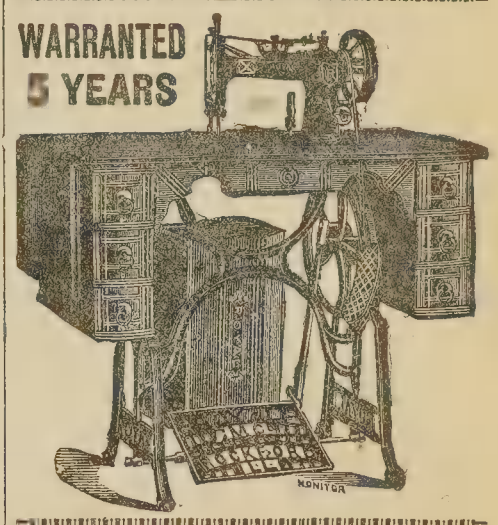

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Monday	Thursday
Tuesday	Friday
Wednesday	Saturday
Thursday	Sunday
Friday	Monday
Saturday	Tuesday

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference-At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference-At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal October 11.

The Selfishness of Love.

When we say that we are most in love with some one, then it is often true that we are most in love with ourselves; for that some one whom we say we love, doth give us more pleasure than all the world beside. Therefore, it is ourself we love when we most love one who most pleaseth us. Did we love some woman whom sin hath made abhorrent, some man of groveling appetites, there were no self-love in that. That were such love as filleth the heart of Him who, "while we were yet sinners, died for us." In such love is no earthly passion, no selfish gain. It may pass from earth to heaven without change, for it came from heaven to earth. It is greater than the love of a mother for her child. It hath been derived from the knowledge and love of God.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" then canst thou "love thy neighbor as thyself." And who is thy neighbor? Not he alone who holdeth out to thee with full hands the joys of life, but he whom thou seest lying stripped and scorned, who hath nothing for thee. Him shalt thou love as thou lovest thyself. If thou canst not so love him, thy love is no free gift,but coin for coin, a fair bargain. Callest thou that love? Sweetheart, lover, babble not of love while drinking intoxication from each other's lips! I charge thee by all that is highest and noblest in thy nature, meddle not with love till thou canst give thyself, not only to thy husband, thy wife, thy child, but to thy God, to the world, "a living sacrifice." And if thou canst not do this, boast not that thou lovest any but thyself, *thyself*, THYSELF.—Lucy L. Spaulding.

—o—

An Open Stand.

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it will be wise to be very reticent and hide their light under a bushel. They intend to lie low all the war-time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise.....Rest assured, my fellow Christians, that at some period or other, in the most quiet lives,there will come a time when we must speak out,or prove traitors to our Lord and to his truth.....You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven incog.—Spurgeon.

—o—

If man can by art make of ashes the curious glass, why cannot an omnipotent God, of dust and ashes, make glorified bodies clear as crystal?—Lowe.

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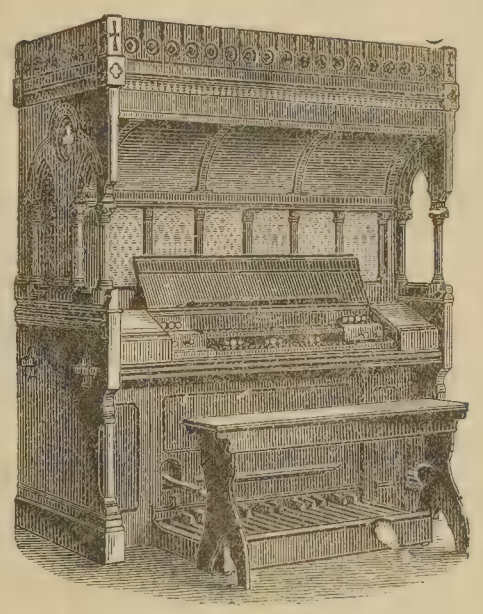

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THE

Montana Methodist.

VOL. 5. JULY 7, 1893. No. 135.

EDITORIAL CHITCHAT.

We owe a debt of gratitude to Brother. J. W. Compton for his promptness in forwarding to us an account of the District Conference at Genesee. We greatly regretted our inability to attend. We are pained to see the finances so far behind, but rejoice at the number of conversions and baptisms reported. This is the legitimate business of our preachers, and we are glad that our brethren have not been idle, if salaries are less than half paid. If the Conference sessions cannot be held later why not make it a point to press the general collections at the first of the Conference year—right after the grain is marketed? It would do good in various ways. Our people would be instructed and brought into closer sympathy with the general work of the church and the exercise of taking and receiving the collections would put them in excellent working trim. The decks would thus be cleared and the forces organized for a general movement all along the line. May great grace rest upon and great success attend our brethren of East Columbia Conference. Why not one or more of their number visit us at Butte, in August. Come over, brethren, and help us. A genuine Montana welcome awaits you.

The brethren of the Pendleton district had a splendid Conference at Heppner, according to the reports. Dr. Dubose, of the Pacific Methodist Advocate, was with them. He extended his visit to Pendleton and Dayton. He expects to visit our Conference at Butte. He will be cordially welcomed by our people.

We are in receipt of a letter from Dr. E. M. Bounds, assistant editor of the Nashville Christian Advocate, announcing his intention to visit Montana in August and to be present at our Conference session. Many of our people are acquainted with him through the columns of the St. Louis and Nashville Christian Advocates, and they will greatly enjoy a personal meeting and greeting. He is one of the strong and forcible writers of the church.

The list of visitors from abroad already booked for attendance at the Montana Conference in August gives promise of a rich intellectual and spiritual feast and a session of more than ordinary interest. Let all our laymen who can possibly do so prepare to attend.

Brother Squires writes that he has letters from four preachers who are ready to come and help build up the walls of our spiritual Jerusalem in this fair mountain land. Surely they are needed, if we can only arrange for their support. We rejoice that the Lord of the harvest is hearing the prayers of His people and prompting laborers to go into the whitening fields. May the laymen of the church hear the loud calls that is coming to them in trumpet tones to "separate Paul and Barnabas"—the men who are offering their lives to mission work—to the work whereunto they are called, by providing the means necessary to equip them for this work.

For more than a year the Rev. L. B. Stateler, who has spent his life in behalf of the Western work and liberally of his means for the support of the home work, has had the money laid by in store, and has been waiting impatiently to equip and send a missionary to Japan, guaranteeing his support in that field for at least two years. Now comes the news that one of our most promising young men in East Columbia Conference, Rev. Samuel E. Crow, who was reared beyond the Rockies in the Northwest, feels called of God to offer himself for the foreign work. We have believed and said for years that if the church will do its duty toward the West, the West will contribute its full share toward sending the gospel into the regions beyond—to the continents and islands across the seas, whose inhabitants are already thronging our shores. This vindicates our claim, and is only a beginning, a prophecy of what is yet to be, if we are but faithful to our trust. The silver and gold of these mountains belong to God, as do the souls and bodies of the men who control it, and in His own good time, if we do not limit Him by our own unbelief and inaction. He will work wonders in using both to hasten the spread of His kingdom all over the earth. Stand in your places, brethren, and have on the armor. The Lord is on the giving hand. He is waiting to be gracious, and we shall yet do valiantly if we but trust in Him and go forward.

Chief Justice Fuller, a native of Chicago, has rendered a final decision which permits the managers of the World's Fair to keep the gates open on Sunday. There is one course left for Christian people and lovers of morality and good order, and that is to stay away from it and refuse to be a party to an institution that openly ignores them and would, for the sake of filthy lucre, destroy one of the strongest safeguards that our country has—the Christian Sabbath.

Our readers will enjoy the brotherly greeting from the Lone Star State. Brother Bishop is a veritable "Texas Ranger," of the gospel type. With a sick and suffering wife to care for, daughters to educate at college, two of whom have graduated with honor, he yet finds time to travel a district, and spread the missionary fire among his people and now reaches out and takes the whole Northwest in his embrace. Well, that is just like a Methodist preacher, and a Bishop, especially. He wants the world for his parish. The Rockies of Montana and the Panhandle of Texas are approaching each other, and when they are united by such bonds as Methodism forges the heart of the great West will throb and thrill with a purer, nobler life and the angels of God in heaven will shout for joy. Let us press the battle, eastward, Westward, Northward, Southward, God-ward, and heaven-ward, and one of these days, either in this world or the next—it matters little which—we shall strike hands and recount together the trials and triumphs of the conflict.

Our Montana presiding elder seems to be rounding up his fourth quarter with full houses and a fine outlook for the future. The masses of our people love to hear him preach and pray and sing. In a private note he writes of his visit to Fish Creek with Brother Goulder: "Brothers Duke, Williams and Goulder, with families, came all the way from Willow Creek, 45 miles. Then Brother Black and family from Summit Valley, Major Brooke and wife, from Whitehall. A most enthusiastic quarterly conference. Appointed a building committe for a church at Fish Creek. Had a fine congregation, one addition to the church, and at each collection of $25.00 for the preacher in charge. "The Montana Methodist" is in almost every home over there—the only religious paper that some of them take."

Rev. W. O. Waggener had a fine congregation at Victor on the third Sunday, which listened with profound attention while the preacher discoursed upon Absolom's rebellion and the mule that went out from under him. It is common talk that the pastor is growing as a preacher. Those new sermons delivered with a touch of the old time fire are doing excellent work.

The religious press of the country is outspoken in denunciation of the course pursued by the World's Fair management, and a number of our leading editors have expressed their determination to stay away from it, while still others are earnestly advising their readers to do the same. Also, a number of religious bodies have expressed their mind freely upon the subject and advised non-attendance. Already the secular press is raising a wail of distress and crying "spite work," etc. It is no such thing. The Fair purports to be a National affair, and Christian people constitute a goodly proportion of the yeomanry of his great land. If those who happen to be in charge persist in disregarding their wishes and earnest entreaties, so that they cannot attend without doing violence to their consciences, it is their right and privilege to stay away, and we earnestly hope they will have courage to assert their rights in this case.

Dr. Arthur Edwards, of the "Northwestern Advocate," has stood up manfully against the madness of Sunday opening. He thinks that after all the good that will come to the country through the agitation of the Sunday question will be greater than the evil influence of Sunday opening, and also that as a result the Fair will be a financial failure.

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Great stress is laid upon the fact that Cardinal Gibbons, of the Roman Catholic Church, favors Sunday opening. Who could expect anything else? The Catholic church cares not where its communicants go, after they attend mass and go through the ceremonies of the church. Bull-fights on Sunday are common in Roman Catholic Spain, and the church people patronize them.

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Who desires such a state of things introduced in this country? That is just what Sunday opening will lead to. After witnessing the Buffalo Bill entertainments just outside the Fair and the exhibitions of Midway Plaisance inside the Fair—all in full blast on the Lord's day and were visited on that day by the Spanish nobility—one would conclude that such a state of things is already at hand.

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If the time spent by professed Christians, alas, too often, by ministers of the Gospel in criticising those who are absent, were spent in communing together and reasoning about Christian doctrine and experience—as did the two disciples when they walked on their way to Emmaus—there would be far less selfishness, jealousy and bickering in the church, and more and greater manifestations of the presence of a risen Savior, dispelling darkness and doubt, causing hearts to burn with ardent love, faces to shine with heavenly light, and messengers to run on swift feet with joyful tidings to sorrowing hearts.

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It is easy to read the thirteenth chapter of second Corinthians, to talk, perhaps preach, about it and admire it, but not so easy to put into practice that charity that endureth all things, suffereth long, is kind, thinketh no evil(and talks none),and that never faileth when the subject is a neighbor, a business partner,a fellow worker in the Lord's vineyard, or it may be a rolicking little child who happens to possess training and temperament different from your own. How many there are who say "Lord, Lord," but do not manifest the commandments of the Lord.

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Well bred people are careful to keep their family affairs sacredly with in the precincts of the home. Christian people are under just as sacred obligations to keep their own little differences and troubles within the limits of the church family to which they belong. If justice to yourself or others really forces you to discuss the weaknesses and foibles of a Christian brother or sister in his or her absence, see that it is done in a very special and private circle, and under no circumstances before outsiders or unbelievers. Particularly should ministers of the gospel be on their guard at this point, for special emphasis is given to their example and to their words. We know of instances where great pain has been caused, injury done to individual character, and serious damage inflicted upon the church of God by the lack of ordinary discretion just here.

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Miss Clara Gardiner, a worthy young lady and member of our church at Woodside, Montana, is endeavoring to secure one hundred cash subscribers for the "St. Louis Christian Advocate," at $2.00 each, that she may thus win the prize offered by Brother Palmore—the privilege of a year's attendance at one of our excellent church colleges with board and tuition paid. We most heartily wish that she may be successful in her undertaking.

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Mrs. M. R. Cox, one of the elect ladies of our church in St. Joseph, Mo., and who [for special reasons] has long been an ardent friend of our work in Montana, writes:

"At last I have a mite that I can send to help our work in Mon. I think if Montana's pressing need weighed as heavily on our bishops and rich members as it does and always has, on myself, her plea for help would have been regarded and answered tenfold more than it has been. Yet, if placed in their situation I might not have done nearly so well. We are as strongly tempted when we possess means to feel our independence of a Beneficent Father. What little I have to give, conscientiously I give to Montana [and it has been appreciated and expended in the most judicious manner possible.—Editor.], China, Brazil, Japan, all have needs. But our wealthy people will not let those places suffer and I pray earnestly for their christianization. But my mite must go to our band of heroes who have undergone all things known in the catalogue of hardships. God has sustained them. [Often through the prayers,cheering words and substantial assistance of others.—Editor.] Inch by inch they have been gaining ground and I say 'all hail' to each of them."

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A good friend's sympathy for us in our recent sickness but congratulates us upon securing such a splendid substitute.

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MARRIED.

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At the home of Mr. Rob Winnett, on the evening of June 21, 1893, this writer officiating, Mr. W.H. Yenney, of Walla Walla, Wash., and Miss Cora Edgell of Columbia Co., Wash.,were joined together in holy matrimony. A large circle of relatives and friends were present, and seemed to enjoy the occasion very much. An excellent supper, prepared by Sister Lizzie Winnett and other friends, was a very pleasing part of the program. A number of nice presents were presened to the bride and groom, which, I am sure,they appreciated very highly. Mr. Yenney is one of Walla Walla's most excellent young men. His father is one of the wealthy farmers of the Walla Walla valley.

The bride is one of the active and faithful young women among the daughters of Methodism in the Northwest. She was our organist at Winnet School house.

Our heartiest good wishes, our prayers and congratulations go with this couple through life.

G. H. Gibbs.

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"Call Upon Me."

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The superintendent of a factory in which scores of weavers were employed was anxious that the work done in it should be as perfect as possible. But as many of his employees were young and unskilled, he placed an electric button near to each loom. He told his weavers, whenever there was any trouble, even a little kink or tangle, to touch the button, and he would come. One little girl took him at his word. Just as soon as the yarn began to kink she she stopped her loom, and summoned the superintendent. He came, not angry and impatient because he was disturbed, but thanking the little girl for summoning him. He knew just what the trouble was, and soon removed it. Another weaver, older and less confiding, tried to fix things herself. But she only made them worse. She did the very best that she could. She told the superintendent so with tears, when he came along and saw the muss she was in. But his reply was: "Doing your best is sending for me. I am here on purpose to help when I am needed. I want to come as soon as there is any trouble, for you know that I am responsible for all the work that is done in the factory."

Now, is not our position like that of these weavers? We are all working whether consciously or unconsciously, whether willingly orunwilling, upon the tapestry which God is weaving in the loom of ages—upon that display of his 'manifold wisdom" which he will make to the principalities and powers through the church. He is, therefore, interested, deeply interested in us,and in what we are doing; and for this reason he wants us to come to him with all our doubts and fears, as well as with our sins. He wants to be our helper, in order that through us his glory may be revealed. We can go to him, therefore, as freely and confidently as the little girl that touched the electric button. We can say: "It is his work We have a right to call upon him, and we are not doing the best we can until we do so."

Let us ponder the inspired statement of the fiftieth psalm: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Yes, God has an interest in the deliverance. He wants us to be wise and good and happy, in order that we may illustrate the riches of his grace. He wants us to be witnesses to others of his fidelity to his promises, of the profit of godliness. This fact ought to quicken our faith and make us instant in prayer. —Herald and Presbyter.

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The Gift of Song.

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A touching story is told of a little girl sent by her parents from Spain, during a time of religious persecution there,to take refuge with some friends in England. The vessel was lost on a rock-bound coast during a severe storm, but the little girl was saved through the efforts of some heroic men. She was too young to tell her story, but, by a series of providential events, was brought at last to the house of a friend of her parents just as, released from imprisonment, they arrived in England to seek their long lost darling. A familiar tune, that the mother had taught her little girl in former days, became the clew that led to their joyful meeting.

A remarkable incident is that of a Scotish youth, who learned with a pious mother to sing the old psalms that were as household words to them in the kirk and by the fireside. When he grew up he wondered away from his native country,was taken captive by the Turks,and made a slave in one of the Barbary States. But he never forgot the songs of Zion, although he sung them in a strange land and in heathen ears. One night he was solacing himself in this manner,when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat, and lost no time in effecting his release. What a joy to him, after eighteen long years passed in slavery!—Child's World.

Sunday School.

JULY 16, 1893.

PAUL AT ATHENS.

LESSON TEXT—ACTS 17:22 31.

TEACHING HINTS.

BY A. F. SCHAUFFLER, D. D.

From Philippi Paul was driven by severe persecution. Had the Philippians only known it, they would have found in this man the best friend of their city. For he came to them, preaching such truth as would have purged their town of all its evils. But they were ignorant and wicked, and so drove away the best man that had ever walked their streets.

Had Paul been like some modern believers, of whom you have perhaps heard, he would have said, on leaving Philippi: "Well, these Greeks evidently do not want the truth; and as soon as it is honestly preached they persecute the preacher. I seem only to get into trouble when I proclaim the gospel. Henceforth, therefore, I will hold my peace." But that was not the kind of believer that Paul was. There was necessity laid on him, and he felt that if only a few were saved in each place it was quite worth his while to suffer persecution. He realized keenly the value of a soul, and the awful nature of eternal condemnation.

So, when he came to Athens, he was on the lookout for a chance to preach again, though his poor back was probably still very sore on account of his stripes endured in Philippi. The opportunity soon came, and, as soon as it arrived, he utilized it to the best of his ability. So, to-day, we have a part of a sermon that he preached to these Athenians on Mars' Hill.

But, before we look at what he said, let us try to realize what kind of an audience the Apostle had in these Athenians. Remember, there was no city in the world, at that time that boasted such culture as this same Athens. For many years they had been proud of their philosophers, their poets, their painters, their sculptors. Yes, and to this day we have no better statuary than that which was to be seen in that city in great abundance. We think that to possess a single piece of true Athenian statuary is a grand acquisition for one of our modern museums. In that city stood one of the seven wonders of the world. This was the Parthenon, a building which to this day is the wonder and admiration of every architect. Paul did not have for his audience cannibals, as John Paton had when he went to the New Hebrides. No, they were refined and cultured people, who came from a long line of civilized ancestors. Athens was proud of its learning, and the world recognizes that it had much of that to be proud of. Even in our times, when a city wants to boast of its culture, it likes to call itself "a modern Athens."

Yet— Yet what? Yet Athens was a very wicked city. The sight of its idolatry made Paul very unhappy, and, the longer he stayed there, the more his spirit burned within him. At last he was forced to speak. And what was it that he said to these cultured folks? Did he tell them that they needed a little more culture, or that they must make some slight change in their lives? No. He told them that they were utterly ignorant of the truth, and that they should cease at once from worshiping gods of marble, however beautiful they were as specimens of art. He told them that the God whom they ignorantly sought after had revealed himself to men in the person of the Lord Jesus Christ, and that to him they should at once turn. He told them that this Jesus had been raised by the mighty power of God from the dead, and that one day he would judge the world by this same Jesus. He told them that God called on them, the cultured men of Athens, to repent, so that they might have pardon, and so gain peace with God. This is the substance of what he said that day.

And how did these educated men receive this sermon? They listened for a while and then they began to laugh. The idea of a resurrection seemed very funny to them, and they mocked at it. So to-day there are some very "cultured" men who follow in the wake of these Athenians, and smile contemptuously when we preach a resurrection. Is it not passing strange that these hearers never seemed to think it absurd to first make a statue of marble and then worship it, and yet thought it an absurd thing to talk of God's power to raise men from the dead? But so men are. They trust their own foolish conceits, and then dare to mock at that revelation which Almighty God has given. So some of them said, "We will hear thee again of this matter;" and others said, "What will this babbler say?" And they went their way, and thought that they had done a wise thing.

Nevertheless, Paul had some fruitage from his sermon; for a certain woman named Damaris and a man called Dionysius believed, and some others with them. They formed the nucleus of a church in Athens.

And now, what application can we make of the experience of Paul in Athens to ourselves in modern times? It seems to me that we, in these days, are in much danger of falling into the mistake that the Athenians fell into. We are ever lauding this age as the age of progress, and praising ourselves as so "cultured." There are not wanting those who say that we have gotten beyond the old gospel of the grace of God, and that for our enlightened age we must have a new gospel. So one preaches the gospel of evolution, and another the gospel of humanitarianism, and another that of education, and so on to the weary end. "Athenians" they are, all of them, and they have no power in all their nostrums for the woes of humanity. If culture could have saved men, Athens would not have been what she was. But it is not culture, but conversion, that men need. "Ye must be born again," said the Son of God; and mere education will not do in the place of the new birth. Men are dead in tresspasses and sins, and this is true of the philosopher and of the fool. Unless they have received new life in their souls from the spirit of God, they are as dead in this nineteenth century as were those men on Mars' Hill in the first century. This, then, is the lesson that we are to learn; and, in making application of it to ourselves, we may well again ask that question which the jailer asked, "What must I do to be saved?" and we shall again get the answer that Paul gave to him.—S. S. Times.

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BIBLE.

The Holy Ghost library. The only Book of books He has written; a complete chart to the guide fallen man out of sin into holiness; out of death into life; out of this world into the world to come. It is all sufficient. No one can comprehend or understand it without the illumination of its Author. By searching we cannot find it out; it does not come by poring over its pages, or committing to memory its verses, by studying its geography, geology, botany, history or archæology. We may even understand its theology, and being brought up under its teachings and in its wonderful light, we may know its pages by heart and be enable to speak great portions of it from memory. We may be adepts in arranging its topics, and telling its incidents, and singing its songs; but it is necessary to be instructed by the Holy Ghost, and have Him show us wondrous things, and make the path duty plain and straight before our face, and open to us the Scriptures, and bring all things to our remembrance, before we can comprehend its length, and breadth, and heighth and depth. "He is His own intepreter, and He will make it plain."

"The Holy Ghost teaches us from the Word: "Sanctify them through Thy truth: Thy word is truth." Don't worship the Bible—it is not an object of worship. Don't think it can save. "There is no other name given under heaven, but the name of Jesus;" no other way but by the blood; no way to know this but by the Holy Ghost.

PAY AS YOU GO, OR DON'T GO.

Dr. Asbury Lowrey, in Divine Life.

Wendell Phillips once told me this incident: "A creditor called on the Hon. Mr. Webster for pay. Mr. Webster said to him, 'My dear sir, I am entirely out of money. I can give my paper. Do you think you can raise money on it?' The creditor replied: 'I think not Mr. Webster.' 'Neither can I,' answered Webster." No money and no credit, and yet making thousands. How the defect dims the luster of that great man to this day. No man has a right to live beyond his ability to pay, and no man can be strictly honest who, having the ability, neglects to pay.

It is not expedient, doubtless, that I should glory, but I may be allowed to say that I never found myself in the predicament of Webster as regards debts or want of credit, though beginning life a poor boy, and having the disciplinary privilege of supporting myself, and aiding my parents in early life, and when I entered the ministry was forced to maintain my honorable estate of poverty by the exceeding low salaries which at that time the Church gave to all her preachers. This parsimony continued during nearly all my itinerant career. I served the Church seven years at an annual stipend of one hundred dollars; and yet with small salary, or none at all, I have from boyhood paid my debts, or rather kept out of debt; and now, at the age of seventy-seven, I owe no man anything. I run up no accounts, keep no books of personal expenses, live strictly within my means, constantly forecast, and never suffer myself to be in straits. In short, I pay as I go, or do not go. I do not, therefore, have to cross the street to avoid a creditor, or pull down my hat and look askance when I meet him; but with head up and countenance open, look every man in the face, and say with Paul: "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man." (2 Cor. vii, 2.) I make the duty of giving a matter of conscience, seek out the most worthy objects of support, practice frugality in my living; though not able to give largely as compared with the munificent offerings of modern times, manage to give considerable in the aggregate to various causes—as much, I judge, as my circumstances will allow. My conviction is that holiness does not wait to be begged. But I must not be understood to claim that I can go into the presence of God on my record. I stand on the common rock, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John ii, 1, 2.)

"What can wash away our sins?
Nothing but the blood of Jesus?"

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton, }

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SPOKANE DISTRICT CONFERENCE.

The Spokane District Conference met in its 3rd annual session, (7th since organization of the district in Columbian Conference) in our new church at Genesee, Idaho, June 15th, at 9 a. m., Reg. B. Swift, P. E., in the chair.

J. W. Compton was elected secretary.

All the pastors were present except two.

The lay delegation was not full. Some of the charges having no delegate and some neither pastor nor delegate to represent them.

The usual committees were appointed. Also J. W. Craig and P. M. Daniels were appointed to confer with the committee from the Pendleton District concerning an effort to secure recruits for our work from the East.

The conference placed itself upon record against the liquor traffic and Sunday desecration.

A resolution was passed asking Bishops Fitzgerald to postpone our Annual Conference until Oct. even to the 25 if he cannot arrange to hold it sooner in the month.

This was because we believe that the general collections will seriously suffer unless the conference is held later, and also that the salaries will be sadly deficient.

Reports showed that not more than 27 per cent. of the general collections, and 45 per cent of the salaries in the district have been raised up to the this time.

In other respects the pastor's reports were encouraging. 95 persons have been received on profession of faith and 71 by certificate, making 166 in all since conference. 63 adults have been baptized and 20 infants. A resolution was unanimously adopted recommending the annual conference to appoint a committee of two ministers and one laymen to confer with a like committee from the Columbia and Montana conferences, looking to the location and building up of an educational institution to be exclusively under the control of our church.

A number of topics were discussed by the conference among them the "model Methodist preacher," "Sunday School superintendent," "teacher," "parent," and the "model steward." Upon the latter subject Rev. L. N. B. Anderson presented some views so sound, forcible and practical that he was requested by the conference to publish them in the "Pacific Methodist Advocate," "Montana Methodist" and "Nashville Christian Advocate."

Other topics had to be omitted for lack of time.

There was preaching twice every day and a prayer-meeting preceded each morning session. The preaching was good, practical and inspiring.

The delegates to the annual conference are, A.H. Crow, G. E. Dyer, J. L. Craig, and C. W. Yockey:

Alternates: W.C. Harris, Isaac Mounce, H. M. Asbury, W. R. Winniford.

The love feast on Sunday afternoon was indeed a feast of love.

During that love-feast Bro. S. E. Crow the pastor of Genesee, a Western boy, raised up in our midst, announced with strong emotion his conviction of his all to the foreign mission field and his purpose to commence at once a medical preparation for th t service.

With regret to give him up, and yet with sincere appreciation of his noble purpose, every individual, I believe, in that congregation, gave him the hand wishing him God speed. We cannot spare him, yet we rejoice that one of our number may go to heathen lands with the purpose to heal the bodies and souls of men. Four young girls gave themselves to God and the church at the close of the love feast.

The Missionary mass meeting Sunday night, with addresses by J. W. Craig and W. S. Hornbuckle, was a great success in every way and resulted in a subscription of 128 dollars for domestic missions with several dollars in cash.

Our District Conference goes to Lewiston next year.

We regretted that Bros. Du Bose and Stanley did not reach us.

J. W. Compton.

—o—

Indigestion? Dizziness? Take Beecham's Pills.

—o—

A TEXAS GREETING.

Mr. Editor:—

A Texan puts his heart in his right hand and stretches it across the country of "magnificent distances" to the faithful cohorts in Montana. If words of cheer are worth anything to you, we would send them so heartily they would ring in your pure air like the voice of De Paso when pleading before the Board of Missions for appropriations to Florida. But western men like deeds rather than words. However we give you words sufficient to say that your faithfulness is honored and your heroism admired by all among us. The stretched out hand (to borrow your own figure) is a token that the Southern Methodism of Montana and the Pan Handle of Texas are approaching each other anxiously, lovingly, confidently.

Don't imagine from the above that this scribe has been honored by a post in the Pan Handle. For years I have itinerated along the base line of supplies for that classic seat of war. The bishops knew I wasn't fit for as great a trust as the conquest of that grand country—surveyed by Hosmer and Farmer, under Peter Gravis, P. E., when the western and northern boundaries of the District were "The Providence of God." Those men did not dream that their names were on heaven's roll of heroes, but hey knew they were on the book of life. Peter Gravis, old and blind at his home in Comanche, does not see any more than he sees the sunlight, why he was "counted more honorable than the thirty and had a name among the three." J. T. Hosmer, superannuated before his meridian, does not understand what he has done that his name should be among "the first three." Yet Gravis, Hosmer and Farmer went beyond our lines, drew the water of life from the well, hard by the countries of the semi-savage at the hazard of their lives, and came back to conference and gave the cup, cool and brimming, to their King. But if the three led the van, the thirty soon followed them. Somebody has said that the eleventh chapter of Hebrews is not finished yet. When it is, the people of the great Northwest and of the Pan Handle will rejoice to see among those "who through faith subdued kingdoms and wrought righteousness," the names of their pioneer preachers.

The revival season, so called, has come. Sam Jones has been to Dallas and "skinned 'em alive." His brother Joe is said to be circulating somewhere in Texas. Lowery of Arkansas has been to Waco and stirred things mightily. Our local three, Burnett, Mulhey and Collard, have been holding successful meetings in various places. With or without such help, the preachers are beginning their meetings. Watch the Texas Advocate through July and August, and you will read weekly reports of conversions, away up in the hundreds.

The editor of that paper is the biggest editor in the connection. Courtesy to others won't allow me to say that he is also the "brainiest," but he is up in that department of our Zion where the men of large cerebral development live and move and have their being, and he is at home there.

He has a subaltern, who years ago, for some reason known to himself, doubtless appropriate, chose the nom de plume of Gulliver—and by his unique humor set Dr. Edwards of Virginia and Gilderoy to laughing so loud that we heard them this far away. At present his tripod is traveling over Texas at so rapid a rate that it is all he can do to keep mounted. Albeit he has ridden many "a pitching mustang." He can write without a stool to sit on, and if you hear of a tumble, don't be frightened for him. Tripod or no tripod, faber or no faber, scratch paper or no scratch paper, his spicy, sparkling paragraphs will be in the big type of the Advocate. Speaking of papers, I thank you most sincerely for your weekly visits to my house. No paper is more welcome, none read more thoroughly, or appreciated more highly than the "Montana Methodist." It is not as large as the giants of our journalism, but what there is, is as good as the best. This writer will not soon forget the pleasant personal as-

sociations with its editor, in committee work, in the mission rooms and in the cities of St. Louis and Nashville.

Lovingly,
Horace Bishop.

Corsicana, Texas, June 14, '93.

——o——

Mornings — Beecham's Pills with a drink of water.

——o——

Unhappy Men.

A Class of Persons Who Plant Thorns and Thistles Along the Pathway of Life.

There is a class of mankind—and by no means a small one—which are termed unhappy men. To them the world, with all its pleasant things, friends, social comforts and domestic enchantments; this world, so full of all that is beautiful, the blue skies above, the green fields around, what is it to them but a constant source of misery and disquietude, a never-failing theme of complaint and dissatisfaction. This unhappy disposition may be traced to various causes; in some persons to a temperament naturally gloomy and desponding, in others to accidents, misfortune, disappointed ambition or religious fanaticism.

Some men are habitually unhappy, while others are only so occasionally; the former, at all times and places, wear the same dolorous countenace; they cast a chill into the very atmosphere around them, like the chill at noonday when the sun is in an eclipse; their conversation is tinged with melancholy and moroseness and if it had not the effect to make others as wretched as themselves, it at least prevents them from being happy while in their presence. Such men are icebergs floating about in society, cold, isolated, a terror wherever they come, repulsive and repulsed. They may be seen at the corners of the streets, waylaying their acquaintances as they pass by on business or pleasure, to remind them of the vanity and vexations of the world, the uncertainty of riches, the precariousness of life, and of all those various subjects for sober reflection well calculated to occupy the thoughts on proper occasions, but which serve only to offend and disgust when thus obtruded upon the attention. But these men never take into consideration the times and occasions when they shall pour forth lugubrations, but, like sinister crows, are always boding some evil.

Next are those who are subject to occasional fits of unhappiness. With some persons these are periodical;one will be affected with melencholy in the spring, and another in autumn; one is a prey to the blues in one kind of weather, and another in a different kind. Such is the connection between body and mind that the causes of this species of unhappiness may be traced either to some disorder of the former, which acts upon the latter, as a dyspepsia in the stomach is generally followeu by a similar affection of the head, or to some peculiar sensibility of the one, by which external objects easily excite or depress the other. Such men are indeed to be commiserated, for who can doubt that their unhappiness is a partial hypochondria, over which they have no control—a disease of the mind, more acute while it lasts than the severest bodily pains? Nature may, in some instances, be the author of this kind of unhappiness ofbitu sittener produced by education and luxury. It is not the farmer or the mechanic who are the subjects of this hypochondria; their happy countenances tell a different tale. It is the student, whose sedenary life dooms him to this calamity, or the voluptuary, who, by his midnight carousals, entails upon himself and children the miseries of a broken constitution.

Others again are made unhappy by outward circumstances—by misfortunes in business, disappointment of their plans or the bereavement of their friends. This species of unhappiness, when temporary and under proper restraint, is what all who consider the infirmity of human nature will respect and approve; but when carried to an immoderate excess; when it is suffered to embitter the whole after-life of him who experiences it,it becomes both improper and injurious. It is improper, because there is no reason why we should forever mourn the loss of friends or property; the voice of reason and nature forbid it; it is injurious, because we cannot by our grief repair our losses, but rather diminish the chances of doing so. There is no spectacle more painful than the man who is the victim of unhappiness from every slight misfortune he meets with in his business. He literally makes troubles for himself—he plants thorns and thistles along his pathway through life, and frets out both body and soul by rubbing against them.—Boston Budget.

——o——

Good Courage.

"Be of good courage and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:15.) To be of good courage in Christian life implies that the soul is resting in God. His work is believed, and peace is the result. The soul is full of confidence in the supreme sovereignty of its Lord, and knows that whatever comes is either by this permission or direction, and for that reason must be an evidence of his mercy and love. Nothing short of this can keep one of good courage and full of hope amid the trials and adversities sure to beset every Christion life. Nothing drives away the clouds and lets the sun come out like making even the shadows that beset our lives messengers to assure us of our Father's love.

——o——

Show me the man you honor. I know by that symptom better than by any other what kind of a man you are yourself; for you show me what your ideal of manhood is, what kind of a man you long to be—Carlyle.

Unanswered Prayers.

Rev. Samuel Plantz, Ph. d.

"Good prayers never come weeping home." So says a strong writer. Then many prayers are not good, for they amount to nothing. Every Christian knows what it is to knock on the door, and not have it opened. We have all drawn on heaven's bank and the check has not been honored. Multitudes of prayers are as resultless as Elijah's first petition on Mount Carmel. When the promises are so rich and definite, why is this?

Lack of earnestness is one cause. We go to God with cold hearts, wandering thoughts, and feeble, indolent emotions. Desire does not burn within us. We do not express our prayers with "groanings that cannot be uttered." We make prayer very easy work. Our petitions lack the element of travail. Listlessness is a weight of lead on the wings of prayer. It cannot mount upward.

Another reason why our prayers are not answered is pure selfishness. We want certain things for self-gratification, and they would,if received, contribute to nothing else. The will of the Lord is not inquired into, nor the good of others.

Other prayers fail at the point of faith. Faith is the key which unlocks the storehouse of grace. It is the link which joins the human desire to the divine supply. It is the Jacob's ladder on which our prayers ascend, and down which God's blessings descend. It is as essential to successful prayer as the track is to the speed of the engine. And yet so many prayers are backed by so feeble a faith that the offerer would be more surprised at receiving than not receiving the answer. "According to your faith be it unto you."

Then the suppliant's heart may be wrong. If we regard iniquity in our hearts the Lord will not hear us. Only when we keep his commandments may we ask what we will. Well has it been said: "God will not pour the oil of grace into an unclean vessel, nor will he waste his divine blessing by pouring it into a heart that is already full of fraud and lies and hypocrisy." A person's purity is his praying ground. Sin is a knife which cuts the bonds that unite the soul to God.

Finally, many prayers are not answered because inconsistent with a greater good. God sees that the things we ask for would not really be best for us. Christ asked that the cup might be removed if possible. It was not removed. That cup was necessary to human salvation. We ask to be kept from trial. But God may see that the furnace of affliction is the only thing that will cleanse us. Hence all true prayer has in it the clause, "Thy will be done."

"Be prayerful: ask and thou shalt have
Strength equal to thy day;
Prayer clasps the hand that guides the world;
Oh, make it then thy stay!
Ask largely, and thy God will be
A kingly giver unto thee."

——o——

You will have no dying testimony from me, you must take my living witness for my blessed Lord.—Whitefield.

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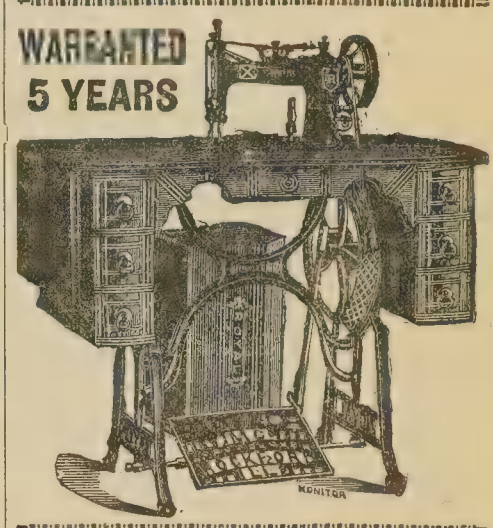

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Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference–At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference —At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference —Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference–At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal October 11.

Shutting Out its Light.

What strikes one perhaps most of all in looking at the old castles in England is the meagre openings that they have for light. How did the people inside of them contrive to live and read and write? With these apertures and passages out to the glorious day no bigger than the barrel of a gun, how did they manage their existence? What incomparable comforts men have to-day in the great windows that open back and front and often on the sides out into God's ample and beautiful world! Those old castles, with the stray beams struggling in upon broken-down halls and dungeons, wish the glorious floods of light forbidden to enter, are a picture of the men who shut out the Lord. They are men with only the slightest receptivity for high houghts, with only the slenderest sympathy for splendid enthusiasms, with only the smallest ingress for the energies and influences that fill the soul with light and hope and joy. The rejection of Christ is the refusal to let in the light, is the shrinking back into the dark castle, into the rude home of barbarism and privation. The acceptance of Christ is the acceptance of modern life in its highest meaning, giving a welcome to its ideas, its spirit of reform, its determination to conquer the world. It is a coming out of the dark prison of self-containment into an utter openness toward the infinite God. — *Rev. George A. Gordon.*

—o—

Conquer Self.

Did you ever think of this, that there is a danger in simple indulgence, that there is a risk in saying to myself, "I want this gratification, and therefore I will have it." Very bad spiritual logic by the way! Did you ever read that singular story upon which Balzar has founded one of his tales, that story of the magic skin that invested its wearer with a certain power to obtain whatever he wished, but which with every new gratification shrank in dimensions until by and by it crushed him to death? That magic skin is selfishness. You get your wealth, and you gratify your desires, but there is an atrophy takes place in your moral and spiritual faculties. Your eye gets blind to the vision of anything beyond your material interests and your hands get paralyzed as to reaching out blessings to other souls, and your heart gets too narrow to understand or sympathize love. What selfishness is in the church of God! Just think of our house and lands and equipages, our libraries and works of art, our personal decorations, our ornaments and jewelry, the furniture and garniture of our home, and then think one thousand millions of the human race are yet without even the knowledge of God and eight hundred and fifty millions that never heard that Jesus Christ died for men.—DR. A. T. PIERSON.

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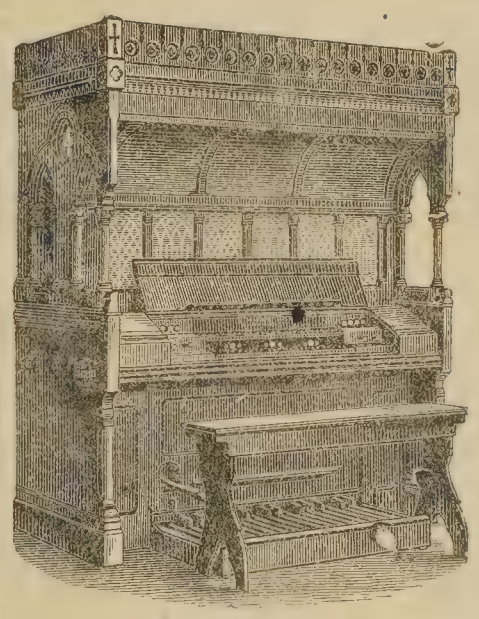

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Montana Methodist.

Vol. 5. JULY 14, 1893. No. 136.

EDITORIAL.

HELP THOSE WOMEN.

There was recently held in the city of St. Louis, Mo., a convention of Christian workers in response to a call made by the Central Committee in the name of the Woman's Parsonage and Home Mission Society. Its deliberations developed needs and devised plans that are destined to be far-reaching in their influence in connection with the work of our church in our home land.

Only about eight years ago when Bishop Hargrave was in charge of several of the conferences in the West he became deeply impressed wth the greatness of the hindrance to the gospel by not having homes for the preachers and their families. In many cases charges were left without preachers and the people thus deprived of the gospel because of this serious lack. The Missionary Board helped to feed and clothe the preacher; the Church Extension Board helped to build a house for him to preach in; but there was no "Board" to appeal to for help to provide for his wife and little ones "a shelter in the time of storm." He agitated the subject both in private and public. And at the session of the Montana Conference held at Willow Creek in 1885, the first parsonage society of the M. E. Church South was organized. The object was to enlist the women of the church in the work of erecting and furnishing homes for the preachers and their families. At the succeeding General Conference the movement was incorporated into the general work in connection with the Church Extension Board under the general oversight of Miss Lucinda B. Helm, of Louisville, Ky., one of the noble women of the church, whose heart became deeply enlisted in the work from its very commencement. Many obstacles were encountered. Some thought it would interfere with the Woman's Foreign Missionary Society's work. But through the energy, politeness and perseverance of its friends, the work advanced, though its growth was not rapid. Many of our people were quite indifferent, not realizing the great importance of the work to be done. They had never been on our Western frontier, and did not know the inconvenience and suffering often experienced by delicate women and children dwelling in dug-outs, cabins and shanties that would not keep out either rain or cold.

The first four years of effort developed the need of new lines of work. Reports from the field often revealed cases of suffering and destitution where prompt and speedy relief was called for.

The country was filling with foreigners, who were to be evangelized. Special Missionary work was called for, hence at the ensuing General Conference, held at St. Louis, the scope of woman's work under this department was broadened, and it was called, "The Woman's Parsonage and Home Mission Society." We remember very well the calm but earnest expression of Miss Helm as, by invitation, she made her statement and her plea before the committee on Church Extension at St. Louis. Since that time the movement has taken a wider range. It is found in many charges that the work of the various pastor's aid societies can be consolidated and performed by this organization which is provided for by the Discipline. The sick can be visited, strangers looked after, the poor provided for, tracts and papers distributed, and all that class of work performed under the direction of the local Home Mission Society.

At the St. Louis convention many useful suggestions were made by experienced workers as to how their society can aid in solving the great question of reaching the masses in the cities, organizing Sunday Schools, "establishing missions, enterprising and maintaining hospitals and orphan's homes, and such like. Much enthusiasm was awakened. We were thrilled as we read the report of the proceedings published in an extra edition of that excellent paper, "Our Homes," which is the organ of the society and is edited by Miss Helm, and we said, "Surely the Lord is in this movement."

The wisdom of its inauguration is becoming more generally acknowledged. Under it the women and the young people of our Israel are to be brought into line and become powerful factors, under God's Blessing, in saving our land from the paganism that threatened to overwhelm it.

Already a great work has been done. The Society has raised $87,220.89 for all purposes, and the increase of its collections the past over previous years is $14,273.28. This money has been an incentive to the raising of a much larger sum; probably three or four times as much more, and through its general and local societies it has helped in the erection of 550 parsonages.

Who can measure the amount of good thus accomplished?

Besides the wives and children of hard worked itinerants who have been made comfortable and happy. Many churches and missions have been established and made to live and prosper that otherwise must have failed. The preacher alone is the sower of good seed, much of which, alas, may fall among the thorns, on the stony ground, or by the wayside and fail of maturity. But as a rule, when the parsonage is built and occupied, a living vine—a real church—is transplanted in the soil and begins to grow and bear fruit in the influence exerted by the lives of its members in their associations with the people. It furnished "living epistles" who are known and read, and its presence is evidence of life and power and performance.

We have not said half that is in our heart, but we cannot say more now. We are interested in this work. Whatever you do as pastors or as laymen, "help these women who labor with us in the gospel."

—o—

NEWS AND NOTES.

The Pacific coast lost one of its most prominent men in the death of Senator Leland Stanford which occurred at his home in Palo Alto, Cal., June 20, 1893. His estate is estimated at all the way from $30,000,000 to $70,000,000. He leaves $250,000 to Stanford University at Palo Alto. It is said that he never engaged in any new enterprise of importance without first consulting with his wife. He was President of the Central Pacific Railroad when it was built. He is said to have been a man of generous impulses and one who did not a little to help the cause of education.

The African News of New York, for July, is chuck full of information concerning mission work in the heart of the Dark Continent. It is thrilling to see the names of rivers, land-marks, and noted African chiefs named by Stanley, the explorer, in his explorations, now associated with the names and labors of men and women who are carrying the news of salvation and establishing missions among those who sit in darkness. A great work is being wrought in Africa.

The July number of the "Preacher's Magazine" is before us. In its table of contents are, "Present Day Preaching, Curiosity, and Obligation," by Rev. Thomas G. Seley; "The Apostolic Churches, their Doctrine and Fellowship," by Robert A. Watson, D. D.; "How Men get their Sermons, by a London Minister; "Successful Preaching," by Rev. Thomas Cook; and "The Labor War," an address to Men," by Rev . S. E. Keeble. Price $1.50 a year. Address Wilbur B. Ketchum, Publisher, New York.

From Mr. James H. Mills, who is commissioner of the Bureau of Agriculture, Labor and Industry for the state of Montana, we have received two very instructive pamphlets. One is neatly bound in paper and entited, "Montana: History, Resources, Possibilities." This is supplemented by another in tract form giving "Information relating to Railroad Rates, Lands, Products, "Rates of Living and Health Conditions of the State of Montana." It tells more about our great State than could be crowded into two or three lectures or a dozen newspaper letters. The commissioner announces that he will take pleasure in sending these publications to parties desiring information concerning Montana. Let all such address James H. Mills, Commissioner, Helena, Montana.

Mr. Oscar Clark died at his residence near Victor, Montana, June 25, 1863. He was one of the pioneers, having come to Montana in 1893. He settled in Bitter Root Valley in 1871, and was in the Big Hole battle in 1877. He was employed by Mrs. L. B. Stateler to drive one of her teams, after her house had been burnt in Kansas and she started across the plains to meet her husband. He was born in Virginia in 1838. Mr. Clark was not a Christian, but was a generous kind-hearted man and a good neighbor. We have heard our good brother Stateler speak kindly of him, and of his faithfulness in trying times in the dark days of '62 and '63.

——

The community in and about Stevensville was thrown into consternation and sorrow by the announcement of the death of Mr. Ezra Lancaster which was caused by the accidental discharge of a revolver, near Victor, the 20th of June, 1893. He was constable and on his way to subpoena witness, when, stopping at a clear mountain stream to get a drink, his weapon fell upon a stone, which caused its discharge, sending the ball through his brain. He was a young man who was widely known, the son of W. J. Lancaster of Stevensville. We sympathize most deeply with his parents and relatives in their deep affliction. Surely life in this world is most uncertain. How important that we be always ready for that which is to come.

——

The St. Louis Advocate thinks that the church has about as many obligations to the rich as to the poor; that they have about as many temptations and need the gospel about as much as the poor. They surely have opportunities of hearing preaching such as the poor have not, but whether the gospel is preached to them with the same honesty and earnestness, always, is a question. Yes, they need it—something to quicken, comfort and enrich their poor starved souls and to teach them how, in the true sense, to make to themselves friends of the mammon of un righteousness.

——

The South Carolina Conference, of which Bishop Duncan was a member when elected to the episcopal office, has recently presented the Bishop with a gavel. It has been nearly three years in course of preparation and ought to be—and is—something extra. The following taken from the "Southern Christian Advocate" is a description:

The body of the gavel is of ivory and is a representation of the Bible on each end of which is an ivory globe, the two being connected by means of a silver bar. The handle is of wood from Wesley's reading desk, City Road Chapel, London; it is finished with an ivory knob.

The engravings are as follows: "Holy Bible" is engraved on a plate of gold on the back of the ivory book; on a silver shield on one side of the book are the words, Presented to William Wallace Duncan, D. D., Bishop of the M. E. Church, South, by his old South Carolina Conference, Anderson, S. C., Dec. 1, 1890;" on the other side of the book is another shield, on which is engraved, "The man of my counsel;" on a silver band surrounding one of the globes is engraved," The world is my parish;" on a similar band surrounding the other globe, "Heaven is my aim to please and reach;" on the handle are two silver plates, on one of which are the words, "Rule in the fear of God," on the other, "According to Thy word shall my people be ruled."

A handsome morocco case, satin lined, accompanies the gavel, and is a fitting resting place for it when not in active use.

——

As we write these lines, just before mailing the matter for this issue of the paper to the printer, the guns are firing in commemoration of our nation's birthday. The day opens bright and beautiful. The sky is cloudless. The air is pure, crisp and bracing. The sun shining upon the snow-capped peaks and forest-covered mountain-sides just west of us, and the lovely landscapes and growing grain-fields in the beautiful valley all about us present a scene that is full of inspiration. The editor and family expect to show their patriotism by attending a celebration amid the old mountain pines near Stevensville, which is to be under the auspices of the Sunday schools of that place.

——

Brother Sam M. Chase writes from Ventura, Col.: "We are glad of Bishop Fitzgerald's coming. He is the man for the West. We hope to induce him to remove to Los Angeles or San Francisco. Love to Squires, Alton and Shaeffer."

——

The President has issued a call for Congress to assemble on the 7th of August. The immediate occasion is the financial pressure precipitated by the action of India concerning the free coinage of silver. The great question is, Will the Sherman law be repealed, and if so, will there be a substitute for it, and what will it be? Times will be lively, in one sense, for some time to come.

On the Sunday closing question the St. Louis Advocate says:

"We have been fighting in this country for years against the "Continental Sabbath," and when we are now in danger of having it, Europe begins to "change front" on this question, and is actually favoring the adoption of Sabbath laws and regulations. In France, the working classes are beginning to plead for a day of rest, having discovered that disregard of the Sabbath is compelling them to work seven days in the week for the wages of six. In Belgium, a new postage stamp bears the words, in French and Flemish: "Not to be delivered on Sunday." And even in Germany, the sentiment in favor of Sabbath observance is steadily growing, the Emperor himself doing much to close the shops on that day, and to insist that all classes shall have one day in the seven as a day of rest and for public worship. Let us labor earnestly to save the Sabbath, and let pulpit and press "cry aloud and spare not."

——

On the same subject, Dr. Buckley, of the New York Advocate, says:

"France has no law against Sabbath desecration. Sunday opening was expected. There were no false pretenses in securing exhibits, no perfidy in accepting money and then openly repudiating the condition. America and Great Britain covered their exhibits on the Lord's Day. Chicago, with its 6,000 saloons, gambling dens, theaters, and houses of infamy all open on Sunday, in the name of the United States invites all nations to visit it, and as a representative thereof puts the Sabbath to an open shame 'by opening the Fair on that day.' We had arranged to visit the Columbian Exposition, and had contemplated it with much pleasure; but upon a full review of the subject cannot escape the conclusion that this is an instance in which we cannot co-operate with out becoming 'a partaker of other men's sins,' and becoming a 'stumbling-block' in the way of others. But we will not organize any movement designed to injure the Fair, nor set up our conscience as a standard for others, nor judge any man."

——

The Northwestern Christian Advocate says:

"At the session of the Cincinnati Preachers' meeting last week superintendent of city missions, Rev. M. Swadener, conducted a pentecostal service, preaching a thrilling sermon on the conscious fulness of spiritual life as the secret of Methodist's success and the supreme condition of personal power in soul-winning. During the sermon and the prayers which followed the power of the Holy Spirit filled the room."

If there was more of this conscious fullness of spiritual life among our preachers and people there would be more pentecosts, and more souls won to Christ. This is the great need of to-day.

——o——

MONEYLESS AS THE MASTER.

——

The Rev. J. W. Compton, of the East Columbia Conference, a Virginian, a Randolph-Macon graduate, has for years preached on the frontier beyond the Sierra Nevadas, enduring hardness, never flinching and without thought of retreat. Here's a line from a letter: "I send my dollar, for I am in arrears. My neglect to pay has not been from forgetfulness, but from poverty. I will not willingly part with the 'Old Richmond.' I love the paper my mother used to read, as far back as the thirties. God bless you, Doctor, in your plans and labor for Him!" If that man, buffeted by sinners, flinty as the quartz quarry in the hills girdling Puget Sound, dulling the tooth of hardest steel at the first touch, yet steadfast, without a spare dollar—if he is not a hero, where is that type of manhood?

Unless Jesus is reported wrongly in the Memorabilia, there is a wild horror awaiting soft men in dressing gown, embroidered slippers in rich hangings, redolent of Havanas, fitting fragments of verse and elegant extracts into a garish sermonette. Are there none now mistaking their merits and in danger of an accursed exile? "Lord,' Lord, have we not prophesied in your name?" "I never knew you. Depart from me."

It is a prized sentence that says that the paper (though hindered) continues to be valued in the land over against Asia and by one whose praise signifies. We dare not affirm that our eye is single—so deceitful is the heart; but as God shows us mercy and finds favor for us with his people, we are striving to do what is a prime duty and the touchstone of genuine godliness. So much for the "plans" our brother by the Western Sea mentions before God in soliciting divine concern and furtherance. May the listening Lord accept the services and guide to a happy issue wish and work for his wards—"Unto Me" —Richmond C. Advocate.

——o——

Power against us is granted the Satan in two ways; either for our punishment, when we yield to temptation; or to our glory, when we stand the test.—St. Cyprian.

Sunday School.

JULY 23, 1893.

PAUL AT CORINTH.

LESSON TEXT—ACTS 18:1-11.

TEACHING HINTS.

BY A. F. SHAUFFLER, D. D.

Most scholars probably have a very wrong idea of the way in which Paul journeyed from place to place. To our minds he is a great apostle, and we naturally think of him as being a man of distinction, and much thought of in his day. Perhaps our thoughts in this matter are influenced by the way in which our great modern evangelists go from place to place. When Mr. Moody or Mr. Mills comes to any city, it is because he has been invited by the ministers of the place, who have made great preparations to receive him. Meetings have been held, prayers have been offered for weeks for the visiting evangelist, perhaps house-to-house visits have been made to invite all the people to the meetings. In many cases, a great building has been erected for the special services, and a vast choir has been gathered, and committees appointed for the great services that are to be held. Books are ordered for the choir and the congregation; and the daily press has been "seen," so that many notices have been given of the coming gathering. In this way a great stir is made, and the people are on the tiptoe of expectation, awaiting the arrival of the noted preacher with much anxiety. This is the way in which we work things in these days.

But to suppose that Paul had any of these advantages, as he went from town to town, is to suppose that which has not the slightest foundation. The picture that Dr. Stalker draws of the way in which the great Apostle entered any city is not only vivid, but very true. He says: "They entered a town as quietly and as unnoticed as any two strangers may walk into one of our towns any morning. Their first care was to get a lodging. And then they had to seek for employment, for they worked at their trade wherever they went. Nothing could be more commonplace. Who could dream that this travel stained man, going from one tent-maker's door to another, seeking for work, was carrying the future of the world beneath his robe? When the Sabbath came around they would cease from toil, like the other Jews in the place, and repair to the synagogue. They joined in the psalms and prayers with the other worshipers, and listened to the reading of the Scriptures. After this, the presiding elder might ask if any one present had a word of exhortation to deliver. This was Paul's opportunity. He would rise, and, with outstretched hand, begin to speak. At once the audience recognized the accents of the cultivaed rabbi, and the strange voice won their attention. During the week, the speech of the strangers would be the talk of the town, and Paul was willing to converse with any who might desire further information. The next Sabbath the synagogue would be crowded,—not with Jews only, but Gentiles also, who were curious to see the strangers,—and Paul now unfolded the secret that salvation by Jesus Christ was as free to Gentiles as to Jews. This was generally the signal for the Jews to blaspheme, and, turning his back on them, Paul addressed himself to the Gentiles.

I have dwelt thus long on this preliminary theme so that the teacher may have a somewhat vivid picture of the humble way in which this great man and his associates had to work for their Master.

In Corinth, Paul had at least one advantage. He found in that city two who were, or became, disciples, and who, like himself, were tent-makers. They had already established a business; s he had companionship and sympathy. Here, then, he pursued the same course as in other cities. The same consequences followed; for soon bitter persecution was aroused, and Paul had to separate himself from his countrymen. But that did not in any way bring his work to a close. Encouraged by God, he stayed there for a year and a half, and gained many souls. This was the beginning of that church to which he afterwards wrote the two epistles to the Corinthians.

Before we pass on, it may be well to call attention to the fact that among the converts to the new religion was the chief ruler of the synagogue, who believed, with all his house, and was baptized, thus showing that, if any man would listen to the message that Paul brought with open heart and mind, he would find in it a rich blessing.

Having made the lesson-story clear, the teacher may go on to set before the class a truth which is made especially clear in the life of the Apostle while in Corinth. Here he worked at tent-making, all the while that he was preaching and gathering a church. This shows that we can do much for the spread of the truth without being set aside for this work by ordination. Too man Christians act as though, in order to be a good workman, you must be regularly ordained. This is not at all so; and the history of the Christian church is full of instances where a layman who was full of zeal wrought more for the kingdom of God than ten ministers who were lukewarm. Was not Carey a shoemaker? Yet his zeal for the salvation of the heathen so burned in his soul that he had a map of the heathen world open before him as he worked, and from it learned much that men more learned than he had overlooked. It was he who was truly the father of modern foreign missions, and whose influence is still felt to the ends of the earth. You need not stop your work, or change your calling, in order to be useful and bring forward the kingdom of the Master. Stay in the calling in which God has placed you, and, whether you are printer or tinker or shoemaker or tent-maker, God will give you power, if you are consecrated to his service, so that your work shall tell markedly for the right. I have many men applying to me for positions as city missionaries who cannot earn their living at their trade; but these are not such candidates as one sees with pleasure. Better be like Paul, and earn your own daily bread, and then give your warmest thoughts and efforts to the spreading of the truth as you have it in your heart. Men will take the message from you all the better if they know that you are earning your own living, for they will feel that you are genuine, and are not doing this kind of work for pay. Lay-workers have a very great advantage in this line among a certain class of people.— S. S. Times.

—o—

Personal Work.

On a cold winter evening I made my first call on a rich merchant in New York. As I left his door, and the piercing gale swept in, I said, "What an awful night for the poor!"

He went back, and bringing to me a roll of bank bills he said: "Please do me a favor. Hand these bills to the poorest people that you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: "How is it that a man so kind to his fellow creatures has always been so unkind to his Saviour as to refuse him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in nearly twenty years. One hour of pastoral work did more for that man than the pulpit effort of a life-time.—Dr. T. L. Cuyler.

Young Man, You Will Do.

A young man was recently graduated from a scientific school. His home had been a religious one. He had been a member of a Christian Church: had pious parents, brothers, and sisters; his family was one in Christ.

On graduating he determined upon a Western life among the mines. Full of courage and hope, he started out on his long journey to strike out for himself in a new world.

The home prayers followed him. As he went he fell into company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow travelers said to him:

"Come, let us be off for a drive and see the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then, slapping him on the shoulder, said:

"Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words, and you will win."

The boy went to church, all honor to him, in that far-away place and among such men. His companions had their drive, but the boy gained their confidence and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.—Mid-Continent.

—o—

Faith.

I stood in a grand church with divinely pictured windows. I had been waiting outside; but saw no beauty, nor could I imagine any art, or form, or loveliness. I entered: the light was streaming through every pane, and every ray revealed a harmony of unspeakable splendor. I stood transfixed; I was enthused, delighted. It was from the inside, the beauties of colorings, form, and arrangements were to be seen. Faith, on the outside is foolishness, presumptuous, unreasonable, fanatical. On the inside—Oh glory! it "is the substance of things hoped for, the evidence of things not seen." Oh, the symmetry, the beauty, the blessedness of faith in the light of the Holy Ghost as seen from the inside!

—o—

The Bible speaks more than once of the wings of the Almighty. Those wings are broad wings. They cover up all our wants, all our sorrows, all our sufferings. He puts one wing over our cradle, and He puts the other over our grave. Yes, it is not a desert in which we are placed; it is a nest.—Talmage.

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MARRIED.

After morning preaching at Pendleton, Oregon, June 25, the pastor joined in holy wedlock, G. E. Earl and Anna Sadtman. There was a large congregation present to witness the happy event. The pastor and wife, the bride and groom, C. R. Steward and Miss Alice Smyth, were conveyed to the home of Mr. and Mrs. A. L. Thoroughman to enjoy an elegant and sumptuous dinner, prepared by Mrs. T., sister of the bride. It was an enjoyable time. Brother and sister Earl are members of the church at Pendleton and are both earnest workers. May the blessing of God attend them in their voyage through life.

F. E. Adkins.

THE REBOUND FROM CREED TO CONDUCT.

The first citizens of St. Louis have enrolled themselves on the royster of the Salvation Army of that City. They do not take the platform, beat drums or parade, but they champion the cause of these evangelists of the slums. The police are notified that the hoodlums must not throw stones at the humble disciples of Jesus, and that these foremost citizens are ready to make common lot with the "army." This interest of Christians of high position in this crusade for the lowly has significance. The Churches on the edge of a reformation. It is swinging around to practical religion. Steeples, choirs, rhetoricians, "carriage congregations" without strenuous concern for the unfortunate class, will be rated only as paganism with a veneer of superstition. The men of determining force in society outside of the church are not touched by much of the modern system of Christianity.

Luther swung too far from "works." Jesus put supreme stress on "deeds." In the imperial and divisive hour men will be challenged by the record of acts of mercy to the miserable. Presently the marble of Christian synagogues will go into homes for the fatherless and hospitals for the hurt and friendless. The primitive disciples caught direct from the men who had seen Jesus—the kernel of his career—doing good. They, hindered by Caesar, by social ostracism, by poverty, yet filled the land with structures for charity till an Augustus on the throne confessed the dread and danger of the divine dynamics of kind deeds. The trained talker and the pleased pews must yield precedence to the toiler among the outcast. The pendulum is surely on its return arc. There is no need of "apologetics" for a creed that hears the bitter cry of the starving, and cares for the waif on the brink of the maelstrom of perdition—Richmond Advocate.

—o—

KNEE WORK.

The famous evangelist Caughey, was once asked the secret of a revival. His quaint answer was "knee work," "KNEE WORK," KNEE WORK. This is the secret of every great outpouring of the Spirit of God in the work of revival. It is not in the power and eloquence of the preacher; nor in the season or the place; nor in the songs or exhortation—but it is the united and prevailing prayer of God's people. A revival is not to be worked up, it is to be called down. Whenever a church or community feels the need of a revival, and this need drives the people of God to their knees in prayer, the revival has begun. The extent and depth of the work will be in proportion, not so much to the activity and zeal in songs and exhortations, as to their earnestness and constancy at the mercy seat. This is the abiding place of the Church's power to reclaim the backslider and save the lost.

Our preachers are hoping for great revivals. Many devoted men and women sympathize with the pastor in this earnest desire. Let pastors and people unite in impornate prayer for the outpouring of the Spirit. If they wrestle as did Jacob at Peniel, with a supreme, all-conquering purpose to be blest, the revival will be sure to come; and it will begin where it must begin if it is to save many—in the hearts of the preachers themselves, and of their working and praying members. Great religious awakenings work, like the blood-flow, from the heart outwards. She must begin in the quickening of the spiritual life of the pastor and of the leaders of Israel. The revival is not worth the name which works from the circumference towards the centre, from the followers to the leaders in the church. An unrevived pastor is one of the greatest hindrances to the work of revival.—Southern C. Advocate.

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Beecham's Pills for a bad liver.

—c—

RECTITUDE OF CHARACTER.

This includes all that is comprehended in the terms—right, righteousness, justice, equity. The Bible is the only true and ultimate standard of right in ethics, in religion, in philosophy, in politics, in science; in a word—in everything. It is the only standard that gives perfect satisfaction to all parties.

The man who measures up to this standard, for instance, in his social and business relations, will pass current anywhere, even with those who deny the truth of revealed religion. Other, and false standards have been tried, but they never give satisfaction. Take the subject of marriage in illustration: there never was a case of divorce, and never can be, where the parties conform to this rule of right. It is the false ideas of marriage, and of the sacred duties of this, the most sacred of all the relations of life, that have so alarmingly multiplied divorce cases in all the courts of our land. The man or woman who is wanting in rectitude of character, is in that degree unsafe and unworthy of confidence. This is a fact that is so well known and understood as to need no argument. It is demonstrated and known of all men by every day's observation and experience. Rectitude of character lies at the basis of all that is good. If this foundation is wanting, the superstructure, whatever it may be, and however grand and magnificent, is rendered uncertain and dangerous.

Exact and full conformity to the standard of the divine law is the perfection of rectitude in Christian character. And this is the most desirable and important type of character, the most perfect and comprehensive of all that is good. Such conformity is only possible in the wisdom and grace of God, and is never attained without a struggle. Any one who seeks a pure heart and sanctified affections, will find opposition from the flesh, the world, and the devil. Wherever we go, in whatever direction we look, we find at work antagonizng principles and forces—of truth and falsehood, of virtue and vice, of good and evil, of right and wrong. The one class stands over, and in opposition to the other. It is the prerogative of every individual to chose between them. This makes every man and woman responsible for their individual character. This is a fearful responsibility, involving our welfare and happiness in this life, and the destiny of the soul in the life which is to come. And herein lies our responsibility. Rigth: honest, just, truthful, equitable, good, pious—in a word, religious of choice. Wrong: dishonest, unjust, untruthful, unequitable, bad, impious—in a word, irreligious of choice. All this is true, if there is any truth in moral agency. This lays every man's sin, whatever that may be, at his own door. The human will cannot be coerced. If a man says, I will, or, I will not; that settles the matter. What can you do? What can any power do in such a case? Absolutely nothing.

The character—good or bad—is simply the proclamation of choice the individual has made. As much as if the person should say: "Here I am, look upon me; my principles, my character; these are my own election: judge ye of the wisdom of my choice." In this way rectitude of character shows for itself, and wherein the responsibility lies. A good character needs no trumpeting, and the virtue and power which are in it, are its own defense. Like the sun, it is its nature to shine; and neither men nor devils can put out the light, any more than they can blot out the light of the sun itself. Continuing right in the sight of God, the light of Christian character shall burn with inextinguishable blaze!

The rectitude of individual character goes very far in forming the character of individual churches, individual municipalities, individual states, and of the whole government as well. It means something to be good, even in a private citizen; infinitely more in a public officer, whether in church or state. Any organization, or other agent, that is productive of good character in the individual, ought to be sustained and encouraged by just so much as we desire good society, and a good government.

S. W. Cope.

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Beecham's Pills for a bad liver.

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OBITUARY.

Death has again entered our ranks and taken from us one of our brightest and most useful citizens, Brother Buckner Gose McBroom. Born in Monroe County, Missouri, Oct. 9th, 1861. He was married Oct. 9th, 1890, to Miss Gracia Hamilton, of Washington, Washington Co., Missouri, and ended the voyage of this life June 24th, 1893. For two and one-half years his little bark struggled hard to weather the storm. It was too much for him. His frail craft could not bear up under the heavy burden. As he neared the other shore a convoy of angels, fleet on wings of love, bore him over the dark sea of death. When he came in sight of the eternal hills of that golden shore his faithful Pilot gave the command to let go. Glory to God! Sails furled, anchor cast, safely housed in that haven of eternal rest! Oh, hallelujah! Glory to God for such a religion!

Several years ago, while drifting about, careless and unconcerned as to his course, among rocks, reefs, shoals, quicksands of sin, the trade winds of heaven struck him and drifted him out into the open sea of Christ's love. Ever since, the Bible has been his chart, Christ his compass, and God, the Father, his counsel.

Last, but not least, he was a noble Christian gentleman, a loving husband, a kind father, a true friend.

What more can I say? it is the highest tribute I can pay him.

The writer, by his request, preached his funeral sermon to a large concourse of people. He was buried with the honors of the Odd Fellows and Masonic Orders.

He is not dead, but sleepeth. Why mourn, dear friends? The verdant fields, oh, the shining shore are coming in sight to you. The Lamb of God spreads wide the door. Ah, Golden City, surely I shall see thy gates by and by!

May God's richest blessings rest upon Sister McBroom and the little one that has been given to her to cheer her along the voyage of life, is the prayer of J. B. Chamberlain.

[Pacific Methodist and St. Louis Advocate please copy and oblige many friends and subscribers of those papers.]

J. B. C.

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RESPONSIBILITY OF S. S. WORKERS.

When we accept a place in the S. S. as an officer or teacher, we assume a grave responsibility; greater, and of more importance than we sometimes realize; for children are apt imitators and have keener insight into the real character of the grown up people with whom they are associated, than we give them credit for.

It is not easy to deceive a child with pretenses, they know whether we are really interested in their welfare and are trying to do them good. We must teach by example, as well as precept. If they see that we are careless and indifferent, permitting little things to keep us away from our place in the S. S., they too will soon become careless and indifferent and be glad of any sort of an excuse to stay away. But if they know their teachers will be there, expecting them, and will be disappointed if they do not come, they will not allow trifles to keep them away.

How careful we should be of what we say, and of what we do: for if the children lose faith in us, how can we hope to do them good; to influence them to be Christians? And that is the work of the S. S., to bring the children and young people to Christ. The greater number of the children in this western country receive no religious instruction except what they get in the S. S. How great then is our responsibility, as teachers and officers, to influence these immortal souls for eternity; how sacred the work, how grand the commission, how momentous the opportunity.

Can we attempt this work in our own strength? Can we go to this work without preparation of mind and heart, by a careful study of the lesson and earnest prayer for divine guidance and help, to lead these immortal souls into the straight and narrow way that leads to eternal life? The true teacher hides behind the cross and draws attention not to herself but to Christ. May God help us to be faithful workers in the S. S.

S. R. H.

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Blasts From The Ram's Horn.

Temper is a good thing until you lose it.

The man who has a red nose is about the last to find it out.

It is much harder to be a successful hypocrit than it is to be a faithful Christian.

An idol temple does not make a good boarding-house for a Christian. (See 1 Cor. 8:10.)

The kind of righteousness that takes people to heaven is not the kind that goes around bragging on itself.

Abraham wouldn't take so much as a shoe latchet from the king of Sodom, and yet there are prominent members in nearly every church who would jump at the offer a house and lot.

Many people will applaud the preacher who proves that there is a devil in the slums, who are ready to crucify him the moment he successfully shows that the same devil often covers his cloven hoof with patent leather.—Ram's Horn, Chicago.

——o——

FAITH, in the sense of believing, is our own act, and Christ commands us to perform that act, and says if we do, we shall be saved, but if we do not we shall be damned. Now what are we going to do about it? I propose to believe with all my might, to do the work of faith, and to do it immediately and all the time. Do you say such believing is monotony, always being done, and never finished? Be it so; I prefer an endless repitition of lively faith acts, to a hum-drum life of unbelief.

Believing is a vine that clings to Jesus, drinks in salvation, and twines up to heaven. Unbelief is a spade that digs graves and buries the unbeliever, soul and body, in the sepulchre of eternal death. When the dead unbeliever is lowered into that tomb, no voice will ever be heard saying, "Lazarus, come forth." O! the blessedness of believing! O! the peril of unbelief.—Dr. Asbury Lowrey in Divine Life.

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THERE is power in united prayer. Every member of the congregation who attends and participates in the prayer-meeting, gives substantial aid to that congregation in its work, and every member who absents himself, robs the congregation of that which belongs to it, and which is his duty to give.

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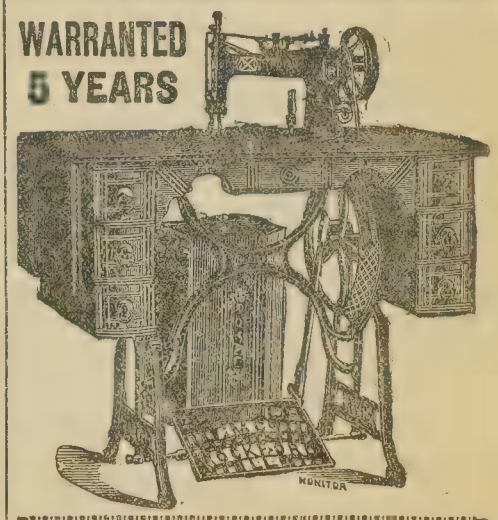

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Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference-At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference —At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference —Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference-At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal October 11.

The Father's Power.

B. Fay Mills.

You may remember the story of the blowing up of the rocks that were in the channel called Hell Gate, in the East river, that separates Long Island sound from the ocean. General Newton worked for years and years until at last he had the cavern made and stored with explosives and the line, the magic wire, run from the explosive to the bank. Then, sitting upon the bank, he called to him his daughter Mary, a little child two years of age, and, taking her upon his lap, he told her to press that magic button. The little girl put forth her hand and pressed upon the button at her father's word, and instantly there came the mighty sound, the upheaval of the earth and rocks and water, and the channel was partially free. Helplessness itself was that little maiden, but power itself was the father on whose knee she rested. Oh, child of utter weakness, if thou wouldst but place thyself within the Father's love, the Father's thought, the Father's plan, then, indeed, would the Father's power flow through thy weakness until thou shouldst rend the rocks of pride and prejudice and passion; and even the gates of hell should not prevail against thee.

—o—

Avoid Disputation.

Don't strive! Don't judge! render to no man evil for evil. Leave the work to the Convicter and the Convincer; render not railing for railing. If they smite you on one cheek, turn to them the other also. If they compel you to go with them a mile, go with them twain. The Holy Spirit has no need of your power of argument. He can get on without your sarcasm, or wit, or denunciation. Never mind what men write, or teach, or say. You preach the truth and mind your own business. Who made you a judge in Israel? Stephen you upset your own views, if you continue to strive to upset others. Keep still; testify; witness; but pray do not denounce; and if you are denounced take it joyfully, and under no circumstances say, "You are another." "As much as lieth in you, live peaceably with all men;" the Lord is at hand. Then *I* can live in you, and stay by you, and control you, but if you are to be full of combativeness, you may strike and wound some of my best friends. Be peaceable and peaceful. I am able to take care of my own truth, and keep you in perfect peace at the same time, if *you* will only be still, and know that I am God. Don't be tempted to say of sweetness; "It is gush!" You gush with sweetness, and *I* will enlighten and if necessary strike with fire. Oh, this is surely the best way for me. It avoids all worry and unpleasantness, and ungraciousness, and leads me into gentleness and mildness, and childlikeness, and as I humbly believe Christlikeness: "Who when He was reviled, reviled not again."

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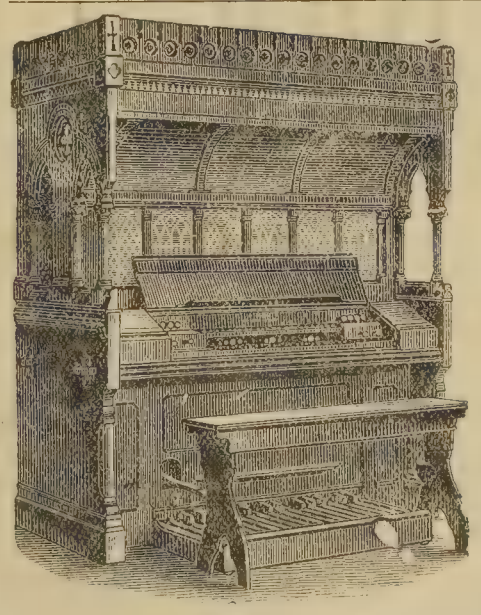

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Montana Methodist.

VOL. 5. JULY 21, 1893. No. 137.

EDITORIAL.

SECURE YOUR TREASURE.

There are many persons in the West who have been quite successful in acquiring earthly goods. In some cases their accumulations have been the result of self-denying, painstaking, persistent, and skillful effort; in others, the result, largely, of appreciation in the value of real estate or mining property, which did not require any special skill or effort upon their part. In all cases, such increase has come by the blessing of the Giver of all good. With these gifts there comes increased responsibilities, for a man is under the same obligation to God for the right use of every nickel he has, as for the powers of his mind and body. To glorify God with our substance is as much our duty as to glorify him with our bodies and spirits, which are His. The Scriptures give no uncertain sound concerning the duty of giving. The Saviour declares it to be impossible for a rich man—one who hoards and worships his wealth—to enter into the kingdom of God. Our Lord warns us against the danger of trusting in uncertain riches. He was rich, but for our sakes became poor, and he commends the poor widow who cast "all her living" into the Lord's treasury. We are not to try to purchase the favor of God with money, nor be so foolish as to expect reward for what is laid upon God's altar. We have nothing to give. Our money is not our own. It belongs to God. We are only his stewards, and are required to use our Lord's goods as he directs.

We believe there are some good people who feel the weight of these truths, and who are really puzzled to know what is the best use to make of what God has given them. They have no children, possibly, to provide for, [and if they have, our observation has been that, as a rule, children are better off who begin the world poor and become the architect of their own fortunes], but they do not know just how long they will remain on the earth, and they have a horror of being left in poverty in their old age. The laws of Montana will not permit a man to "will" more than one third of his property to a charitable cause. Of course, he may GIVE what he chooses, but he must give it outright during his lifetime. In view of these and other things there are many who really desire their property to go to the cause of God to which they have given their lives, but they are just puting the matter off from day to day, and from year to year. Ere long the Master will say, Give an account of thy stewardship, for thou mayest be no longer steward." They will die and their estates will go into probate, and there will be countless contentions and wranglings over their savings, which will melt away and be of no use to anyone, whereas the stroke of a pen at the right time, would have prevented all this clamor and waste, and put thousands into the treasury of God's suffering cause. How forcibly this was illustrated in the famous Davis will case at Butte a few years ago. The amount spent in litigation in that one case would have endowed a university or founded a hospital or a "home" that would have perpetuated and honored the founder's name and blessed the race for generations to come. But as a little child clings to its doll or toy when it lies down to sleep, so the poor old man seemingly could not lie down in the sleep of death without his idol—several million dollars—clasped to his bosom, all his own, where it proved a curse instead of a blessing to his memory. When a man endeavors to rob God he is sure to get the worst of it.

The church has provided various plans by which donations may be made to it, and all this trouble and confusion and loss avoided. There was a Board created by the last General Conference which is empowered to receive donations or bequests, and hold in trust or expend for the good of the Church in any way that might be designated by the donor. Then, the Church Extension, located at Louisville, Ky., of which Rev. David Morton is the corresponding secretary, has what is called the "Annuity Plan," by which it accepts donations either of money or real estate, subject to annuity. That is, it accepts the donation, in fee simple, and agrees to pay to the order of the donor a certain per cent. annually—say three or six per cent.—during his or her lifetime. The entire amount is kept intact and used to help build churches and parsonages, by being loaned at a low rate of interest on the most approved security. It thus goes on, working like leaven in the lump and helping to extend the kingdom of God throughout all time to come. This gives the donor the pledge of a comfortable support, with something extra perhaps to give to such individual cases as may enlist his sympathy during his lifetime upon the earth, besides the assurance that when he goes hence what he leaves behind will be used in the best manner possible for the advancement of Christ's kingdom in the earth.

Not a few persons are availing themselves of the benefits of this plan. We know of a good lady who is about putting her entire estate, amounting to more than twenty thousand dollars, into the hands of this Board, and she finds it a source of great spiritual peace and comfort.

Brother or sister, do you feel prompted to make some such disposition as this of the means that God has blessed you with? If so, remember there is danger in delay. We appealed to a wealthy friend once for a few hundred dollars to help build a church near the spot where God gave him his first fortune. He refused, and not long afterward he fell among certain money-sharks who robbed him of many thousands. After George I. Seney, a New York capitalist and a member of the M. E. Church (North), had met with reverses in business that left him almost penniless, he made the remark that he considered the amount (fifty or one hundred thousand dollars, we forget the exact sum) that he had donated to a Southern Methodist College in Georgia some time previous to that as so much treasure laid up in heaven. It was beyond the reach of "bulls" and "bears." If God has blessed you with earthly treasure, make haste to transfer it to the Bank "beyond the river," where moth doth not corrupt and where thieves do not break throuh and steal. "Where your treasure is, there will your heart be also."

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NOTES AND COMMENTS.

Rev. T. W. Alton, pastor of our church in Butte City, requests all who expect to attend the approaching session of the annual conference to be held in that place, commencing August 16th, to please notify him at once, so that homes may be provided for them. This is requested especially of those who expect to bring their wives or other members of the family.

We hope our friends will not overlook this very important matter. It is very embarrassing to the pastor who is the host of a conference to have a number of unlooked-for guests to provide for on the day or the day after the session commences. It need not be, if all will do as requested.

Rev. F. C. Adkins, our pastor at Pendleton, Oregon, requests the preachers of the East Columbian Conference to notify him at their earliest convenience of the number that will attend the annual conference at that place, from each of their charges. We appreciate the cordial invitation given us to attend, and give notice in time that our brother may expect one visitor from Corvallis, Montana.

It is a common saying that the preachers are always the first to feel the effect of the hard times. The present crisis in money matters will necessitate special and persistent efforts upon the part of our stewards in raising the amounts justly due the preacher for hard and faithful service during the past year. Possibly some will really be unable to pay what they have promised. But, brother, whether you are a steward or a layman, or only a friend and supporter of the church, we beg you to see to it that you do not require a greater sacrifice upon the part of your preacher and his family than you are willing to make. He has labored faithfully for your good and the good of your community for a whole year, depend-

ing upon you for support. For you to fail by five, ten, or twenty dollars to raise the amount you expected to, means (if others fall short in the same proportion), a shortage of a hundred or two hundred and fifty dollars in his salary. Five or ten, to twenty times five or ten. This disproportion is too great. Is it not far better for you to strain a point and get that ten dollars, than for your brother man, who is your servant, to lose two hundred and fifty? That is just what it means. You make a special effort to raise funds—you rush around and borrow money somehow or other—to pay taxes, meet expenses and pressing obligations that cannot be deferred. Why not take some of this and pay your preacher? His claim is just as pressing as any that you have. He may go away unpaid and you may see him and hear from him no more, but the account remains the same and may be seen and felt (it will be so heavy) by you when the books are opened on "that Day." Let every man do his whole duty and all will be well.

——

The man who declares his candidacy and enters upon a scheme of electioneering for plans of preference in the church of God only advertises his unfitness for such place or places.

Such is the plain teaching of the Son of God. It was only by the strongest rebukes and the severest course of discipline that this spirit of egotism and worldly ambition was subdued in some of the men whom he called to be his disciples. Let us hope that the number of such in our Israel is small, and that it will grow beautifully less. "In honor preferring one another," is the Pauline doctrine.

——

Rev. R. H. Shaeffer expresses himself as delighted with our Montana climate. He is preaching to a very good congregation in Helena, and regards the outlook there better than at any time before. His collections will all be full, as usual in Helena. In a priavte note he says: We need two things much—a nice house and a great revival, and I think both will come." To which we say, Lord, send them, and that right early; but give us faith and patience both to labor and to wait. Brother Shaeffer is one of our strong preachers.

——

Bro. Waggener filled his appointments on the second Sunday in July at Corvallis, Olford's School house and Hamilton, driving forty miles, preaching three sermons, and baptizing one person by immersion. The congregation at Corvallis was large, the preacher at his best, and the sermon, from John xx:31, would do credit to the head and heart of any gospel preacher that we know.

——

The Epworth League at Stevensville now numbers about 60 members and is doing a fine work.

——

The stringency in money matters is affecting Montana and the Northwest much the same as other sections of our common country, and our preachers are apt to feel the pressure. But we are more highly favored than any of our brethren, who in addition to the universal financial stringency, have to struggle against cyclones that are sweeping scores of people into eternity and spreadng desolation far and wide, as in Iowa, and against the floods of deep waters that are breaking over the levees and inundating whole townships along the banks of the lower Mississippi in Louisiana. It would stir the hearts of our readers to see the reports of the preachers from some of those flooded and storm-swept districts. Surely it would take the conceit out of some who are inclined to think that they are enduring greater hardships than any others in the church or in the Methodist Itinerancy. Really, we have much to be thankful for. Let us take courage, do our whole duty to God, to the church, the ministry, to each other, and go forward. The clouds will soon pass over and a brighter day, both financially and religiously, will dawn upon us.

——

Rev. John D. Major, who was transferred from South Carolina to Vollmer, Idaho, sends an interesting letter which will appear next week, and adds: The Montana Methodist is in great favor with our people, and I hope to increase the number of subscribers by conference. Send the paper to my address." Of course we appreciate the good opinion of good people, and sincerely wish our brother great success in this as well as in every other laudable undertaking.

——

Be sure to read Brother Compton's paper on "Methodism." It was read before the Epworth League at Palouse. We cheerfully extend to him the privilege of a larger audience, through the columns of the "Methodist." He intimates that there is "more to follow" of the same sort. Let it come. It is what our young people need, and will help our older ones also. Our brother writes:

"Palouse is moving as much as usual. Received two members by certificate on the fourth Sunday, and baptized and received on profession of faith two more last Sunday."

——

While the season is rather backward in Montana, yet we think that the outlook for crops is very good. At least, such is the case at this writing in Bitter Root Valley. The weather has been very dry, but water to irrigate with has been plentiful, coming down gradually—without the flood that was predicted earlier—just as it was needed. On the 11th inst., the windows of heaven were opened and showers of blessing in the shape of a bountiful rain came down, which greatly refreshed and benefited all but the hay and the haymakers. It came right in the midst of the Alfalfa hay harvest.

——

Mob-law is getting to be by far too common. A negro was hanged by a mob in Illinois some time ago, and though the participants are well known, the Grand Jury found no verdict against them. Similar cases have occurred in Iowa, Kansas, Michigan, Indiana, Arkansas, Texas, Missouri, Ohio, and New York. Recently a negro, charged with the crime of outraging and murdering two young girls in Kentucky was hung, his body riddled with bullets, and his body burnt by an excited mob. Such deeds are not confined to any one section of country. If they are more frequent in one section than another, it is because there are more provocations. The crimes charged to the victims are horrible. They could not be greater, nor the incentives to violent treatment stronger. But we have laws and profess to be a civilized and law-abiding people, and not barbarians or anarchists. If we are true men, justice may be meted out just as surely, if not so swiftly, by due process of law as by mob violence. If we had no law and no officers, as was the case in Montana when Plummer and his plunderers were in power and had to be put down by the Vigilants, it would be different. The idea of men cutting the fingers and toes of a human body and roasting it to wreak their vengeance is fearful to think of, If such conduct continues, the result is easy to predict. Respect for law will decrease, and after a while neither life nor property will be safe. Let us see that the acts of fiends do not provoke us into the same spirit and temper exhibited by them.

——o——

FROM OVER THE SEA.

——

Many of our readers will be interested in the following postal just received:

"Just a line to say that we reached home safely last evening after a pleasant though fatiguing journey. The voyage across the Atlantic was not at all stormy, and Mrs. P. proved a better sailor this time than before. We feel grateful to God for all his mercies. Our love to our many friends in far-away Montana.

Fraternally,
J. B. Parnall.

Trewoerick, St. Ewe,,
Meragissey, Cornwall,
June 21, 1893.

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Mr. C. H. Seals and Miss M. C. Hall were married at the M. E. Church in Kendrick, Idaho, July 3rd, 1893, Rev. W. S. Hornbuckle officiating. So the "catching" of Seals continues even in Idaho, when the name, as well as the fate, of a fair maiden is Sealed. Of course the government will not protest in this case. Success to the happy pair.

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A good brother informs us that "some of the boys" think our criticism of the World's Fair hardly just—something like a certain bishop's "post-mortem" speech, and asks us if we "see the point." Yes, we see the point, but we think "some of the boys" have failed to do so. We suppose, of course, that reference is had to our first visiting the Fair and then advising others to stay away. To which we reply, that when we visited the Fair at Chicago, the gates were closed on Sundays. We still claim the "jewel" said to be so rare. If our friends could see the criticisms of the World's Fair on account of Sunday opening that have appeared in the religious press of the land, both North and South, they would consider the Montana Methodist rather mild in its utterances upon the subject.

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The word comes that a cyclone swept over the country at Pomeroy, Iowa, killing about seventy-five or eighty persons, wounding many more and destroying a vast amount of property. It was all done in one minute's time. The details are sickening.

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Sympathy is two hearts tugging at one load, bent beneath one sorrow. If I lose a friend and suffer, and you lose a friend and suffer, that does not make it out that we sympathize. That would be two hearts tugging at two loads. Sympathy is two hearts tugging at one load—a very different matter in its animus and effects. Christ, in order to redeem us, became first of all one of us; one among us and in us. He took upon him our nature; got into the inner side of our experience. In all our affliction he was afflicted; he had no sorrow of his own apart from our sorrow; not sorry for us, but sorry with us.—Charles H. Parkhurst.

Sunday School.

JULY 30, 1893.

PAUL AT EPHESUS.

LESSON TEXT—ACTS 19:1-12.

ILLUSTRATIVE APPLICATIONS.

BY H. CLAY TRUMBULL.

Did ye receive the Holy Ghost when ye believed? (v. 2.) This is an important a question to every disciple of Jesus, to-day, as it was when Paul asked it of the Ephesian Christians. Is the Holy Ghost your teacher and guide? Does he open the Scriptures to you when you study them? Does he lead you by day and by night, so that you know your path is God's chosen one for you? Has the Holy Spirit a home in your heart, making it a temple resonant with songs of praise and strains of hope; so that you never have to pray for the coming of the Holy Spirit, as if the day of Pentecost were not already past? If you cannot answer "Yes" to these inquiries, the lack of the Ephesian disciples is your lack today.

Into what then were ye baptized (v. 3.) That is another question which ought to come home to each of us. If we have been baptized, what is the nature, the purport, the results, of our baptism? If we were baptized in the name of the Father, and of the Son, and of the Holy Ghost, what is now our relation to the Father? What is our relation to the Son? What is our relation to the Holy Ghost? How do we differ from the unbaptized? What evidence is there, aside from the record of the fact, that we have been baptized? What are our new privileges, our new hopes, our new duties, through our Christian baptism? There are too many of the baptized who cannot answer even these simple questions. Can you?

The Holy Ghost came on them; and they spake with tongues. (v. 6.) Speaking with various tongues was a necessity to the early Christian disciples. Therefore the Holy Ghost enabled the disciples to do this thing. If we now needed to use half a dozen tongues, the Holy Ghost would supply them to us; but as we need only one, the Holy Ghost is ready to give us power over that. And we need power from God to keep our tongue in subjection. "The tongue can no man tame,; it is a restless evil, it is full of deadly poison. Only as the Holy Ghost keeps our hearts right, can our tongues be used wisely and well; for "out of the abundance of the heart the mouth speaketh." If we have received the Holy Ghost," there will be evidence of it in our characters and lives; not as formerly, in the gifts of tongues and of phrophecy, but in the richest and most precious of the fruit of the Spirit, in the use of the tongue and of all the rest of our bodies. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." Does your life bear this fruit?

He. . .spake boldly for the space of three months. (v. 8.) It is a great deal easier to speak boldly at the start, when you know you are in the right, and when you think you can make others to see it to be so, than it is to keep up your bold speaking, month after month, when you are disputed, or gainsaid, or sneered at, or treated with contempt, by your hearers. But continuance in bold speaking, against all opposings and under all discouragements, is as truly a test of fidelity in a pulpit or in a teacher's seat to say as it was in the synagogue of Ephesus in the days of Paul.

But when some were hardened . . . he . . . separated the disciples. (v. 9.) Sooner or later the time comes, in the process of training, for separating the good and the evil for the sake of the good. In order to the wise doing of this, it is important that parents and teachers be acquainted with the companions and surroundings of those for whom they are responsible. A parent ought to know who are his child's playmates and school-fellows, and be ready, if necessary, to separate him from them. There are times when a family would do well to move to another house, to be rid of the children "next door." It would be better for some parents to change the school of their children than to have the associations of their little ones remain as now; and in many more cases the parents ought to see that the teacher changes the seat-mate of their children. Teachers in secular schools and in Sunday schools have a responsibility in this direction. They must see to it that a separation is made between scholars when a separation is necessary. It is not right to have one vicious scholar contaminate a whole class. For the sake of those who are well disposed, and who would obey the truth, the scholars who are hardened, and who speak evil of the right way, ought to be put where they can do the least harm. This work of separation must be done judiciously; but it is a work not to be safely neglected. Superintendents, teachers, parents, and scholars, young and old, ought to bear its importance in mind, and act accordingly.

God wrought special miracles by the hands of Paul. (v. 11). God wrought the miracles; Paul did not. No man ever yet wrought a miracle. A miracle is peculiarly God's work. He does not even need the agency of man for its accomplishment. If he uses a human agent, he thereby honors the man; but the glory is due unto himself. For all wonders wrought by the hands of any of God's servants, God should have the praise. It is not any faithful pastor, nor any prayerful teacher, nor any wise and devoted parent, who works a wonder of grace,—in preaching, or in teaching, or in training. It is God who does by the hands of this or that child of his that for which the hearts of his people are glad. "There are diversities of workings, but the same God, who worketh all things in all."—S. S. Times.

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The Two Chains.

A Wesleyan missionary in the Deccan of India describes two scenes witnessed in a certain village. They were three years apart. In the first scene a woman's cry was heard, followed by a man's cries. He was dragging her out of a hut. "With many a heavy curse and heavier blow he drags her to the village blacksmith. An iron chain lies on the ground, and while the husband holds his wife, one end of the chain is riveted to her leg, and the other made secure to the heavy block of wood. This block she must carry wherever she goes." But three years later a new scene appears in that same village. A mission church has arisen, and some thirty Christian villagers are listening to the message of the gospel. The preacher is the man who had the chain forged and fastened to his wife. He is still passionate and bold, but what a change has come over him! He is telling in burning words of a Saviour's love, of world-wide purposes of grace, and exhorts the recent converts, some of whom he has himself led to the Saviour, to be worthy of the name of Christ. I sat listening and thinking of that iron chain, lying among similar trophies in my study drawer; and seemed to see in the preachers hands another chain the chain of Christ's love, with which he now seeks to bind souls.

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Where should our children be, if not in the church? We should fervently thank God whenever one of the "little ones" who has just taken a few steps from the fold hears and heeds the Sheperd's first call, and comes back to shelter.

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Bad men care more to please men than to please God in public and private duty.

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The Rabbins enjoined the saying "Amen" after any little prayer as a thing pleasing to God and profitable to men, comparing to setting our name to an epistle written in another's hand, which then becomes ours when we sign it.—Dean Comber.

The Christian View of Death.

By W. H. Gibbons.

For six thousand years death has shadowed this earth with its dark wings. It has done much to fill the world with fear and gloom, and sorrow and despair. Because the race is doomed to die, many claim that life is not worth living. Possibly Byron's "Cain" utters the feeling of the unhappy poet himself:

"I live; but live to die.
Would that I had never lived!"

This state of mind arises largely from a wrong interpretation of life and death in human history.

How shall we arm ourselves against gloomy, depressing thoughts of the grave? Offer us not the cold philosophy that we are to passively accept death as one of the inevitable things. Fatalism contains no comfort. Even if the intellect can accept it, the heart forever rebels against it.

What light and comfort does the Christian religion bring us on this dark question of death? We need not involve ourselves in deep theological complications. As far as possible, let us clarify and simplify our faith, and thus find a place of rest for our souls. "It is appointed unto man once to die." It is a divine appointment. Death, therefore, must be a blessing, not a curse, in the present order of things. How can we get rid of the infirmities of our bodies only by going down into the grave and coming up in the resurrection? Christ did not come to save us from physical pain or death. But through his atonement these things may become a blessing. He takes away sin, which is the "sting" of death. In this sense he "destroys the works of the devil" as it relates to death. He thus becomes the "resurrection and the life," and saves the body as well as the soul.

The Scriptures do not speak of death as a thing to be dreaded by the good man. In the Old Testament the saints are "gathered to their fathers." In the New Testament they "fall asleep." "Them also which sleep in Jesus, will God bring with him." Let us still sing with hopeful hearts the most beautiful of all our funeral hymns:

"Asleep in Jesus, blessed sleep."

The Christian poets catch the bright side of this somber subject. It may help our faith to collate a few of their utterances.

"There is no death! What seems so,
is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death!"—LONGFELLOW.

"There is no death! The stars go down,
To rise upon some fairer shore."—LYTTON.

"I hope to meet my Pilot face to face,
When I have crossed the bar."—TENNYSON.

Above all, let us take up the triumphant pæan of God's inspired saint, philosopher, and hero, St. Paul: "O death, where is thy sting? O grave, where is thy victory?" "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

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Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, } Corres. Editors.
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Heppner, August 5.
Pendleton, August 12.
Umatilla, August 14.
Nampa, August 19.
Star, August 21.
Wingville, August 26.
Moss Chapel, August 28.

M. V. Howard, P. E.

METHODISM.

BY REV. J. W. COMPTON.

Since one object of our League is to acquaint ourselves with our own church, it will be well perhaps to enquire briefly into the origin, development and present status of Methodism.

Bishop McTyiere commences his history of Methodism with this sentence: "It was not new doctrine but new life the first Methodists sought for themselves and others." And again he says: "The Mission of Luther was to reform a corrupted Christianity; that of Wesley, to revive a dying one. Lutheranism dealt more with controversy; Wesleyanism with experience."

At the time of the Lutheran reformation the church was corrupt in doctrine as well as in practice.

In the time of Wesley the reformed church had, in the main, a sound doctrine and creed, and retained the form of Godliness, but neglected and even denied the power of it.

John and Charles Wesley and Charles Whitefield were the men who in the providence of God were raised up to start a work in the church of England that was to quicken the church and save multitudes by insisting that the truths of the Gospel were to be realized in the experience and practiced in the life.

Every great movement in the work of uplifting human souls into the life and power of God's truth has been through the instrumentality of men. As McTyiere says in the language of Paul: "Every house is builded by some man, but he that built all things is God."

He built Solomon that he might build him a house. He raised up a Luther that he might accomplish a great work. So he has ever prepared men to do great works. "The Lutheran, Presbyterian, Congregational, Protestant Episcopal, Moravian and Baptist Churches all bear the impress of those master builders who, under God, shaped their polity, formulated their creeds, and illustrated their spirit."

Whitefield represented the Calvinistic branch of the early Methodist movement, and the controversy between him and John Wesley was so great that an estrangement took place that threatened to be serious, but they were reconciled, not in their views, but in their friendship and Christian fellowship; and at Whitefield's request John Wesley preached his funeral sermon. The Calvinistic movement never prospered in the Methodist Church, and today there is no considerable body of Methodists anywhere who do not hold to the Arminian doctrine.

In a paper of this kind but little can be said of the wonderful efforts produced by the preaching of Whitefield, Wesley, and other founders of the early Methodist movement. It was not the intention of these men to separate from the established Episcopal Church, and they themselves never withdrew from its communion; but being denied the use of the churches, although regularly ordained clergymen of that Church, they preached in the open air to crowds sometimes numbering as high as ten thousand in one congregation. John Wesley preached several times to thousands in Epworth Church yard, standing on his father's tombstone.

In spite of mobs, sometimes instigated and led by the rectors of the regular churches, and in spite of persecutions of various kinds, the movement grew until Wesley formed societies out of which have grown the Methodist churches.

But this paper is already sufficiently long and further details of the origin as well as the development of Methodism must be deferred to another time.

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OUR WASHINGTON LETTER.

Washington, D. C.,
July 4, 1893.

The Extra Session of Congress, the financial situation, and what will be done with silver are universally discussed. The general belief is that the Sherman silver purchase law will be repealed, but with hot opposition. Srange how oppositely men look at things. Senators and Representatives from the South and West, and more especially from the silver-producing states, talk of conspiracies against silver, and of the efforts of gold bugs and capitalists to push up the price of gold at the expense of silver and all other commodities. They assert that these interested parties wish to limit the circulating medium, and monopolize it; and that silver is wronged, degraded, weakened, and the public robbed by bankers, brokers and wealthy classes who oppose its free coinage. They say, let the Government enact free coinage, and either give or accept, as business requires, an ounce of gold for every sixteen ounces of silver presented, and the value of the world's silver will be raised to that price.

Opposite View. The anti-silver men say that the same claim could as well be made for copper or iron even; that it would bankrupt us to defend silver against depreciation due to its enlarged production and to its general disuse by the world; that it would be impossible to raise the value of every 57 or 59 cents worth of silver in the world to 100 cents; that silver is too common, too bulky, too neglected by the nations to be used as currency in unlimited amounts; that at best but a few millions can be kept in circulation, that if the production of silver be artificially stimulated it may fall below copper; that if free silver coinage were enacted and its parity with gold maintained the silver whole world would flow into the vaults of the Treasury and crowd gold out; that while Uncle Sam can make some of his own people take 57 cents' worth (or less) silver as a dollar, he cannot make all do it nor these all the time, much less the people of other nations; and finally, that free coinage would knock a hole in the bottom of the financial ship, and that all possible pumping could not keep out the overwhelming inrush.

Low prices and hard times are charged to the demonetization of silver by the advocates of free coinage, and particularly the low price of agricultural products. Wheat for example sells at but a little over sixty cents. It may be well to recall in this connection that it sold for less than that in 1861, and for still less in 1840. Wheat carried in wagons 80 or 100 miles to Chicago sold for 50 cents, scarcely enough to pay for the hauling. And a bushel of wheat then would not purchase one quarter of the merchandise that it will now. This 50 cent wheat of long ago was reaped by hand. Now the farmer not only reaps by machine, but his plows, harrows, and threshers are far superior and he can raise a larger quantity with the same labor, and he receives more at his own home than his father received after his long haul; he receives many times more if the pay is estimated in sugar, calico, nails, matches, thread, postage stamps and other necessaries.

Speaker Crisp and Clerk Kerr will be re-elected by the next house, but the other offices are yet "in the hat."

Extra Session Not New. A dozen have been called. Under Adams, Jefferson, and Madison, several were called in view of disturbed relations with France, Spain and Great Britain. Van Buren called an extra session in

1837 on account of financial troubles, and so did the first Harrison in 1841. Buchanan called one, and Hayes two because of the defeat of appropriation bills by political riders. Lincoln called an extraordinary session to meet July 4th, 1861. Capital.

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The Family.

The family is the root germ of the Church, and the root germ of the State. Both are safe while the family is safe. When the family is wrecked, neither Church nor State is worth preserving. The hearth of the home is the sacred altar, at last, of all religion, all law, all loyalty, and all order. The ancient religions of our forefathers taught us that, at least. Our Lord revealed the reason, lifted it up, stamped his divine mark upon it. From our Lord Jesus Christ we have received it with new sanctions and girdled with divine defenses: the awful sacredness of home, the one man and the one woman, who are not two but one, whose union is a great mystery, like the union of Christ and his Church.

The Holy Scriptures are full of the doctrine of the family and its relations. It is a thing so divine that almighty God reveals himself under a family name. He is a Father; in the Godhead itself there is Father and Son; he has a household in heaven and earth, a great family and many children. He consecrates, in his holy Word, every homely human name that is named about the fireside and under the roofs of men, by using those names to reveal his own relations and affections towards men.

To guard the sanctities of home is the highest duty of the State. To reconsecrate those natural sanctities by the blessing of holy prayer and solemn rite, and throw over the home the shield of God's law in its power, is the plain duty of the Church. But the home so shielded must be a Christian home. It must hold living communion with the high-walled home of our Father's house above. We solemnly charge our brethren to look well to this. We fear, above all, the decay of family piety. The hurry of our modern life, the eager demands of an increasing business, the lust of an increasing gain, the competition, the struggle, the thousand distractions, as they are made excuses for neglect of public worship in the Church, so they have been held to justify the overthrow of the family altar, the abandonment of household prayer, even the graceful as well as gracious blessing of the family bread—"the heritage of old and fair religion."—Bishops' Pastoral.

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"Tell Me His Name Again."

BY MRS. J. T. GRACEY.

Here is the experience of one woman in India; it represents the experience of thousands in that country who are weary and sin-burdened, but have never heard the Name which is above all other names,—the only Name under heaven given among men whereby we may be saved. The woman visits the medical missionary, and while applying for medicine she finds a listening ear, a sympathetic heart; and she is strangely drawn to tell all her sorrows. Her daughters had married and left her, her sons were dead, she had no one to help or care for her; but why dwell on the past? The present was bad enough.

A swarm of locusts ate up all the grain, fever had unceasingly distressed the little orphan grandchildren, and increasing age, with its attendant coughs, colds, rheumatism, failing eyesight, as well as other complaints, made *Mai Nandi* the most sorrowful old lady in the whole village.

"Yes," said the missionary, "this is a sad world, but there is a better land beyond;" and she gets the attention of the woman, who listens attentively to the old story. Putting her finger to her deeply lined forehead, she says, "Do you see, it is all written here,—grinding, cooking, spinning, tired head, weary feet, live and die like a beast, all because we women have committed sin in a former life!" Pathetic story!

"But," says the missionary, "Satan brought sin, and sin brought sorrow; but God loved us, and sent his Son Jesus Christ to save us."

"Ah yes, you know this, for you read all day; but what can we women understand?"

"Yes, you can understand this; there is no one too ignorant for the Lord Jesus to save."

"Well, give me my medicine and let me go home."

She gets it, starts, comes back, and says, "Tell me His name again!" Next day she returns, asks for more medicine, and while it is being prepared she says, "Tell me His name again!" For awhile she is silent, then opens her heart again and tells her troubles to the sympathizing listener; and as she gets up to go away, says, "Tell me His name again before I leave;" and so she goes out into the darkness of heathenism repeating that Name,—the "sweetest sound to mortals given."

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It will not do to insist upon the divinity of Christ if denying a field which Godhead and it alone can fill. A prophet can preach with ardor and eloquence; a martyr can witness through suffering and death to love and fidelity; but only the Son of God can offer a sacrifice for the sins of the world. Palestine is central in the early history of the Word; Jerusalem is its capital; the temple its acropolis, and the altar sanctifies the whole. Either we must admit the doctrine of a sacrificial death, or introduce a divine person without any logical necessity. The atonement is the necessary corollary of the incarnation.—Interior.

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Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy of freely diffuses;
Of beauty and balm its prodigal,
And it lives in the light it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we wield our breath
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—T. V., in the "Sheltering Arms,"

——o——

No Exemption From Trials.

The Bible nowhere promises us exemption from trials. It does not assure us that we shall not go into the furnace, nor into the deep waters, but it does promise that the fire shall not consume us, and the waters shall not overflow us. In the midst of the trial it shall still be well with us. By our side in the furnace there shall be one who is like the Son of God, and we shall come out without even the smell of fire on our garments. It is not said that Christians shall not have extraordinary trials. Christianity develops manhood; it vastly enlarges the sphere of life. It gives a broader surface across which the winds of adversity may sweep. It gives greater possibilities of enjoyment; and these make greater trials certain. A Christian man is higher, and deeper, and broader than other men are. He is more fully developed in all his capacities, both for joy and sorrow. Christ suffered unspeakably more than any other man who ever lived could suffer. He had in himself all the nobleness of man and all the gentleness of woman. He had vaster capacities of suffering than other men possess. Stoical indifference to pain is an evidence of a coarse and brutal nature. To feel, and yet to do and dare is to be truly noble.—Rev. R. S. McArthur.

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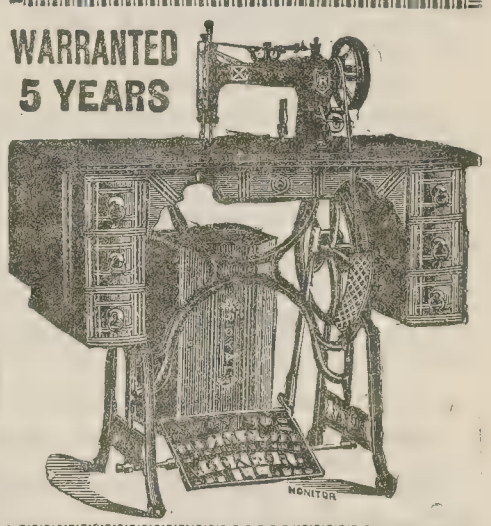

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Tuesday	Friday
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Friday	Monday
Saturday	Tuesday

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15,
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C , Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference–At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference —At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference —Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference–At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal. October 11.

Conversion of an Atheist.

I remember a striking instance of the power of God in the conversion of an avowed atheist. He came to the meeting to hear me preach on atheism. In the course of my sermon, I remarked that "atheism was the little end of nothing, whittled to a point." Since the atheist denied everything and admitted nothing, it was itself the little end of nothing. This remark arrested his attention and mortified his pride. He had regarded himself as specially intellectual and capable of refuting all the ministers in the land. He could not brook the thought that he, a free thinker, should be represented as a fool, and his creed reduced to less than nothing. So, in order to be revenged, he requested a Christian neighbor to ask prayers for the little end of nothing. The request was complied with; nor was it overlooked amid the multiplicity of claims upon our prayers.

On the evening of the third day, as we repaired to the lecture room for the purpose of spending a season in prayer, who should rise up but this infidel. Pale and haggard, not having slept for three nights, and borne down by deep despair, he broke the silence of the spell-bound congregation by saying, "My fellow-citizens, you see before you the greatest sinner that God ever suffered to live. I have denied the existence of my Creator. I have ridiculed his Son, Jesus Christ, calling Him a bastard. I have studied the word of God in order to pick flaws and make out contradictions. I have cursed my Maker more times than there are hairs on my head; and as for you Christians, there has been nothing too bad for me to say about you; and all I ask in return is that you will not treat me as I have treated you. He took his seat. I said to him, "My dear sir, do you not wish the prayers of God's people?" He answered, "No; prayers can do me no good; I must be lost." I told him, "God is merciful; Jesus died to save the chief of sinners." He replied, "I know that; and this knowledge will be the keenest part of my sufferings. I have sinned against infinite goodness and unparalleled mercy. *I deserve to be damned and I must be damned.* All directions to Christ as a Saviour avail nothing. I have not made the first attempt at prayer, under the full conviction that prayer will do no good."

He passed another sleepless night, walking his floor and contemplating his fearful doom. To him it was a night of terrors. But just as the gray of the morning began to dawn, some mysterious agency whispered in his ear, "Whosoever *will*, let him come and take of the waters of life freely." For the first time in his life he dropped on his knees and pleaded for mercy through Jesus Christ. In a few moments his load was gone, and his soul felt the peace of believing, and unspeakable joy beamed in his face.—Jacob Knapp, Baptist Evangelist.

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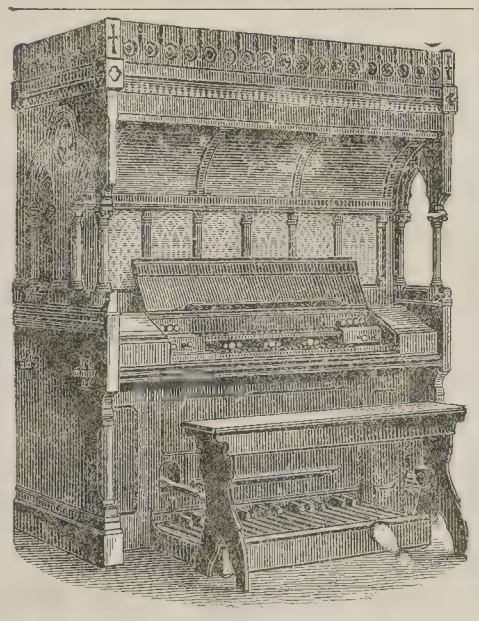

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Montana Methodist.

Vol. 5 JULY 28, 1893. No. 138.

J W Popham

EDITORIAL.

VICTORY FOR SUNDAY CLOSING.

The World's Fair is hereafter to be closed on Sunday. The order comes from the Board of Directors, who voted unanimously in favor of it. We wonder how they can be so indifferent to the welfare of the "poor laboring classes" whose claims they were advocating so zealously but a short time as to deprive them of such a luxury as Sunday opening afforded! What has produced this sudden change? They found that they could not get the poor laboring man's money in sufficient sums to pay even the running expenses of the Fair on Sunday, and hence they voted at once to close it. The dispatches state that it would have been closed a week earlier, but that the directors had offered to give the gate receipts on the following Sunday for the benefit of the sufferers from the great fire. Wonderful benevolence! Why not give the receipts on Saturday or on Monday for this purpose? They knew it would be less on Sunday than on other days. But then this would have a benevolent air, and help to increase the Sunday traffic on the last day and somewhat cover the retreat and save the movement from the appearance of the inglorious defeat which it has received by the 20,000,000 Christian people of America.

"Those who laugh last laugh loudest." The Christian people and the lovers of law and order, of fair dealing and common morality, surely have great cause to rejoice at the outcome of this long struggle. A great victory has been gained. The people of Chicago and those in charge of the Fair have acted a very unwise part, and have a very unenviable record, we think, in this Sunday opening contention. Nearly or quite 20,000,000 people petitioned Congress to have the gates closed on Sunday, and so strong was the influence brought to bear all in a legitimate way, too, that it was stipulated in the act appropriating the $2,500,000 that the gates were to be closed on Sunday. This was simply the people of America expressing their will through their highest law-making body. The local authorities, while strongly opposing the measure before it was enacted, acquiesced in it and received the money with the above conditions plainly stated. Then, after the funds had been expended and they got in a strait for more money, and a great cry being raised by the enemies of the Christian religion against Sunday closing, and the impression going out that much money would be made by opening the Fair on Sunday, it was determined to open it, and it was opened, notwithstanding the agreement that it should be closed. The voice of the most law-abiding class—the real yeomanry of our land—was disregarded for the time, and a shout of triumph was raised and wafted by a large part of the public press over the land that it must have echoed through the chambers of the world of darkness. The cry was raised that the great mass of the people wanted it, and of course they would support it. The hotels and public conveyances were all put in finest trim to care for the great crowds who had clamored so loudly for Sunday opening, and who were expected to visit the fair on that day. But, alas, they never went, and the few who did go soon became disgusted when they saw nearly one half the buildings closed, and so many of the exhibits, including those from several foreign countries, covered on that day. The cry was kept up, and an effort made to draw the people to the Fair on Sunday. But it would not work.

The "cranks" are more numerous than they were supposed to be. The saloons were not emptied by the Fair on Sundays, while the churches were filled to overflowing. The laboring classes would not encourage a movement that required so many of their number to labor seven days in the week. The classes that were less clamorous in the daily press made themselves mighty by their absence and their silence when the real crisis, the call for shekels, came. For once the prince of darkness underestimated the strength of his foe and suffered inglorious defeat in an open field and before an assembled world. "The heathen raged, the people imagined vain things, took counsel against the Lord, and said, let us break their bonds asunder and cast their cords from us." He that sitteth in the heavens hath laughed. Already the Lord has them in derision. [Psalm 1.] "Oh, let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth."

America is yet Christian, so far as public sentiment concerning Sunday closing is concerned. If you do not think so, ask the board of directors of the World's Fair at Chicago.

—o—

EDITORIAL PARAGRAPHS.

The Secretary of the Board of Church Extension is sending out personal letters to the pastors of the various charges throughout the church, in which he says that on account of the financial stringency the Board did not increase the assessments nor call for large and bountiful giving this Jubilee year of Southern Methodism. But he urges that each charge raise in full the assessments made upon it last year. If this is done it will bring into the treasury about forty thousand dollars more than the average collections. This full payment is very greatly needed, he says, particularly at this time. Many church enterprises now in hand, and not now dependent upon the Board, are likely to be embarrassed for funds before the year is out. It is very important to be prepared so that we can save them from disaster. Will not our brethren make a special effort along this line? We are glad to say that the Montana Conference, as a whole, has always paid up in full. So has East Columbia, we believe. But the failure of some charges to come up in full makes it hard on other pastors and laymen at conference, who have already paid their full share, but who do not want to see the conference establish the precedent of reporting a deficit. Let each preacher—and layman, for that matter—work a little harder for church extension this year than ever before. As soon as your charge has raised its assessment in full, report to the Conference Treasurer, and also notify the General Secretary at Louisville, Ky. Let many such reports go up at once from the Northwest right away.

It affords us special pleasure to publish the excellent article furnished by Brother Price in this issue on "Preaching Without Notes." We take it that one preacher has been saved from a custom that, to our mind, robs the gospel message of more than half its power, and we trust that these earnest words of our brother may be the means of helping many others along the same line. We cannot conceive of our Saviour preaching the sermon on the mount, of Peter delivering his wonderful message on the day of Pentecost, or of Paul pleading before Festus, or declaring the truth concerning the God to the Athenians with manuscripts before him. These preachers were full of their theme, and needed no "notes" or "helps" to make themselves understood.

We would not fetter any man with cast iron rules in regard to methods of work. But our ideal of a preacher and of preaching has always been that of a man standing before the people, conveniently near to them, with his subject well in hand, and looking them full in the face, eye to eye, heart to heart, in a natural way, but with earnest manner and in correct language, and in demonstration of the Spirit and of power, proclaiming the truths of the Gospel as though he believed them and was intensely desirous that everybody else should know and believe them also.

——

We were delighted this week when the "Methodist Review of Missions," published by order of the Board of Missions of the M. E. Church, South, for July, was laid upon our table. It is edited by Rev. I. G. John, D. D., and W. R. Lambuth, D. D., and takes the place of the Missionary Reporter. It contains 61 pages, the size of the Quarterly Review, and is printed in large type; has the appearance and make-up of a genuine review, and is full of missionary news from all parts of the world, particularly from our own church. It is just what our

preachers and people need in furnishing them for their work. It will mark a new era in missionary effort, and tend to bring our missionary literature and missionary movements up to a higher plane. The price is only one dollar a year. Let our pastors and leading laymen all subscribe and do all they can to get new subscribers for it.

——

Another old timer has gone from Stevensville. Mr. George Buck, of the firm of Amos Buck Mercantile Company, and brother of Amos and Henry Buck, departed this life July 4th, 1893. Aged about 56 years. He went to California in 1858, by way of New York and Panama, and has been on the Western coast ever since. He helped to blaze the trails and open up many mining camps all through the Northwest. He was an honest, honorable, upright man in his business affairs, of a genial disposition, and had many friends who will deeply mourn their loss. We can but note how rapidly the old pioneers are passing away. Many of them have endured untold hardships, camping out in the wilderness, often without shelter, living for days on wild meat or wild berries, fighting wild Indians, opening up roads, forming settlements, and have never known much of the comforts of a home of their own here below. How important that they secure a "stake" that they can carry across the dark river, and a title clear to "a home over there"

——

That earnest man of God, Rev. R. B. Swift, writes in a private note: "I rejoice that our day is beginning to dawn, in the eyes of many of our leading men of the church, who are rising up to plead our cause. A great day is just ahead of us, if we are faithful. My faith grows.

Our work is moving forward nicely. On the Davenport circuit in the Big Bend country, Brother Skee has ordered the lumber for a new church to be erected at Edwall, on the line of the Great Northern Railroad. That means a new church building in a few more weeks and our beloved Methodism "planted" at another place. The day brightens. We had a good day at Edwall when I was there recently. The house was crowded to overflowing."

——

J. L. Ayres writes from Atchison, Kansas: Enclosed please find one dollar for the Methodist, which should have been sent sooner. We like your paper. Please send it on. Are glad to see it every week.

Such little notes cheer the heart of an editor and business manager, and make him feel like putting forth his best efforts.

"Wonderland Junior" is the title of a little book compiled for the purpose of giving pleasure seekers, tourists, and other travelers, information regarding the principal points of interest along the line of the Northern Pacific railroad in a condensed form. It contains a map of the Yellowstone National Park and is chuck full of items that the traveler should possess. Send to Chas. S. Fee, Gen. Pass. Agent, N. P. R. R., St Paul, Minn.

——

The Sunday School budget, consisting of the Monthly Magazine, Weekly Visitor, Quarterlies, and Little People, for July is on our table and fully up to the standard. The Monthly Magazine ought to be in every Methodist home, and so with the Weekly Visitor. The latter is the best periodical for the children and young people of the church that we know of. Give your pastor 50 cents and let him send it to your boy or girl. It contains many articles that are instructive to grown people.

——

D. L. Mitchel, former publisher of the New Orleans Christian Advocate, has become embarrassed financially, and Dr. C. W. Carter has retired from the editorship of the paper. Rev. J. M. Beard is now editor and business manager of the paper. Brother Carter is one of our strongest men, and his stirring editorials will be greatly missed by the reading public. We wish the new incumbent great success. May the "New Orleans" keep up its reputation as one of the ablest of our church periodicals.

——

Rev. D. B. Price says in a private note: "This is not the letter I had in mind when I promised you one for the "Methodist." Later I will write a letter on things in general. We are well, and I am making some progress in my work. Sunday morning, June 18th, a new boy came to our house. We are all delighted.

——o——

A TRIBUTE.

——

Dear Bro. Stanley:—Will you allow me to lay one flower upon dear Sister Gray's grave?

I first met her at District Conference, and her deep spirituality was one of her most noted characteristics. She had great power in prayer, and when burdened with the souls around her, she poured out her soul in agonizing prayer to God, and besieged the throne until the answer came. She trusted in Jesus to save her fully, and implicitly obeyed His every wish.

I feel a personal bereavement in her death, and pray that we may all yet join in shouting the praises of the king whom she loved so much while upon earth, in the land of pure delight and under the shade of the trees which grow on the banks of the river, the streams whereof make glad the city of our God. We may take up the chorus of the song of redemption, and shout Hallelujahs to the, Lamb that was slain, and who has made us kings and priests unto our God. Amen!

As ever,
Fred St. Clair,
Butler's, S. C., June 28th, 1893.

——o——

AN APPEAL.

——

Nashville, Tenn., June 25, '93.

To the pastors of the M. E. Church, South. Dear Brethren:—The receipts at this office for Foreign Missions for the months of April and May of 1893, as compared with the same months of 1892 are as follows:

	1892.	1893.	
April,	$15,547 42	$ 8,725 11	
May,	8,202 34	5,292 26	
Totals,	$23,749 76	$14,017 37	Decrease $9,732 39.

We give these figures that you may be deeply impressed with the necessity of early and extra effort on your part to swell this collection. We are aware that in view of the financial stringency upon the country, it will require a special effort this year upon the part of every pastor to raise the full assessment on the church, $350,000. There was never a time in our Missionary movement, when the necessity for a full collection has been so great.

We trust that you will utilize every available agency in congregations, Sunday Schools and Epworth Leagues to press for a full collection for Foreign Missions.

I. G. John,
H. C. Morrison,
W. R. Lambuth,
Secretaries.

——o——

Show me the man you honor. I know by that symptom better than by any other what kind of a man you are yourself; for you show me what your ideal of manhood is, what kind of a man you long to be—Carlyle.

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Monday,	Thursday
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Sunday School.

AUGUST 6, 1893.

PAUL AT EMILTUS.

LESSON TEXT—ACTS 20: 22-35.

Golden Text: — Remember them which have the rule over you, who have spoken unto you the word of God.—Heb. 13: 7.

TEACHING HINTS.

BY A. F. SCHAUFFLER, D. D.

The lesson to-day is part of a most touching farewell address of Paul to the elders of the church at Ephesus. He was now on his way to Jerusalem, and, in passing Ephesus, had sent to that city for the elders to come to see him at the seaport of that city, Miletus; for his heart yearned to see them, to the end that he might strengthen them by some brave words of counsel. The facts is that, wherever Paul went, he always carried the burden of the churches on his heart, and longed for their prosperity in spiritual things. He seems never to have missed an opportunity to help them by word of mouth, or by letter, for they were his joy and his crown.

Looking now somewhat in detail at his address, we may note in it three things; namely,

1. What he says about his past.
2. What he says about his future.
3. What he says about their future.

About his own past he speaks freely. He tells them that he feels himself to be innocent of the "blood of all men," for he has most faithfully discharged his duty toward them. In Ephesus he warned them day by day, "with tears," going from house to house as he had opportunity. He reminds the elders that, while he was among them, he asked nothing of any man, but worked with his own hands, and supported himself. And not only so, but he also cared in this way for those that were with him, so that the church in Ephesus was in no way burdened with their support. He even seems to have had something to spare for those who were "weak," giving to them out of his own earnings. Thus with confidence he points to his past among them. And for what purpose? Was this in any boastful spirit? By no means. He spoke as he did, only that by his example he might stimulate them to follow in his footsteps. For their good, and not at all for his own glory, he spoke thus.

This sets forth the great truth that, to be a successful worker, we must not only preach, but practice. There are many believers who say good things in the class, or in the Young People's Society Christian Endeavor meeting, who point others in the right direction. But their words and their deeds seem to point in opposite ways. They could honestly say to those to whom they are speaking, "Do as I say," but they could not so honestly say, "Do as I do." One reason why Paul's speech was so effective was just because his words came with the weight of his example behind them. This gave them the force of cannon-balls. We wonder sometimes why the cause of the Master progresses so slowly. One reason, and that perhaps the most powerful, is that believers do not walk in accordance with their professions. If they did this, the world would soon feel a new power lifting it up toward God and truth. O Lord! help us all to have our talk and our walk coincide better in the future.

With regard to his own future, the Apostle had, humanly speaking, no very cheering outlook. He said that the Holy Spirit testified that, in every city to which he should go, "bonds and afflictions" awaited him. Such a prospect would have daunted many men. They would have sought out some hidingplace, and there have stayed. But Paul was not that kind of a man. When he said, "Lord, what wilt thou have me to do?" he meant the question honestly, and so he went ahead, and did with his might all that the Lord sent him in the line of duty. Not only do we find no single word of complaint in his address, but he takes care to say to the elders, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." This was heroic. And it was because of just this spirit, that Paul accomplished so much for the moral regeneration of the whole world. The fact is, that when a man counts even his life as of small account compared with his work, the work is sure to prosper. In our days we count not only our lives as of so much value, but even our ease and personal comfort, that the work lags, and the wheels of the chariot of the Lord's coming delay. More of the spirit of Paul would produce more rapid results in the conversion of the heathen world, and the purifying of the dark places of our great cities. One hundred Pauls in these days, with our improved methods of travel, would soon change the face of humanity, and make the desert to blossom as the rose. One quarter of the energy that is put into "society" activity, with its parties and dances and various inventions for the sake of novelty, if put into the problem of city evangelization would transform many a court and alley into a place fit for human habitation. Alas! what the world is dying for is not more people nor more money, but half a dozen Pauls, and the use of that money which is now wasted in frivolity.

The last point in the lesson deals with that which Paul says about the future of the church at Ephesus. This was not very reassuring. He tells them that there are dangers ahead, and that the church is to be bitterly tried. On this account he bids them be watchful, and care for those who belong to the church. He also commends them to the grace of God, which was sure to make them able to stand. So he bade them farewell.

The church at Ephesus is not the only one that has enemies. All churches are in the same plight. If the foe does not come in one way, he will in another. Satan never left any church long unmolested. I do not need to dwell on this long, for each teacher will know how to illustrate the dangers that surround our churches. Idleness is one of them, and a spirit of discord is another. But, whatever the trouble, we have the same need of watchfulness, and of reliance on the grace of God of which we find Paul speaking today. In that way only can the church keep itself pure and grow strong.

New York City.

—o—

The Death of Thomas Paine.

Mr. Joseph Cook, in one of the preludes to his Boston Monday lectures, adduces documentary evidence as to the sort of death it was. He reads from the life of "the quiet candid Quaker," Stephen Grellet, whose life was published in Philadelphia in 1860, and re published in London in 1861. This gentleman, Mr. Grellet, lived neighbor to Thomas Paine, and from his journal, written in 1809, the very year of the death of Thomas Paine, Mr. Cook reads the following extract to his Boston audience: "I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill and in a very destitute condition, I went to see him and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends that the common attentions to a sick man had been withheld from him." Such is the friendship of infidels. "The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him that, sometime after my departure, he sent for me, and on being told that I had gone from home, he sent for another friend. This induced a valuable young friend (Mary Roscoe) who resided in my family and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbor. Once when she was there, three of his deistical associates came to the door, and, in a loud, unfeeling manner, said: "Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived", and then went away. On which, turning to Mary Roscoe, he said: "You see what miserable comforters they are." Once he asked her if she had read any of his writings, and on being told she had read but very little of them, he inquired what she thought of them, adding: "From such a one as you, I expect a correct answer." She told him that when very young his "Age of Reason" was put into her hands, but that the more she read in it the more dark and distressed she felt, and she threw the book into the fire. "I wish all had done as you," he replied; "for if the devil ever had any agency in any work, he has had it in my writing that book." When going to carry him some refreshments she repeatedly heard him uttering the language: "O Lord!" "Lord God!" "Lord Jesus have mercy upon me!" ("Boston Monday Lectures," volume "Conscience," pages 148-9.)

Let us hope that Thomas Paine in his last hour, received mercy. But, surely, when a preacher, seeking to win men from sin and to the acceptance of the Lord Jesus as Savior and Master, moves men, by adducing such a death-scene, he does not speak thus without some documentary evidence behind him. And surely, when such evidence is in existence, the preacher is not to be stigmatized as going beyond the possible facts of the cases and consciously violating the truth.—*Wayland Hoyt, D.D., in the Ensign.*

—o—

FROZEN FOUNTAIN.

A great many hearts are like fountains which are frozen up. In the midst of bleak blizzards of unbelief and temptation, with the spiritual thermometer clear down below zero, they have frozen solid. The sparkling testimonies which once so freely flowed are now congealed. Nothing but the genial warmth of God's justifying grace will ever melt the ice, and nothing less than the indwelling of His sanctifying Spirit will restore the "well of water springing up into everlasting life."

—o—

The devil comes to the sea by the river, and to the heart by the eye.—Old Proverb.

—o—

LOVE makes drudgery divine. The question is not what must do, but what I may do."

—o—

Bad men care more to please men than to please God in public and private duty.

THE MONTANA METHODIST.

Rev. E. J. STANLEY, - Local Editor.
Rev. J. E. SQUIRES, } Corres. Editors.
Rev. J. W. COMPTON, }

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From Along The Line.

LELAND.

Editor Methodist:

I would write oftener if I had any news. I mean church news. There is news plenty of it, such as it is, but it will not do for a church periodical.

Our work is moving along very well under the circumstances. These circumstances cannot be controlled by us. We receive new members at almost every service, but that is not the thing to be considered so much now. We are troubled about our finances at present. Can't tell whether the extraordinary session of Congress will affect us much or not, if our conference is not postponed. However, we will do what we can to raise our collections and hope the stewards will do the same.

We have organized a class at Julieatta, Idaho, a new point heretofore unoccupied by us. The outlook is promising. I believe I have done more preaching this conference year than any year of my life, and the Lord has blessed the feeble efforts. Thank God, souls have been converted, not only on our own work but on other charges where we have been. I would write about the meeting at Texas Ridge, but I think Bro. Major will do that, but suffice it to say it was a success. I see nothing, as yet, in your paper about our District Conference. We had a good time, and our secretary will furnish your columns with an account of the proceedings, so I will desist. There has been a great disappointment over the action of Board of Mission relative to the appropriations for our Western and Northwestern work. All I can or will say is this: There are fields now open to us which if they are not entered immediately will be entered by other churches.

So far as the charges already served are concerned, there is not one but that ought to be self-sustaining. They could be so, if they would. The money is here, and a good portion represented by Southern Methodism. People are now pouring into the Weppe country and they are our people. Some of them are calling for the Gospel. There are 300 families, I was told the other day, without a preacher, except a "Campbellite," once a month. My head, hands, and heart are full, and I have no time to spare, or I would go and carry the word of life to them. May the Lord send a man and means for this country.

—July 13, '93. W. S. Hornbuckle.

FROM WHITEHALL.

Editor Methodist: —Enclosed find one dollar, for which please send the "Methodist" to Mrs. Mark Haynes, Clancy, Montana. You doubtless remember that Mr. H. and family were our neighbors in the early seventies, when they occupied a ranch at the foot of the Boulder Hill, 15 miles distant and attended church here once a month. He has recently purchased the Harvey ranch near Clancy for $6,000, money earned by milking cows and making butter and cheese. Brother Clark preaches for them once a month in the school house at Clancy, and is much liked by the people.

Our presiding elder, Brother Squires, had good congregations at all the services when he held quarterly meeting at Whitehall. Good Mrs. Welsh presided at the organ and rendered great assistance to Brother Squires' singing, which was splendid. The forenoon sermon on the parable of the Sower was fine. All felt it good to be there. Our collection during the meeting amounted to $100 for support of the preacher and presiding elder. Let us all rejoice that Montana has paid in full and something over the amount apportioned as our quoto of the heavy necessary debt. We hope and pray that other conferences will do as well, so that we can all unite in a Jubilee of thanksgiving to God from whom all blessings flow.

We are anxious to build our meetinghouse at Whitehall the present year, and for this purpose I have offered to donate one half the proceeds from sale of 20 acres of good land located in Jefferson Valley, enclosed with good fence and furnished with good water right for irrigation purposes. It can all be cultivated, is within one and one-half miles of the town of Whitehall, and has a good country road on west boundary line. The title is perfect, and I will sell it at a sacrifice in order that we may have a church of our own to worship in.

—E. G. Brooke.

Note. We owe Brother Brooke and our readers an apology for the long delay in the publication of the above excellent letter. By some hook or crook it got into the wrong pigeon hole in our desk, and as we were absent from home for a while soon afterward, it was overlooked until now. Though late in its appearance, we felt that it was too valuable to be lost. We shall endeavor to avoid such mishaps in the future.—Editor.

Dear Bro. Stanley:—Since my arrival from South Carolina in January, I have been steadily pushing that battle on the Potlatch charge. Though satan has withstood me, as he does all Christian workers, yet by the blessing of God and the help of the brethren I have been enabled to make some progress. For this I rejoice and take courage.

We have just closed a revival meeting at my appointment on Texas Ridge. Bro. Hornbuckle was with me, and did all the preaching. His word was in power, and mightily used of the Spirit in convicting the people of sin. The meeting lasted eight days and resulted in several joyous conversions and fourteen accessions. The attendance from beginning to end was good, and the interest deep. At some of the services nearly all in the house seemed moved. I trust the good work has just begun, and that many who are now concerned for their souls may be led into the clear light of God's pardoning love. This is the first year we have been able to give the Texas Ridge people regular preaching. Bro. Swift held our quarterly meeting there the 20th, Saturday and Sunday in June, and organized a class of six members. So at present we have there a total membership of twenty. We are now worshiping in a log school house, but the outlook for building a church soon is very encouraging.

Since January about forty-eight in all have united with the church on this work. Doubtless some of them will fall away, but we rejoice for those who will prove steadfast and true.

This is my first year in the regular ministry, and laboring under new conditions, and with different surroundings, I have had my hands well full; but I think that I have never spent the time more pleasantly. I love this western work and am glad that I have been counted worthy to take part in it. My home in South Carolina has always been to me the dearest place on earth, and so it shall continue to be; but while the Lord needs me in the Northwest I could be satisfied nowhere else. Anyway I find it pleasanter to leave myself in his house to be guided according to the good pleasure of his will, believing that as he has prospered me in the past, so he will direct and bless in the future.

John D. Major,
Vollmer, Idaho.
July 6th, '93.

FROM COTTAGE GROVE, OREGON.

Brother Stanley:—We have been at this place [that is, myself and the children] five weeks, and so for we have failed to receive the "Methodist." [We ordered it sent sometime ago, and are sorry that it has mis-carried. We shall see to it at once.—Editor.] Please see to it, for we are very lonely so far away from our old friends and associates, and we need the "Methodist" to make it seem more homelike. Our church has no organization here. [We are sorry for that—Editor.] This makes us feel more like strangers in a strange land. Some of our people here have gone into the Cumberland Presbyterian and some into the M. E. Church. When Mr. C. comes we will perhaps go into one of them. I think the M. E.

Though the Presbyterian minister has called upon us and assured us of a hearty welcome among them.

Well, the sun shines just as bright here as in Montana [not so when we were in Oregon last February, for it rained nearly all the time that we were there—Editor] "when it is not raining.] [Ah, there it is—Editor] There is more rain this season than usual, and it is quite cool. We feasted on strawberries for a while; now it is cherries. We were invited out two miles from town yesterday by Mr. C's uncle and made welcome to all the cherries we could gather and carry home, so the children had the pleasure of climbing a cherry tree for the first time during their lives. Plums and blackberries will come next. We can get all the plums across the street just for gathering them. [My! but isn't that a temptation to some of our Montana folks who have to pay from seven to ten cents a pound for such fruit!—Editor] This is all very nice, but it seems that we look back to Montana with some regret. It may be that this will pass away, but we did indeed like Montana and were very loath to leave it. [That is the way with most people who remember for awhile—Editor.] You must excuse me, for I intended writing only about the paper.

Mrs. L. C. Currin.

———

Cottage Grove, Ore.

The above letter was not written for publication, but as it speaks of experiences and things that will interest many people, we take the liberty of inserting it here. How many of our people in the West have been compelled to seek homes in other churches, simply because we have been unable with the limited means at our command to occupy more of the country. If any of our preachers over that way have occasion to visit Cottage Grove, they will find a cordial welcome in at least one Methodist home.—Editor.

———

Don't fool with Indigestion. Take Beecham's Pills.

——o——

PREACHING WITHOUT NOTES.

———

The above is the title of a little book by Richard S. Straus, the outgrowth of three lectures delivered before the students of Union Theological Seminary, N. Y., January, 13, 20, 27; 1875. I began reading this book June 7th, and its impress on my own mind will never be effaced and I claim no originality in the this article, but it is simply a reproduction in thought at least, of Dr. Straus.

Dr. Straus was educated for the law, associated with Webster, Choate and Benj. R. Curtis. He was a youth and they were in their prime. Daily he witnessed the mastery with which they handled the most intricate and complicated points of law before the courts without notes. When the spirit of God changed the purpose of his life and made him a preacher instead of a lawyer, his former contact with these lawyers caused him to think of the violence of preaching without notes. In the beginning it involved so much more work, that he was tempted to surrender his purpose, but then when he went with the pulpit with notes he was always embarrassed. About this time he went to Brooklyn to take charge of a church and then he plainly told his people his plan, and they acquiesced, but with few respecting the result. After years of trial he used no notes, not even any key or catch words. It does not lessen work, but actually increases it, but freedom from notes enables a man while walking, doing errands, waiting in the parlor to utilize his time. Man's best thoughts course at odd moments. Goethe said, that his best thoughts come: "like singing birds, the free children of God" crying there we are. The preachers must know the subject thoroughly, search it through, be charged with it and have it fully and vividly in mind. He reads a sermon with less effort than he utters it without notes, but this additional force makes words, life and spirit, it quickens, sways and inspires. Keep the habit of writing. You need it for enlarging and refining your vocabulary. All your words will be common and cheap, and there will be no discrimination in your use of them if you do not keep up the habit of writing. Write essays, articles for newspapers and magazines, and frequently upon special subjects growing out of your reading. Study and practice sentence making. Sentences should be full, firm, proportionate, consistent. Choice sentences are "Like glistening threads of gold, interwoven with the common tissue." Awkard sentences are like broken winged birds, hindering the flight of the whole flock. Better give up half your library than the pen. Keep the mind in a state of habitual activity, alertness, energy. Read widely too, history, science, poetry, philosophy, works on law, on art, as well as discussions in metaphysics. "Don't read theology all the time, the mind may become fine in distinctions, but not wide in its range. Keep the mind in quickening contact with other minds, in many and various departments of thought. Only eschew fiction; or use it, if at all, in great moderation. As a general thing it does not help. It rather relaxes and ungirds the mind: acts as a laxative, or an anesthetic, rather than a real invigorant." Here I have quoted Dr. Stones exactly. I do this because there seems to be an effort in many of our colleges and schools to increase the taste of our youth for fiction. In my judgment it is a mistake. The mind becomes like the material on which it feeds. Keep the mind braced—that is the rule—by contact with large and disciplinary subjects, as treated by liberal and vigorous minds. When you do read fiction read the master's Thackery, Dickens, Bulwer, Scott, and the like. Discharge your mind when you have preached a sermon so keeping it fresh and free, otherwise it will become as dull and flameless as a burnt cinder.

Keep the body under. Do not violence to own nature. This is an important imagination. The demands of modern society almost necessitates irregularity in our hours for sleep and meals. System is indispensable to a successful life.

Never be discouraged by what seems to you, perhaps to others, comparative failure. Lawyers, doctors, editors and others fail. Do the best you can. It is a great office, and you dare not do less. Get your sermon imbedded in your mind and then deliver it as though you expected to go from the pulpit to judgment and render an account therefor.

Spiritual conditions of success. These are many. Select a subject, get it clear in your mind and if it is food for you go on. The humblest truth in morals is useful. Let nothing divert the mind from a subject. There must be a purpose in a sermon and all else made subservient thereto. Come, urge all subordinate thoughts into our grand thought. Throw away manuscript and gain force, foresight, energy. Have in view individual hearers on whom you desire to make an impression. Have them in view while you study and preach. Be familiar with your hearers' minds and adjust the truth to them. Behold a lawyer before a jury. He surpassed himself because singleness of aim gave unity, intensity, and over-powering energy, to the mind it incited. One by one he wins each juror, till only one is left. All physical, intellectual, moral strength is brought into requisition. He recapitulates, enforces and concentrates all upon this one man and he never ceases till he is won. This singleness of aim makes the effort as easy as flight to the bird or swimming to the fish. This was the way our Lord preached. Your congregation is always a microcosm.

Carry with you into the pulpit a sense of the immense consequences which may depend on your faithful and full presentation of the truth. You are bringing the greatest moral force to bear upon man. Draw facts from the supernatural realm, the divine and eternal. There are always those before you who are at turning points. Prepare thoroughly and preach frequently. Practice, practice. There is such a practical instinct of skill, in every art which gives the intuitive of success, and shows the only way to reach it.

Carry a sense of the personal presence of the Master with you into the pulpit. The presence of the Master. It is wonderful! One hearer always, Christ. A sense of His presence will make us wholly natural, self revealing. Makes our preaching—pneumatic not somatic—spiritual not external. Like a shining flame in a transparent vase revealing all the glorious tints and lines of the gospel. Paul said: "Notwithstanding, the Lord stood with me." Interior sweetness of certainty. Here he said, "I can do all things"

Be perfectly careless of criticism and expect success. Criticism will come. Some people are like Iago "Nothing, if not critical" Expect success, not worldly, but in your work in Christ. Channing said: "Difficulty is the element, and resistance the true work, of a man." These notes are not full, they are suggestive. More would I gladly write, but this letter will no doubt go to the waste basket now on account of its length. God bless Montana and the workers there.

D. B. Price, Oklahoma City, O. T., July 5th, 1893.

——o——

Don't fool with Indigestion. Take Beecham's Pills.

——o——

Sympathy is two hearts tugging at one load, bent beneath one sorrow. If I lose a friend and suffer, and you lose a friend and suffer, that does not make it out that we sympathize. That would be two hearts tugging at two loads. Sympathy is two hearts tugging at one load—a very different matter in its animus and effects. Christ, in order to redeem us, became first of all one of us; one among us and in us. He took upon him our nature; got into the inner side of our experience. In all our affliction he was afflicted; he had no sorrow of his own apart from our sorrow; not sorry for us, but sorry with us.—Charles H. Parkhurst.

———

Where should our children be, if not in the church? We should fervently thank God whenever one of the "little ones" who has just taken a few steps from the fold hears and heeds the Sheperd's first call, and comes back to shelter.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyrille, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference-At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference —At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference —Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference-At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal October 11.

God's Answer.

BY ALICE STERNE.

NOTE.—From an incident related by Evangelist Yatman in St. James Methodist Episcopal Church, New York.

We had summoned man's skill in vain,
Physicians could aid her no more;
But her eyes sought mine in their pain,
Though I could not help more as of yore.

I but stood by the bed and prayed;
Yea, I wrestled with God in prayer,
That the choking pain might be stayed,
That the grasping lungs might find air.

"As a father pitieth his children"—
I quoted to God on high—
"I, her father, cannot help her. Then—
Thy promise! O God, draw thou nigh!"

And lo! the gasping was stayed!
The pain had been drawn away;
For God sent to her while I prayed
His angels, and peace alway.

So it came as God had willed;
She was safe from earthly harm;
The anguish sobs were stilled,
And the childish face was calm.

Frankfuter Hot. Frankfurt am Maine.

—o—

God's Choices.

MARTHA W. NELSON

"He loves, He knows, He cares,
Nothing this truth can dim;
He gives His best to those
Who leave the choice with Him."

In a cozy parlor a group of ladies were gathered for a twilight talk,-which began by the invalid repeating this verse. She had heard and committed it in the morning--finding comfort in the words all through the day.

"How hard it is to 'leave the choice with him' instead of grasping for the things which attract us," said an energetic woman. "Did you hear the pretty little story of the Italian boy who lived near a large monastery? From his babyhood he learned to reverence the bishop who lived in it. When twelve years old, the boy rendered some service to his hero, whom he had so often watched when the monastery gates gave the good old man to the world outside. The child's heart filled with happiness if the dignitary but smiled upon him. Now, to reward his service, the bishop took him inside the gloomy old building and, leading him to a drawer filled with shining gold coin, bade the little fellow put in his hand and take all he could grasp. In his humility the boy stood in silent reverence, scarcely seeing the money. Then he said, 'Please put in your hand, so the man filled his own larger hand, poured the coin into the boy's pockets and sent him home to realize his good fortune."

"That is very pretty," said another, "but I think an experience of my friend, a missionary in China, illustrates the verse better. Having spent months in a lonely inland station, she felt that she could not stay. But she laid her heart before God and prayed earnestly to put her will there too. Finally a feeling that she could do it in his name came to her. Shortly after she received a letter telling her she was to work in another station just where she had longed to go."

After a moment of silence the minister's wife repeated softly, "Commit thy way unto the Lord" and "He shall give thee the desire of thine heart."

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Vol. 5. AUGUST 4, 1893. No. 139.

EDITORIAL.

SUNDAY-CLOSING SUGGESTIONS.

The long-continued struggle ending in a final victory for Sunday-closing is full of lessons, which, if rightly improved, will be of great profit to our people in the future. It has brought into array the friends and foes of true liberty, morality, and a higher and purer civilization. It shows the power of public sentiment when it is fully aroused. Statutory enactment either for or against any measure avails but little when not backed by public sentiment. Lucre-loving law-breakers will find sympathizing officials who will aid in setting aside the plainest laws of the highest legislative bodies of the land, and that in the name and form, and with the help of administrators of law. As one has recently said, if we had been as actively engaged in trying to educate public sentiment as to secure statutory enactment upon the Sunday and kindred questions, it might have been better for us—we might have been more successful. The sermons preached, the articles and letters written, the tracts distributed and even the rigid training by Christian parents, that we hear so much complaint about now-a-days in the home, upon the Sunday question, have not been in vain. When mammon-worshipers, saloonists, anarchists, gamblers, and, sad to say, Romanists and a few professed Protestant Christians set themselves to overthrow the Christian Sabbath in America, the yeomanry of our Christian country rose up and said, "It shall not be so," and in the short space of a few months their "will" became the law that no power could break, no money could bribe, and no ingenuity evade.

Now, as our great Nation has voiced its sentiment upon Sunday-closing and has endorsed it, let the Christian people of Montana and the Northwest make a bold stand for the same precious boon in all this great Northwest. A majority of our people come from the East and South, and they have a conscience upon this subject that can be aroused, if the proper effort is made. They have long yielded to the custom established by the prospectors, trappers and early adventurers, many of whom were "strangers to calendars" and knew no difference in days. Many Christian people who came West have just said, "It's no use to oppose it. My influence will amount to nothing," and too often have fallen into the habit of Sabbath desecration. It is high time to awake out of sleep. We must be more careful in our habits. Let us preach, write, talk and teach our children "and neighbor's children" against this evil, assured that the truth and the right will prevail.

"The Sabbath was made for man," and man, in his sober moments, when the subject is properly presented, will not fail to recognize and receive this, one of the noblest gifts of God to him.

It is a singular fact that while many in America and England are growing lax in Sunday observance, Germany and France, and some other countries, are adopting Sunday laws. They have had experience, and they cry out for a change. We, alas, are not disposed to profit by other people's experience.

One of the Chicago dailies, says the Northwestern Advocate, that only a few weeks ago, was loud in denunciation of Sabbatarian "fanatics," and "bigots," has been thorouly converted and now acknowledges that even machinery needs the weekly day of rest, and confirms its conversion by reciting the arguments familiar to Christian readers and urges them with the freshness and vigor of newly discovered thoughts and arguments.

This shows the power of the order-loving class to command respect, and how suddenly a great change may take place. (It is not a bad illustration of the old Methodist doctrine of instantaneous conversion). Let us be ready for it, work for it, expect it.

Then, there is the whiskey traffic, gambling, social purity, mammonism, anarchy, and other questions which will, ere long, by some unforeseen event be suddenly thrust upon public attention, and be passed upon at the bar of public opinion just as this question has been. This is a day of rapid movement in both the world of mind and matter. Great changes are taking place and great questions are being decided either for weal or woe. How important that every Christian should stand in his place and let his light shine. Let ministry and laity, pulpit and press, speak out plainly upon these great questions. Let every member of every Christian church and community be true to his principles, and we shall yet prove that we are a nation whose God is the Lord, and send out a light that shall carry life, purity, peace and joy to the uttermost parts of the earth.

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THE AMERICAN SABBATH.

The following utterances copied from an editorial in the Inter Ocean, alone are worth to the country and the cause of Sabbath observance all that the recent protracted contest has cost.

The act of the directors of the World's Fair when they voted last Friday to close the gates on Sunday was the greatest of all triumphs for the American Sabbath. The hold this historical and religious day of rest has upon the people of America is thus shown to be greater than even its friends thought, and it is well that this contest has brought this fact to light in a way that all can see it.

It is only in times of struggle and dispute that the strength of an idea or a principle with the people is shown. Strict Sabbatarians, as that term is generally used, are not in the majority in this country, but those who are ready to fight for Sunday as a day of rest, and those who are under the influence of sacred memories and associations that cluster around that day, added to those who believe in its holy character, make an invincible phalanx that public men and public enterprises cannot safely ignore.

Had not the directors opened the Fair on Sunday the world would never have known the strength of this phalanx, which is the strongest pillar of right and justice in the nation, nay, of the nation itself. It is well that the fact was developed, as it gives confidence on the one hand and commands respect on the other. It was not until Fort Sumter was fired upon that the friends of the Union knew how strong the love for that Union was in the hearts of the people.

Seldom has there been such a revolution in public opinion accomplished in so short a period. When the Fair was thrown open everybody, church people as well as others, thought Sunday would be the day of largest attendance. But from the very beginning it was not, and each week it grew less, though every effort was made to swell the attendance on that day. The working people soon began to see that it was going to be a precedent for encroachment on their day of rest, and, further, that Sunday at the Fair made work on Monday a burden. Others who attended on Sunday, thoughtless and careless, perhaps, of what they were doing, and of the lessons of early youth, had constantly before them the closed building of the nation and those of most of the states. They had, too, a great multitude of covered exhibits, all silent reminders that they were going contrary to the faith of their fathers. It reminded all the thoughtful that this was America, and they could hardy fail to remember what had made America what it was. But this was not all that changed the directors, from all over the country came the news that many who had intended to come could not conscientiously do so because of the open Sunday. All these together succeeded, and it is safe to say that if it is properly followed out by those who won it will be after this generation passes away before another directory of any similar enterprise will ignore the sentiment in favor of the American Sabbath.

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The dissatisfaction with present attainment as a finality is one sign of vital Godliness. Aspiration is an opportunity for God to work his will in man; and God's constant endeavor is to bring a man to his best, to fulfill every desire which a man has in the direction of goodness and, to perfect every work which man's faith inspires. When a man is lazily indifferent

about his experience, when his relish for spiritual exercises is so dull that progress is a distasteful suggestion, then is the time for him to be gravely concerned about himself. These are infallible signs of religious decay and impending spiritual death. Let him remember that one who does not press forward is inevitably slipping backward, and that perpetual advance is the required condition, not simply of spiritual victory, but of that moral and religious health which makes victory possible.

Northwestern Christian Advocate.

TIMELY AND TRUE.

The "Nashville Christian Advocate" notes the hanging and burning of the negro by a mob at Bardwell, Ky. for the horrible crime of outraging and murdering two little girls, and then adds some remarks which are timely and true.

The Editor says:

"The offense of which he was guilty was the most horrible that can be conceived. For much smaller crimes men have been lynched within three months in the widely separated States of Indiana, Illinois, Iowa, Michigan, and Kansas. No penalty could be too severe to be inflicted on so inhuman a brute. The people who waste maudlin sympathy on him, while remaining unmoved by the awful fate of his innocent victims, are not worth considering. But this does not alter the fact that he was unlawfully put to death. What was done by the mob ought to have been done by a judge and jury. The mere act that a great crime has been committed is no reason why a whole community should report to measures that involve the destruction of civilization. Whether our voice is heard or not, we shall keep on protesting against such things. It appears evident that fresh measures must be taken to arrest the growing spirit of violence. The courts should be empowered to deal out a more immediate justice to flagrant criminals. All delays and certainties furnish an excuse and pretext for despising the law and trampling it under foot.

More than this, the outraging of women must cease. The prevalence of this barbarism cannot be denied by those who are familiar with the facts. Negro men are the chief offenders—in the range of our personal knowledge the only offenders. They are not the old slaves who watched over their masters' families with so tireless a fidelity in the dark days of 1861-65, but the representatives of a new generation, intoxicated by a liberty which they have not known how to use, indolent, sensual, devilish. Let their natural leaders, the bishops, editors, teachers, and preachers, pause long enough in the work of denouncing the white people in the South to warn and exhort these profligate Africans against the inevitable issue of their conduct. The outraging of women cease. That is the main issue, and takes precedence of every other.

We wish to add that nothing could be more unjust than the effort to hold the millions of colored people in the Southern States responsible for the worst deeds of the worst members of their race. Let nobody be tempted into that unchistian and inhuman frame of mind. Toiling in corn and cotton fields, digging in the iron and coal mines, driving the drays and carrying the brick and morter in the cities, these lowly people are an important element in our social fabric, entitled to the amplest protection of the law and to the kindliest sympathy of their white neighbors. To defraud them in business, to stand in the way of their making an honest use of the opportunities of life, to mete out to them a harsher justice than is administered to white men, is a shame. Give them a chance, a fair chance, a full chance. All the progress that they may make will inure to the benefit of every class.

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NEWS AND NOTES.

The first International Conference of the Epworth League was held in Music Hall, Cleveland, Ohio, June 23-25, 1893. It was estimated that 5,000 delegates and workers were present. Governor McKinley, of Ohio, and the Mayor of the city delivered addresses of welcome, which were responded to by Bishops Wilson, of our church, Fitzgerald, of the M. E. church, and Dr. Withrow, of Canada, Doctors Denny Welrein, and Dubose, of our church, took a prominent part in the proceedings. The Pacific Methodist Advocate regards it as a great occasion, and it is expected that the next meeting of a similar character will be held two years hence at Nashville, Tenn., though not definitely fixed.

Governor Altgeld, of Illinois, has recently brought himself into prominence by pardoning the anarchists who were sentenced to a life imprisonment for the part they took in the Hay Market tragedy in Chicago. He claims that the men were innocent, that the jury was packed, and that the judge was partial and did not render justice. It is regarded by a great many as a policy stroke to secure the support of the socialistic element, who are already loud in his praises. If such is the case, the sooner he is brought to grief the better for the country. We regard the act as an insult to the courts of the land and an exercise of power that bodes no good to the lovers of law and order in America. It is quite probable that the people of Chicago will rebuke the governor by the nomination and re-election of Judge Gary to the position he now holds.

Before us is a catalogue of Howard-Payne College, Fayette, Mo., for girls and young women, for 1892-93, with announcements for 1893-94. This institution is under the efficient presidency of Rev. H. D. Groves, and under the supervision of the M. E. church, South, in Missouri. It is in a prosperous condition and doing excellent work. The catalogue is neatly gotten up, contains cuts of the college buildings, map of railways, and much other useful information. Address Rev. H. D. Groves, Fayette, Mo.

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CHURCH EXTENSION BULLETIN.

This is the title of a paper published by the Board of Church Extension of the M. E. church, South, for the month of July, 1893, and edited by Rev. David Martin and W. F. Barclay. It contains more solid information to the square inch than any publication of the kind that we have seen. If you want to know all about the Church Extension movement in our church, its origin, what it has done, is now doing, and what it proposes to do in the future just send your name and address to Rev. David Morton, corresponding secretary, 705 West Chestnut St., Louisville, Ky.

We are amazed at its contents. It tells how much each conference has paid since the Board was organized, end the ratio of receipts to assessments. It explains the Loan Fund, the annuity plan, to which we have before referred and gives the plan by which the Board proposes to celebrate the jubilee year of the M. E. church, South, as a separate organization, etc. etc. Send for a copy of the Church Extension Bulletin and study it carefully. It will be a great means of grace to you.

We regret to learn from various sources of the financial embarrassment of some of our missionaries in various parts of the West: New Mexico, Colorado, Northwest Texas, Washington, Idaho, and Oregon, as well as in Montana—which is such as to seriously cripple and hinder them in the work that is so near and dear to their hearts. We knew it would be the case when our Board failed to see its way clear to provide relief. Hence the painful solitude we felt and the sleepless hours we spent pending the discussion of the subject and distribution of funds by the Board, both at Nashville and Kansas City. The recent financial pressure that has fallen upon the West makes matters still worse. One of our strongest and best men, who has done a work for our church that will endure for generations, writes in a private note: "Times are fearfully hard here and the general stress affects this preacher and his family. "Bread and water shall be given." I believe that in our case, but how much more, does't seem clear.

A Dakota College recently conferred the degree of Doctor of Divinity upon Rev. F. E. Brush, editor of the "Montana Christian Advocate." The Doctor has an excellent sermon in the last "Advocate," which was preached before the Montana University, from the text: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27:17.

The annual report of the Board of Missions is a good-sized book of 226 pages in paper cover and contains reports from the various missions fields, account of the receipt and expenditure of funds, proceedings of the annual meeting of the Board, besides other useful information concerning the mission work of the M. E. church, South. Address Rev. I. G. John, Nashville, Tenn.

The July number of the "Graphic," published at Chicago, is largely devoted to illustrations and descriptions of the World's Fair. It is elegantly gotten up.

The "Quarterly Review" of the M. E. Church, South, for July, has been received. The table of contents is quite inviting. Prof. Tellett leads off with a most notable and interesting article on Albert Taylor Bledsoe, which, with the portrait inserted as a frontis-piece gave us a much better idea of the personal appearance and real character of the great author than we had been able to gain from any other source. Dr. Leftwich has an article on the "Law of Sanctification," which we found quite readable. We cannot speak more fully of this worthy publication at present. All of our preachers and leading laymen ought to read it.

The July number of the "Review of Reviews" is up to the usual standard, which is saying no little. How many are going to accept of the proprosition offered our readers in another column? Send us 3 at once and get the "Review of Reviews" and Montana "Methodist" for one year.

Sunday School.

AUGUST 13, 1893.

PAUL AT JERUSALEM.

LESSON TEXT.—ACTS 21:27-39.

Golden Text.—For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.—Phil. 1:29.

TEACHING HINTS.

BY A. F. SHAUFFLER, D. D.

Paul at Jerusalem, or nearly murdered.—At last the Apostle got to the Holy City. We must confine ourselves to the rough experiences which are narrated in the verses that we study to-day. To make the thing more clear, we will divide the theme as follows:

A Lying Throng.—This consisted of those "Jews of Asia," mentioned in verse 27. They had probably been watching Paul for some time, so as to get a good chance to do him harm. Now they thought that their opportunity had come, and to excite the people and get them wrought up to the right pitch of fanaticism, they scrupled not to utter a lot of lies. Paul never taught things against the people, the law, or the temple. When rightly understood, he taught the complete fulfilment of the law in all its details, and strove to help the people to a right understanding of law and prophets. Nor had he brought any Greek into the sacred precincts of the temple. But what did these men care for that? They were not after facts, but after the blood of this man, and if a lie could serve their purpose better than the truth, that was what they were only too ready to use. It is too bad that all such throngs have not long ceased to exist. But they are as lying to-day as in the times of the Apostle. In heathen lands, when opponents of the truth want to harm the missionaries, they no more scruple to lie than did these men. And in so-called Christian lands we have only too many similar instances. Our political life is full of lies, which each party utters for purposes of self-advancement. The business world is full of lies uttered with no better motive. The world is much the same in this day as it was then, and the air is as full of lies as it is of bees when they swarm. Alas, that we should not have learned any better after nineteen centuries of Christianity!

A Murderous Throng.—Stirred up by the lies of the leaders, they soon were swayed into a fury of passion, and then murder filled their hearts. Strange that it never occurred to them that to defile the temple was a far less sinful thing than to murder a man in cold (or rather hot) blood. In their action, they were like the Jews some years before this, who were not willing to go into Pilate's judgement hall, lest they should be defiled, and yet were perfectly willing to have witnesses swear falsely about the Master. So, in this case, they were careful to shut the gates of the temple before they began their murderous work, lest any Gentile should get in and defile the building with his mere presence. Then they got to work to beat the Apostle, and would in the end have done him to death, had it not been for the timely intervention of the Roman captain, who at once swooped down on them, and delivered the Apostle from their midst. Even then he had a hard time to get him to a place of safety, so rabid was the mob in its bitter hatred and its determination to kill this man.

During all this tumult, the thoughts of the Apostle must have been turned to an event of years past, when he was one of the bitter persecutors, and Stephen the man over whose death he then rejoiced. What a flood of memories must have swept over him as he heard the wild cries of his enemies, and felt the blows which they rained down upon him! I doubt not that this very memory was one of the influences that made him bear all these indignities so patiently. This brings us to the next point, and we stop to look at

One Calm Man.—There seems to have been only one such man in all that throng. And he was the very man whom we should have expected to be the most excited. For it was his life that they were after. But in all this wild tumult, Paul kept calm, and not only made no attempt at escape, but was actually anxious to address the mob, and preach to them the truth that he prized so highly. This address is given in the next chapter, and the teacher should read it for his own edification. Note in it that they paid good attention till Paul said that he was sent to preach the gospel to the Gentiles. Then their old-time fanaticism broke loose once more, and they broke out into wild cries that he was not fit to live.

Now ask the class why it was that the only calm man in all that multitude was this Paul? He was calm because he had a conscience which was void of offense toward God and man, and because he had no fear of anything before his eyes excepting God only. He could truly say, "I will not fear what man will do unto me." If you see a man who is not at all afraid of poverty, or pain, or persecution, or death, you see a man over whom you can have no power at all. He lives superior to all these things, and is like the bird that soars above the storm-cloud, and is in calm and quiet. Even in these dire circumstances, Paul was proving the truth of that saying, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." There is a peace to which this world is a stranger, which it can neither give nor take away, which all believers may have. If they do not possess it, it is only because they have not entered into the fullness of the blessing which God stands ready to give them.

The lesson of practical utility that we may learn from this story is this, that progress in Christian things can never be made without encountering virulent opposition. If we want to suppress slavery, it cannot be done without great sacrifice. If we desire to put an end to the liquor traffic, it will be at much cost of time and labor, and in the face of bitter opposition. Race-track betting will never die a natural death, but must be violently put to death; and, of course, it will resist with all its might. Even in our own hearts, if we want to put down sin, it will take a struggle, and cannot be done without divine help. Sin is a powerful thing, and means to win the day if it can, by fair means or foul. And if you want to come off victor, you will have to count the cost and go in to the war for life.

—S. S. Times.

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A BRAIN ON FIRE.

"I was present at the autopsy of a noted old 'rounder' of my town a few weeks ago," said a Troy man to a "Globe Democrat" writer, "and I was startled and shocked at what I saw. The dead man was about sixty years old, and had been the town drunkard for forty years. The doctors had surmised that when they cut his head open a pronounced smell of alcohol would issue from the skull.

"I thought it only one of those grim sort of jokes that the Æsculapians indulge in sometimes when they are carving a fellowman to mince meat in the interest of their science. But I soon learned that it was no joke, for when the surgeon's saw had cut off the man's skull the odor of alcohol that filled the room was strong enough to almost sicken one. Then one of the surgeons struck a match and held it close to the brain.

"Immediately a blue flame enveloped the entire portion of the cerebral organ exposed, and the quivering flesh sizzled as if on a gridiron. That experiment and disclosure set me very seriously thinking about the error of my ways. I am not a temperance lecturer nor a Prohibition politician, but I must most respectfully and firmly decline your invitation to have something. I don't want my brain to float around in a sea of alcohol as did that of the poor, old drunkard of Troy. There is no telling how many other men's brains will reveal the same condition if an autopsy is held upon them."

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Jewels You Can Give.

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse and can glorify God and bless mankind with that; but perhaps you have nothing in the world but a kind, sweet smile; then let that fall upon some poor life that has no smiles in it. Remember that a dew drop glistening in the sun is just as beautiful as a rainbow.—TEXAS BAPTIST AND HERALD.

Empty Hands.

Alexander the Great, we are told, being upon his deathbed, commanded that, when he was carried forth to the grave, his hands should not be wrapped, as was usual, in the sere-cloths, but should be left outside the bier, so that all men might see them that they were empty; that there was nothing in them; that he, born to one empire, and the conqueror of another; the possessor while he lived, of two worlds, of the east, and of the treasurers of both, yet now when he was dead could retain not even the smallest portion of these treasurers, that in this matter the poorest beggar and he were at length upon equal terms.

If we live for this world, we shall go out of it empty handed, but if we live for the next world we shall depart full handed, "rich in faith" and soon to enter upon an eternal inheritance.—Christian Standard.

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Truest Heroes.

Anybody can be thankful in prosperity. It takes no great amount of Christian faith or nobleness of nature to feel happy and show gratitude when all goes to our liking; but to shout "hosanna" in the midst of the tempest, to sing praises under cloudy skies and with everything apparently against us, this is a test that few are able to stand. Some, however, have stood it. Here and there down the ages one and another have gained such confidence in God that nothing could shake their trust or check their authem. These are the truest heroes. Shall we take our stand by their side? Just as the eternal stars shine out as soon as darkness envelops the earth, so when earthly prospects are shrouded in gloom, to those who have eyes to see, the eternal brightness glows, and they themselves become stars of the first magnitude in the firmament of God.

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"I'd Rather Do It."

Passing along a busy street the other day I saw a little boy carrying a basket which seemed to tax his strength to his utmost capacity. Indeed, at times it looks by his jerks and extra efforts as if its weight would bear him down beneath it. I observed to him:

"My boy, that basket is rather heavy for you to carry, isn't it."

"Yes, sir," he replied. "But I'd rather carry it than that my mother should have to do it.

Brave boy! He had the right idea of life, although his clothes and general appearance would not lead any one to suspect it. How many so-called accomplished young ladies, playing the piano or doing fancy work while their mother is busy with the cares of her household, might learn a lesson from such a boy! Daughters, think how you can help to make your mother's life and labors lighter and less a burden.—Presbyterian.

THE MONTANA METHODIST.

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FIELD NOTES.

The "Gospel Tent," I had hoped to secure for the holding of camp-meeting within the conference, had been purchased by another party before I could learn from the brethren to whom I had written for help. And so those who sent money for a share in it will have same returned; and those who were not willing to make any investment in "camp-meetings" in Montana will never know how badly mistaken they are in this matter—unless we find another tent for sale at such a bargain.

A trip to Great Falls was full of interest to me. My first sight was of that great Montana town which is laid out on a scale large enough for a city of 100,000 people, and there is room for it. The Baptist brethren kindly opened their churches to us, and we had morning and evening service which seemed profitable to all present.

I found a few of our own people, and was elegantly entertained at the home of Mrs. Kingsbury whose son and daughter were educated, respectively at Central and Howard Colleges. If we were able to put a strong man there and support him well for awhile, we could do fine work in helping to evangelize the 9,000 people claimed to be there.

A Sunday spent at home with my family was a rare treat [to the children], and while I rested I preached for Bro. Britt who is back visiting his "wife's people" and Chicago.

The National day was celebrated with Bro. Goulder and his excellent family at Willow creek. Speaking, singing, music of instrument, fire-cracker, and much good eating made up items of interest during the day and night. Bros. Goulder and Rummels seemed to be the chief men on the platform, in which your scribe joined after dinner—a delayed train made my coming late. A Christian choir and organist made the music, and for the first time in a long time I saw no signs of intoxication on anybody present.

One man said the next day that he had not seen a sober Fourth of July for twenty-five years before and never had felt so well on the fifth as he did now.

Brother Alton had kindly consented to attend the Q. M. for me at Boulder with Bro. Clark, but serious sickness—a bilious attack—deterred him and he remained at Butte, where I was announced to hold his Q. M. over Sunday.

I have never seen Butte so disturbed before over finances, or the lack of it.

We had good meetings Saturday night and Sunday. I greatly delight to minister to these people with whom I had long and pleasant relations. I fear we are to have a warm and very dusty time there for our annual conference. Why should we not have our next conference in September or October.

To Wallace, Idaho, was like bounding across the entire state, and the slow train which supersedes the regular passenger from Missoula to Wallace, now during the dull times made the distance seem greater than ever before.

The deep snow had all melted away, and the sun seemed disposed to melt us as we sped slowly up the steep grades to that remarkable road—from one point you can see two loops of the serpent route, beside the one you are on and then the body of the snake running to the West.

I had determined that this point must go to East Columbia next year, and had written to Bro. Swift, the P. E. of Spokane Dist., asking him hereafter to run that route, but when I reached the home of the Penneys, and had the pleasant day with Bro. Noland there, preaching in that largest audience room in the conference, I administered the sacrament of the Lord's Supper to the largest number of communicants by half, that I had yet met here. I confess I felt almost like taking it all back, and holding on to Wallace for Montana Conf.

The pastor is ensconced in the pavilion of his church, and feels that he abides "under the shadow of the Almighty"—he is yet a single man.

With Bro. Tabor to help me at East Helena and Bro. Kauffman to help Bro. Alton at Butte during his sickness and outing at the Springs, we shall round in by conference, Aug. 16, having done the best we could under the environments.

I am willing to meet the record of the year's work at the judgment bar of God.

May a good Providence bring us together at Conference in health and hope, and preside over all the deliberations, and send us out to a new and the best year's work of our life next year, is my earnest prayer.

Fraternally,
J. E .Squire.

——o——

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——o——

METHODISM.

BY REV. J. W. COMPTON.

In the former paper we discussed the origin of Methodism; it will be our purpose in this to speak as briefly as possible of the development of that Methodism, deferring to a later paper a special reference to its present status.

We have referred to the fact that the early founders of Methodism did not design a separation from the Church of England.

But the force of circumstances, or rather the leadings of Divine Providence, rendered necessary the formation of societies that grew into a separate church. What were known as the "Religious Societies arose about the year 1667 out of an awakening that began under three pious clergy men in London and extended to other parts of the land."

These accomplished much good and were "the means of keeping the spark of piety from entire extinction."

But these societies had declined and were not in vigorous operation at the time Wesley began his evangelizing labors.

Nevertheless their places of meeting served the early Methodists who were drawn to them by a moral affinity, much as the synagogues of the Jews were used by the Apostles as places for preaching the Gospel.

As the work advanced, more preachers were needed. Wesley was compelled to employ lay preachers, and these, many of them at least, offered to preach wherever he might appoint them, So began the Methodist itinerant system.

This was necessary to the prosecution of the work and the successful maintenance of the United Societies organized about 1739.

Methodism with "the world for its parish," could not be confined to the British Islands, but soon crossed the Atlantic and found congenial soil in the new world.

Robert Strawbridge, born at Drumsna, a beautiful little village on the banks of the Shannon, in Ireland, became a lay preacher, married a Methodist wife—Miss Piper—and emigrated to America.

He settled on "Sam's Creek," in Maryland, probably about 1760, and a few years later, after preaching in his house regularly for some time he built the first Methodist church in America. This meeting house was a log buildiug, "twenty-two feet square, the logs sawed for a door way on one side, and smaller openings made on the other three sides for windows: no regular floor." This church was about thirty miles north-west of Baltimore.

Under the pulpit of this log meeting house he buried two of his little children.

A little later than this, another Irish local preacher, Philip Embury, who came out the same year with Strawbridge, organized a society in the city of New York and built there a house of worship: and called on Wesley for help.

The Conference at Leeds in 1769 called for volunteers and a collection.

Richard Boardman and Joseph Pillmoor volunteered to go. Out of the collection taken, 20 pounds

were given to pay their passage, and 50 pounds to meet the debt on the New York Chapel.

In 1771 Francis Asbury, who afterwards became the first American Bishop in Methodism, volunteered and was accepted to go to the assistance of the work in America. Going to Bristol to embark, he found himself without a penny, but the Lord opened the hearts of his friends who made him up ten pounds.

He had but two blankets for his bed, and slept with them on the hard boards during the voyage.

In 1772 Asbury was made Chief or General Assistant, having direction of affairs and appointment of the preachers under Wesley's direction.

The established church in America was undergoing collapse, and practically went to pieces in Virginia under the fiery eloquence of Patrick Henry, who in his first case of the clergy against the people, secured a verdict of one penny damages instead of the thousands of pounds claimed.

The Methodist societies in America were without regularly ordained preachers to administer the sacraments of the church.

To meet the difficulty, Mr. Wesley ordained Dr. Thomas Coke as Bishop and sent him to America.

In the first General Conference, called the "Christmas Conference," held in Baltimore, Dec. 24th, 1884, it was decided to form a church having superintendents, elders and deacons. At this Conference, 60 out of the 83 traveling preachers in America were present.

Francis Asbury was elected and ordained deacon, elder and bishop on successive days.

Thus the Methodist Church was duly organized in America and under the blessing of God has spread over the continent.

Of its history, involving its separation into two churches in 1844, and its present status, we must inquire later.

——o——

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LOW RATES TO CHICAGO.

The Northern Pacific Railroad announces some extremely cheap excursion rates to Chicago and return for the benefit of World's Fair visitors.

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For further particulars call at Northern Pacific Ticket Office.

FROM WASHINGTON.

Yellow Fever on a vessel in Hampton Roads and the cholera at the Philadelphia breakwater are evoking demands that this city be cleaned up, and the garbage collector and street and alley cleaners are in trouble. These contractors, particularly the garbage collectors, are overloaded with green grocer's refuse, including melon rinds. This wet, bulky refuse which can neither be burned, hidden, made into sweet pickle, nor given away, fills up the pails, overflows into tubs, and, decaying, scents the whole neighborhood, while the garbage cart cometh not. Cannot some enterprising gardener invent a melon especially for city consumption that is not more than three-fourths useless rind?

Mecca is reported by an Egyptian medical delegate to be cholera smitten. He says that twenty thousand have died this season; that the victims are smitten in the streets, at prayer, or in the fields, and die in an hour; and that many are piled unknown into trenches, while hundreds in their dirty white robes lie dead along the roadside with no prospect of burial. Here is a lesson on the evil of superstition, bigotry and ignorance; on the inevitableness of natural laws; the inhumanity of man to man; and we may add on the solidarity of the human race, for the curse of Mecca will be felt around the globe. We might also use this awful scourge as a text for a lecture on the folly of exalting notions above facts; a false piety above humanity; religion above love; creeds above good will; medicines above temperance; and shrines, pilgrimages, ceremonials and prayers above cleanliness; but a sermon seems unnecessary. And yet the absurd traditions and dogmas of doctors, divine and secular, oriental and occidental, will be jealously reverenced while the still small voice of providence speaks with fearful emphasis, unheeded or misunderstood.

Gold is slowly flowing into the treasury, which now holds over 98 millions. It is returning in small quantities from Europe. The rates of interest have fallen a little. The financial storm may prove simply a hard blow and not a cyclone. Much depends on Congress. If conservative action is promptly had on the tariff and silver purchase law, business will quickly revive

Wilson of Virginia is thought to be a probable successor to Springer as Chairman of the Ways and Means Committee and the prospective father of a new tariff bill. The friends of the latter however, do not admit the propriety or probability of a change. The gossips here depose Holman from the chairmanship of the Appropriation Committee, but do not agree on his successor. It is now thought that Bland will retain the leadership of the Coinage Committee. The majority of the House is believed to be decidedly favorable to the repeal of the silver purchase bill, and no necessity appears for turning down Bland.

Mormons are proselyting in Virginia with much success, and their forcible expulsion is called for by many. The Mormon missionaries mingle Christian doctrines, sectarian vagaries of various sorts and paradisaic promises in such skillful manner that they catch many ignorant and semi-superstitious fools. They seem to succeed oftenest with the women. These Virginia missionaries profess belief in polygamy, but deny its intended practice. They are monogamists by persecution.

Capital.

——o——

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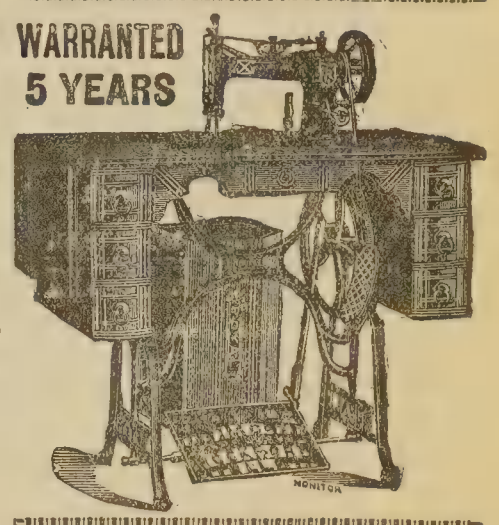

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FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference-At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference —At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference —Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference-At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Frosno, Cal October 11.

COMMON SENSE.

The "*sixth sense*" imparted by the Holy Spirit. He deals only in this commodity. It is a scarce article, so few possess it, so few seek it, in fact, so much is paid to destroy it. We educate, culture, and refine, so that our loved ones may be possessed of *un*common sense, and thus we spoil them for the use of the Holy Spirit. Sanctified common sense is the great need of this wonderful age. To have it, is to have success, to be destitute of it, is to be a failure. When the filling is of the Spirit, it is straight, true, pure common sense; not round about, not politic, no deception, no equivocation. It is yea; yea; or nay; nay. Common sense from His hand brings success. Common people enjoy Holy Ghost common sense for they heard Jesus gladly, and thronged Him whenever He spoke, or wrought miracles. The Bible is a common sense book; and it is only when people are troubled with uncommon sense that the higher criticism comes in. Common sense is the path leading up to the "holy of holies" in our hearts and minds in which the Holy Ghost dwells. It is common sense to believe God, and trust His promises in His Word. It is not common sense to do as so many *wise* people do, ridicule faith and scatter the seeds of doubt and distrust. Common sense always confirms faith, while literary conceit hatches skepticism. 'Much learning hath made thee mad,' is true, when it engenders wicked doubts of God or of His Word, and robs the church and the world of the Comforting Holy Ghost. The best sense is *common*; but where we would expect to find it, it has never been, but in the Holy Ghost it abounds. He always guides into all truth, He gives utterance, He opens the Scripture with a clearness, beauty, force, that makes them plain, and He makes Himself known unto us. Common sense people delight in the Bible, a common sense book; in common sense language; and a common sense way. When we put in our own sense and not His; when we seek our own way, and not His will; we make a mistake and a failure. Take, O take, Him! Listen! How plain; simple; hear His testimony of His simple Book of books the Bible. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduing forever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb." This is common sense: he that runs may read. O for a Holy Ghost baptism! an anointing, an enduring with wisdom from on high; which is pure, blessed, blessing, sanctified common sense.—The King's Messenger.

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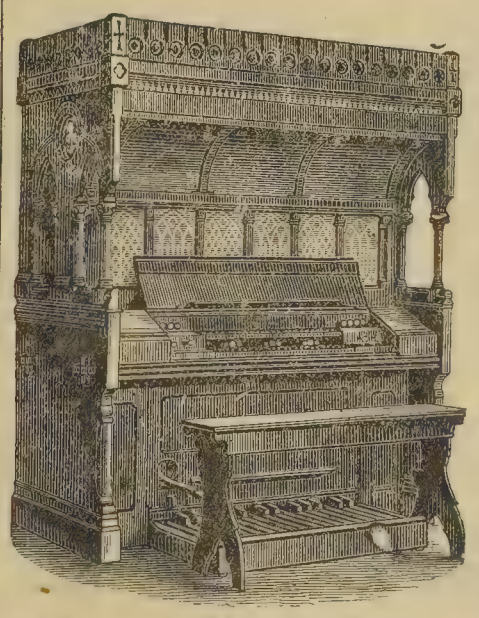

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THE

Montana Methodist.

VOL. 5. AUGUST 11, 1893. No. 140.

PITHY PARAGRAPHS.

In the July number of the quarterly Review of the M. E. Church, South, Bishop Haygood has an article on "A Campaign of Education," in which he says some things that ought to go to the heart and conscience of every member of the church. We make room for the following extracts, and we trust that our friends will read and reflect.

History will do full credit to those who have done so well—nearly all that has been done—Methodist preachers who may not know how to "feather their nests," but in educational and publishing enterprise have shown themselves the best financiers in the world. Who but they would, or could, have started, sustained, kept going, and made wondrously useful all the institutions we have. There is not a Methodist College, university, or "book concern" in America to-day that would have been in existence but for itinerant preachers. With a church polity less connectional, and a church development having less solidarity even they would have failed.

If in proportion to numbers and means, the members of our own church had given to our colleges as much money as their pastors have given, every one of them would be rich. Some people seem to suppose that because our preachers show deep concern for our colleges, that they therefore belong to them as "private property."

Why do business men spare no expense in securing the amplest facilities for the work they have in hand? Because they have faith in business. The same men, planning the enterprises of the Church, shrink up in their views to the dimensions of their forefathers and vote for the smallest sums proposed. They insist on through freight for goods, and expect the church to get on with ox-carts and corduroy roads. They tear down the old stores and build six-story fireproof buildings with elevators, ventilators, steam-heaters, electric lights and all "the latest conveniences." But ante-bellum college building, laboratory, library, salary and endowment must answer for the work of the Church. As a rule, men most strive for what they most believe in.

God is opening up new paths, highways through deserts and junlges, in our time. Wherefore? That his people—not simply the world's people—may walk in them. Our times bring new opportunities and enlarge the old ones. If the Church only tries to keep her true place in the world's movement—the vanguard of all real progress—she has the greatest share of enlargement of opportunity. If the Church be true to her calling she will always be the world's leader—the inspirer of its greatest and noblest achievements.

Think of the changes wrought by steam, electricity, the printing press. What stupendous movements in the world's progress these words suggest. When we think of these things our grandfathers seem to have lived in ancient times.

How comprehensive the plans, how splendid the courage of the men of business. The spirit of dauntless energy that fired Rome in Caesar's time to conquer the nations now inspires the same type of men to conquer nature. * * * Bridging the Mississippi hardly excites comment. When the caissons begin to go down, men only ask, "When will it be finished?" Men are knocking at every door of nature. This "kingdom of heaven suffereth violence, and the violent take it by force." Man is subduing the earth. Is the church going to save man? The question that stays by us and that should burn in our hearts is this, "Does the Church grasp the facts of our civilization, or know what manner of time this is?

Is it not high time to awake from sleep, and seriously, as in the fear of God, consider whether the Church, in her conceptions of duty, her comprehension of her opportunity, her plans and outlay, her courage—born of faith in things unseen and eternal—is equal to the task Providence lays upon her heart and conscience?

And in the face of these tremendous issues some thousands of preachers are splitting metaphysical hairs concerning their notions about some dead man's theories about the religion of the Son of God! That is what scribes and Pharisees, priests and Levites were doing when the Lord Jesus Christ was trying to "show the Father" to a fallen and wretched world. To such men the compassionate Redeemer spoke words that flamed in terror as the lightnings that played on Horeb's brow.

In the world's work plans and expenditures keep pace with business, and in advance of it. In buying and selling, speculation and development, the world's people inside the Church, will "go in debt" head over heels because they have faith in business investments, and then plead these debts, made in their own interest, as ample justification for picayune subscriptions to God's work, because they have not faith in God's work! In them faith in things has utterly killed faith in truths; faith in business has displaced faith in God. O the shame, the pity, the infinite sadness, the tragedy, the hypocrisy, the sin, the spiritual death that is in it all! For them, "hell moves from beneath to meet them at their coming."

What the Church needs to-day is the old Pentecostal power delivering its infinite energy upon the newest and best machinery of our times. But without power the finest machinery is as unproductive as a heap of "scrap iron" or unreduced ore.

Men of the world give more for secular education than men of the church for religious education. It has been true for a long time. * * Yet the richest men in Christendom who have died in the last twenty-five years were members of the orthodox churches. Rockafeller may break the record. Heaven grant him this grace and honor. Something is out of joint: the "Old Ship of Zion" ships heavy seas trying to gain a distant port with a "broken shaft."

Till a churchman gives more to the cause of God than he expends upon himself, or invests upon his vanity, he is not even a respectable member of the church. God's ark sheltered by a tent of cheap "skins," and God's people in cedar palaces made a contrast in days of old that kindled the lightnings of divine wrath.

WHICH FORK OF THE ROAD?

If it is true that Episcopal Methodism is at "the forks of the road," as argued by our good Bishop Fitzgerald recently in an article under this heading, and which excited no little comment in the religious press, then which "fork" the Montana portion of it takes will be pretty soon decided—for the ensuing year. After the exercise of the utmost discretion it may prove a little "rocky" for both the congregations, and the preachers, in some cases, whether the Bishop appoints or merely ratifies the "contract" previously made. We have known cases where both parties to certain contracts were heartily sick of the bargain before the time, for which it was made, had expired. It is impossible for a preacher always to know all about a charge—as a suitable field for the exercise of his talents—or for a congregation to decide as to who will make the best pastor, just hearing one or two of his best sermons. On the other hand we have known not a few cases where the preacher felt afflicted by his appointment, but by faithful application upon his part it turned out to be the very best one that he had ever received, and he could never get through thanking the Lord and the good bishop for it. We have observed much, studied a little, and had experience both in receiving "hard" appointments and in helping to make—by way of counsel in the "cabinet"—others that were considered hard—quite hard. We know that it is a serious matter when a man comes to putting himself and all that he has under the direction of another man who may send him where he will. But it is no more so, in one sense, than for the officer or soldier to

follow the direction of his captain or general, or the agent that of his employer. Discipline, submission to authority, is necessary to success in all great movements. Men submit to it that their energies may be directed to the best advantage, that they may achieve the highest success possible, in a common cause in earthly enterprises; why object to it in God's great army which is marching to the conquest of the world?

There is apt to be a greater abuse of power, and the injury to the cause of God greater where the preacher selects his own field and the church its pastor, than where the bishop appoints. Strong churches will control the ablest preachers, and there will be less distribution of the best talent. We see that where this system is practiced there are nearly or quite one third the laborers standing idle, saying "no church hath hired us," while fully as many churches are without pastors.

Doubtless mistakes have been made in the distribution of forces by our episcopal-itinerant plan. But with the proper persons to execute it we believe fewer mistakes are made than by any other. The presiding elder is among the people, as among the preachers, and has good opportunity to know the character of the work and the workers, and to advise the bishop intelligently. The man who would let personal considerations influence, to the extent of afflicting a brother, would be unworthy a place in the ministry. We have heard of such cases, but we believe that they are much fewer in number than many suppose. Even if a man should be mistreated in any wise by his elder brother, there are laws as unalterable as those of the Medes and Persians by which such conduct is brought to light and justice meted out in full to all in the end. A bishop is under law and subject to trial for the abuse of power or for misconduct of any kind, the same as the humblest member of the church.

Our bishops are chosen by the church, clerical and laymen, in equal numbers, in its highest council, the General Conference. As a rule they are men of large experience, sound judgment and solid piety, and love the church most fervently, and can be trusted for this delicate and responsible work thus delegated to them.

There is a spirit of unselfishness in the act of a preacher yielding his right to choose his charge, and that of a church to select its pastor, that is truly sublime. It is of the very essence of true religion and is an inspiration to and the augury of success. The minister goes feeling that he is sent of God: the people receive him as such. There is mutual faith and consecration which God honors by a gracious revival and an ingathering of the people. They are "laborers together with God" for the advancement of His cause, not simply fulfilling a "contract", doing so much work for so much pay.

It is thus that Methhodism has made her conquests. We believe in sticking to the "old paths" at this point. We have no sympathy with that spirit of self importance in preachers or churches that cannot submit to Methodist usages, but is forever scheming for the choice places or the best preachers. This is surely the wrong "fork" of the road, and it would lead to the destruction of our itinerary in the end. We hope there is enough of the true spirit of Methodism in the church in the West to make it exceedingly "rocky" for all such.

Bishop Fitzgerald, while a stranger to our particular field, so far as personal observation goes, is not a stranger to the West and its needs. He understands the peculiarities of western life and is in hearty sympathy with its best and highest element. He will make himself instructive and entertaining in the conference room, and we doubt not will come as nearly as any man in giving satisfaction by his official acts, for he is in hearty sympathy with our work here and will do all in his power for its advancement. We welcome him to our midst.

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Beecham's Pills cure bilious and nervous ills.

——o——

LETTER FROM WASHINGTON.

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The Wheat export from June 9th to July 14th this year amounted to nearly 23 million bushels and for the same period last year to only about 17 millions. The corn export for one week this month was about 12 millions against 59 for the same week last year. Hay is being exported to Europe at about $16 per ton. Simultaneously gold has begun to be imported. These facts may not stand as direct cause and effect but they suggest that if we buy more than we sell, we have a balance to pay, and that if we have to pay a balance it must be in money that our foreign creditors will accept and vice versa.

The trouble just now is that foreigners are afraid of our future currency and are making haste to sell our bonds and stock and other property held by them and get their money out of the reach of our legislation. And home capitalists large and small are acting in a similar manner, while bank depositors are afraid of failures and withdraw their deposits. All this means "No Trust."

Manufacturers are also timid and are cutting down productions not daring to accumulate stock because of uncertainty as to future tariff legislation. The public withhold usual orders for the coming year and the manufacturer is only prudent to stop expense. Thus in Manchester, N. H., the greatest cotton mill of the world stopped work. This mill has been employing 8,000 people and consuming 6 million pounds of cotton monthly and paying $225,000 wages every month. The stopping of such business affects the whole country. It compels economy, retrenchment and idleness, and this affects other business and contraction goes on in continually widening circles.

Silver Purchase by the Treasury is temporarily postponed because it is said little is tendered at the market price, the government offering 71 1-2 cents per ounce without takers. In 1878 the Secretary of the Treasury bought 6 millions of silver in London because he could save money by it. This brought the home producers to terms and they quit trying to bull the world's silver market. In 1873 a U. S. silver dollar was worth 103 cents. Prior to that date the silver in a dollar was worth more than its face, so that only 800 millions had ever been coined from the foundation of the Government. Since 1873 the amount of silver in the world has been doubled and its value approximately halved. The silver men say this reduction in the value of silver is due to legislation, and the anti-silver men say that it is due to enlarged production. The silver men say, "Let the Government coin silver at the old rate and the value of all the silver in the world will rise to the old standard." The anti-silver men say, "In that case its value will not rise, but the surplus silver of the world will flow this way and force out gold," and that we shall be obliged to pay our foreign debts in silver at the rate of about two dollars for one.

A Compromise. It is proposed to amalgamate gold and silver in the currency. If equal values of gold and silver be put in coin, there will not be enough gold to color the silver. If the gold be all put in one spot it would occupy but from 1-16 to 1-25 of the surface and would be too small, even in a dollar, to be seen, except in the best light and by perfect eyesight. The experiment was tried when Sherman was Secretary.

——o—— Capital.

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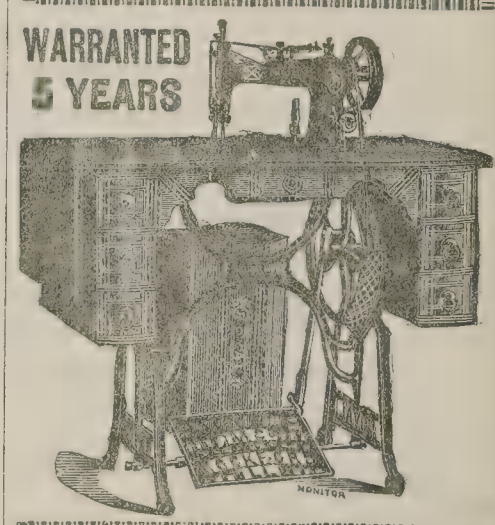

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AUGUST 20, 1893.

PAUL BEFORE FELIX.

LESSON TEXT.—ACTS 24:10 25.

Golden Text.—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16:13.

ILLUSTRATIVE APPLICATIONS.

BY H. CLAY TRUMBULL.

Forasmuch as I know that thou hast been for many years a judge unto this nation, I do cheerfully make my defence (v. 10). Paul was encouraged, while on trial, by the fact that he was before an intelligent judge. It is always a satisfaction to know that a man whom you want to convince of a truth is well informed on the subject in question. As a rule, the less a man knows, the more bigoted he is. And the more he knows, the readier he is to revise his opinions on fair evidence or sound argument. A lawyer with a good case prefers a learned judge or a well informed jury. A clergyman has hope of convincing his hearers just in proportion to their intelligence. A competent teacher finds that the more his scholors know, to begin with, about the lesson, the more he can teach them. There is nothing more discouraging, when you want to get a new idea into a man's head, than to find that his head is now empty.

Neither can they prove to thee the things whereof they now accuse me (v. 13). It is the innocent man who is glad to be brought before an intelligent judge. And the innocent man can afford to defy his accusers. If what they say about him is not the truth, they cannot prove it. A falsehood can be believed, but it can never be proved. It behooves a man who hears charges against another, to weigh well the difference between an accusation and a proof. Paul virtually challenged his judge as a hearer of evidence, when he defied his accusers to prove their accusations. He who believes a falsehood is himself convicted of a wrong judgment. Have that in mind, when you are hearing charges against any human being.

I confess unto thee, that after the Way which they call a sect [or, *heresy*], *so serve I the God of our fathers* (v. 14). To be charged with schism and sectarianism, or with heresy, is not the worst thing for a Christian believer. Paul wasn't afraid of that reputation; nor was John Huss, nor John Wiclif, nor Martin Luther, nor Hugh Latimer, nor Nicholas Ridley, nor John Calvin, nor John Knox, John Wesley. Calling a man a sectarian, or a heretic, is no proof that he holds any vital error in religious doctrine. The real question is, What is the truth? not, Does this man agree with the majority of Christians in his statement of truth?

Believing all things which are according to law, and which are written in the prophets. That was the test of Paul's soundness. It is a good test for to-day. The man who accepts the Bible as conclusive on all points of doctrine and conduct, rests on the only ground that any of us can claim as unvaryingly sure. Any man who refuses to refer his creed to the Bible, has no claim to be recognized as fairly of the church of Christ. And Paul recognized the Old Testament as an integral portion of the Word of God. Paul was too sturdy a Christian to base his religion on the latest Scripture writings He took in the whole of them from first to last.

To have a conscience void of offence toward God and men always (v. 16). A religion that isn't good for seven days in the week, all the year round, is not worth much at any time. A great many people try to have a clear conscience while they are in sickness or other danger, or when they are at church and prayer-meeting, who are not so particular while in health and safety, and at active business. "Toward God and men." The two tables of duties cannot fairly be separated. No man truly loves God who fails to love his fellows. And he who refuses love to God has no love for man which is worth speaking of.

Or else let these men themselves say (v. 20). It is of little use for a man to proclaim his innocence, unless he is ready to appeal to the testimony of those who know all about him. He who is afraid to meet his special accusers, or anyone else who can bring charges against him, must expect to rest under suspicion or to be accounted guilty, whatever may be his own knowledge of his conduct and motives. The innocent man ought to be the frank and fearless man. As soon as he is exercised to keep others from telling what they know about him, a man's power for good has departed.

Felix was terrified (v. 25). That was an encouraging sign as far as it went, but it was not enough. Unless a man recognizes his danger, he is not likely to seek safety. If he has no fear of impending evil, he will not fly from it. But seeing danger does not in itself secure safety. Fearing evil does not avert evil. The devils, we are told, tremble—tremble in terror—but that does not make them penitent. Terrified trembling is not restful trusting. There are multitudes who are terrified at the thought of the judgment to come, who never turn from their sins, or call in confidence on the Saviour of sinners.

Go thy way for this time. Very few men ever purpose to reject salvation once for all. They only put off its acceptance "for this time." They intend to take it up at some time or other, but not now. But this time may be their only time. It is surely their best time for this business. There is, in fact, not a promise in the Bible for any other time than this time. It is this time, or none, to every sinner.

When I have a convenient season. A man always finds a convenient season for doing what he loves best. Whether he is working, or eating, or sleeping, or pleasure-seeking, or money-getting, or place-hunting, or social visiting, if it has his heart he will find time for it. If he does not find a convenient season for accepting the offer of salvation, it is because he values something above that. He thinks more of the life that now is, than of the life which is to come. He fails to realize how much more of joy there is in the present life to the one who has Christ for his Saviour, than to the one who is not at peace with God. The convenient season for taking hold of the richest treasure God can give to man, and for receiving the best of blessings, is *now*. He who is not ready to be saved when the life-boat is at the wreck will never have a more convenient season for his rescue. This hour is your convenient season for that which is best worth your attention and doing.—*S. S. Times.*

—o—

A Sweet Philosophy.

The celebrated teacher, Rabbi Meir, sat during the whole of one Sabbath day in the public school, instructing the people. During his absence from the house his two sons died, both of them of uncommon beauty, and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening the Rabbi came home.

She reached him a goblet. He praised the Lord at the going out of he Sabbath, drank, and asked:

"Where are my two sons, that I may give them my blessing? I repeatedly looked around the school, and I did not see them there. Where are my sons, that they too may drink of the cup of blessing?"

"They will not be far off," she said, and placed food before him that he might eat.

He was in a gladsome and genial mood, and when he had said grace after the meal, she thus addressed him—

"Rabbi, with thy permission, I would fain propose to thee one question."

"Ask it, then, my love," he replied.

"A few days ago a person intrusted some jewels to my custody; now he demands them again. Should I give them up?"

"This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. What! wouldst thou hesitate, or be reluctant to restore to every one his own?"

"No," she replied; "but yet I thought it best not to restore them without acquainting you therewith."

She then led him to the chamber, and stepping to the bed, took the white covering from the dead bodies.

"Ah; my sons, my sons!" loudly lamented the father. "My sons, the light of my eyes and the light of my understanding! I was your father, but you were my teachers in the law."

The mother turned away and wept bitterly. At length she took her husband by the hand and said:

"Rabbi, didst thou not teach me that we must not be reluctant to restore that which was intrusted to our keeping? See, the Lord gave, and the Lord taketh away, and blessed be the name of the Lord."

"Blessed be the name of the Lord!' echoed Babbi Meir; "and blessed be his name for thy sake, too, for well is it written, 'Whoso hath found a virtuous wife hath a greater treasure than costly pearls. She openeth her mouth with wisdom, and in her tongue is the law of kindness.'"

—o—

Contagion of Kind Deeds.

There is a story told of a little beggar boy who was found one morning, lying asleep upon a pile of lumber, where he had passed the night. A laboring man passing by on his way to work, touched with a spirit of kindness, stopped, and opening his dinner pail, laid beside the sleeping boy a portion of the good things in it, and then went on. A man, standing not far off, saw the kindly act, and, crossing over to where the boy lay, dropped a silver half-dollar near the sandwich the laborer had left. Soon a child came running over with a pair of shoes; and thus the good work went on, one bringing some clothing and another something else. By-and-by the boy awoke, and when he saw the gifts spread around him he broke down, and, burying his face in his hands, wept tears of thankfulness. Thus did one kind deed inspire others to acts of kindness and sow the seed of much happiness.—Christian Intelligencer.

—o—

Sentiment and Principle.

Hardly a face in the audience in a crowded concert hall was unmoved, and many persons were weeping. A great singer had just finished a wonderfully touching and eloquent rendering of "Home, Sweet Home."

"It is a beautiful song," said a young girl to an older woman who sat next her, wiping the tears from her eyes as she spoke.

"Yes," was the reply, "and the sentiment to which it moves all these people is beautiful. How much happier the world would be if every one had as much principle as sentiment on the subject, and followed out a plain, every day rule of making home sweet."

The girl turned thoughtfully away. She hardly heard the next song. She was acknowledging to herself that in spite of her love for her home, she made it unhappy every day of her life by her willfulness and quick temper.—SELECTED.

—o—

The world will always listen to the man who makes it think.

Every time a stingy man looks at a dollar it shrinks his heart.

THE MONTANA METHODIST.

Rev. E. J. Stanley, - Local Editor.
Rev. J. E. Squires, } Corres. Editors.
Rev. J. W. Compton. }

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THE CONFERENCE SESSIONS.

I tried hard to make a satisfactory readustment of the schedule of Conference sessions in Montana, Oregon, and California, but found it impracticable. After the most earnest and prayerful consideration, it seemed best to let the list stand as it is.

The beloved brethren who asked for a change will understand that I was anxious to do as they wished. We will trust in the Lord and do the best we can all round.

O. P. Fitzgerald.

July 25, 1893.

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HERE AND THERE.

Rev. G. H. Gibbs writes from Dayton, Wash., "I hope to see you at Conference. I will be very busy from now till then. We are getting along nicely with our work, though I fear we shall not have a full report to bring up this time."

It is with sorrow that we learn of the deep affliction of our brother, Rev. Sam M. Chase, in the decease of his young wife, to whom he was married only a few months ago. May the consolations of divine grace attend him.

In the absence of the pastor, Rev S. B. Tabor, from his charge at Bozeman, Sister Tabor, the "better half" of the household, sends a business note and says: "We are getting along nicely at Bozeman—had our children's service two weeks ago, and the church would not hold near all the people. Mr. Tabor is at East Helena, holding quarterly meeting for the presiding elder."

Rev. W. T. Goulder writes from Willow Creek: "We are making our last round before Conference. The three last Sundays have been happy days. We had model services. Have but one more day till Conference."

The Preacher's Magazine for August is at hand. It is edited by Mark Guy Pearse and Arthur E. Gregory, and reprinted from the English edition, with additions by the American editors. It contains a sermon, entitled, "The Burdensome Stone," by Hugh MacMillan, D. D., LL. D., and Rev. Thos. G. Selby continues his on "Curiosity and Obligation." "Moses: His Life and its Lessons," is continued by the editor, while "Exploring the Bible: Variety and Unity," is kept up by Rev. W. A. Labrum. There are many other interesting features in this excellent magazine. Address Wilbur B. Ketchum, Publisher, 2 Cooper Union, New York. Price, $1.50 per year.

We extend our sympathy to our Brother DuBose, of the Pacific Methodist Advocate, who has recently been called to mourn the departure of his mother. He was summoned to her bedside, but was too late even to look upon the face of his beloved dead. Ah, brother, we know all about it. We were away in the midst of these Rocky Mountains, nearly 500 miles from a railroad, when we got the news that our own dear mother was sick, and then afterward, that her spirit had fled. The sense of loneliness experienced in that dark hour can never be forgotten. But for some reason, heaven from that hour has been more like a reality and has had a stronger attraction to us than ever before.

Miss Mary Blackwell, a young lady member of our church at Deer Lodge, who has been teaching school at Gold Creek, writes to have her paper changed and adds: "The Methodist has been a great source of enjoyment to me this summer since I have been so much deprived of church privileges. I don't know what I would have done without it."

We are thankful for assurances of the same character from her worthy sources, and they encourage us in our efforts to sustain the paper. Let all our friends rally to the help of the Methodist and send us large lists of new subscribers.

The Editor of the "Pacific Methodist Advocate" visited the World's Fair and the great Epworth League Conference, and, of course, his readers have received a benefit. We are looking forward with pleasure to his visit to Montana, and shall do our utmost to make his stay among us pleasant and profitable to all concerned.

The recent suspension of two banks and the assignments made by several leading business firms in Helena rather broke the record that we had hoped that Montana was going to make for stability during the crisis through which we are passing. We still believe that the suspended firms will pay every dollar they owe, and that Montana will yet pull through the trying ordeal in better condition, perhaps, than any other western state. The variety, to say nothing of the extent, of her industries, gives her an advantage that but few other communities possess. While the fall in silver has given her quite a shock, yet the copper mines are still in full blast, and she will produce not a few thousands of the yellow metal, thousands of head of beef and mutton, and a good crop of wheat, oats, barley, potatoes and hay. After all, her people are almost unanimous, and are making a strong effort for the free coining of silver. For our part we think the worst is over, and that the country will ere long enter upon a new era of prosperity. The people have learned the folly of such wild speculation. They are learning to economize, and do business upon a more solid basis. As this becomes general it will inspire confidence and encourage investments, and the wheels of commerce will begin to move.

Seldom have we been more deeply moved at the news of the death of one whom we had never seen than we were at the reception of the letter which we pulish elsewhere, telling of the departure from earth of Brother W. L. Mc Murry. We had never seen his face, but from the tone of the letters that he wrote us, and the spirit that they breathed, we felt that he was a true disciple of the Lord Jesus Christ, a true man, devoted to his Lord and the church of his choice, and we had learned to love him, and had cherished the hope of seeing his face in the flesh some day. We shall never forget our emotions when we received the first letter from him. His lot had fallen in a new country, far from his church or where any of our preachers could visit him. But he was quick to let himself be known, and to seek the closest relation possible to the people that he loved. He subscribed for the church paper. While he was true to his own church and greatly longed to see it established where he lived, yet he was not bigoted or unduly prejudiced, and spoke kindly, in his letters, of the work done by others. We longed to go and see him in his home, and had our hands been as free as in earlier years, we would surely have done so. But so it was, a noble, true son of our Methodism lived for several years in Montana, let his light shine, was faithful to the end, and was never visited by any of our ministers. They were too few in number, too hard-worked, and too poor to answer his calls. At this writing we have not seen the obituary, and do not know what minister, if any, visited him in his last hours and performed the funeral rites, but it is a satisfaction to know that he had the presence of the God of Jacob, who gave him victory over the last enemy, so that "he died in peace." Thank God for a religion that can sustain the hardy frontiersman, however isolated he may be from earthly friends, so that he fears no evil while passing through the dark valley, and that affords "a strong consolation" to those who have fled to Christ for refuge to lay hold on the hope set before them. May the bereaved ones experience that consolation, and may we all cherish that hope which is an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

FROM LEWISTOWN, MONT.—DEATH OF W. L. MCMURRY.

Dear Editor:—

Please change my paper from Ubet to Lewistown, Mont. The Methodist is a very welcome visitor in our home, and more dear than ever when I remember how my father, W. L. McMurry loved the dear little paper. He urged me to subscribe for it, and then wrote to you for it. He once said he would never be without it as long as he could raise a dollar. He not only had it until he died, but furnished it to others even after his spirit returned to God who gave it. Sister will continue to get the paper until the time is out.

Rev. W. W. McMurry wrote father's obituary and sent it to the St. Louis Advocate. Father, while riding a very spirited horse, received a slight wound on the back of his hand. The horse jumped, and while trying to catch hold of the saddle to regain his balance, he hurt his hand, but thought nothing of it. The next day he skinned one of his sheep which had died, we afterwards supposed, from eating a poisonous weed. Blood poison set in, his arm was affected, and abscesses formed. While the doctor helped his hand and arm, and succeeded in killing the poison, yet other complications set in, resulting in his death, June 12th, 1893.

He was an active member of the Southern Methodist Church, was 55 years old, and died in peace. His last words were: "Lord, I give it all to Thee."

We think we will make Lewistown our home. We came here to have father near the doctor.

Yours Respectfully,
Mrs. G. W. Anderson.

—o—

FROM SOUTH CAROLINA.

Dear Methodist:—

Having just returned from District Conference, I feel constrained to send you a few lines.

We had a most delightful session. The preaching was of the highest order, and truly inspiring.

Dr. Bays, a recent transfer from Virginia, preached the most eloquent and timely sermon it has ever been our pleasure to hear, from the text, "No man can do these miracles except God be with him." We should not dare attempt an analysis of this glorious intellectual, moral and spiritual feast. Suffice it to say that he swept all before him. Rev. H. T. Burger, of the East Columbia Conference, was converted under this same preacher.

The District showed a decided tendency upward. There have been some good meetings and a number of accessions. The financial report was the best we ever saw. Bro. W. H. Hodges has had 50 accessions to date. He is one of the most indefatigable workers we have. He is building a $10,000 church now. He also has some one at his parsonage not eligible to our "General Conference, unless the law be changed in the next twenty-five years.

We presented our Western field to the brethren, after the report on Missions was read. One young preacher expressed a desire and a willingness to go there. Wish we could be at your conference. I think Bishop Fitzgerald is one of the grandest men in our Church. You will have "a feast of fat things," sure enough.

Our protracted services began the 5th Sabbath in this month (July) with our third quarterly conference. Please let all the readers of this paper breathe a prayer for us when they read this.

God bless you all!

As ever,
St. Clair.

P. S. Let me emphasize one thing, even if it is in a P. S. No preacher who has ever done honest work for the Master in the Great Northwest and returns "East," will ever be satisfied. Here men are crowded upon each other, so much so that numbers of members in the circuits are in the bounds of another adjoining.

The harvest there is truly great. Let the cigar-smoking, sermonette-producing, place-seeking, feather-bed cavalry stay here. Let Apostolic heroes of the Cross remain there. Amen! St. C.

—o—

Truth and Strife.

Great thinkers are not giving to disputing. For nearly all disputation is a mere strife about words and a failure to perceive more than a small segment of the truth. The thinker sees both sides, and states them calmly, thereby answering the arguments of him who thought himself an opponent, but really was not. Truth is comprehensive and inclusive of many seemingly different opinions. It is the office of the thinker to show the real as opposed to the seeming. And if, after he has quietly done his best to make it clear, there is still lack of perception and a disposition to dispute, or even to rail, he simply retires and waits for that justification which time and increased wisdom on the part of the arguer will be pretty sure to bring.—Zion's Herald

—o—

"The able and learned Sir William Hamilton said that no problem arises in theology which did not first arise in philosophy. The difficulties of theology belong to the nature and limits of our thinking, and not to the subject itself."

When churches go to war, the devil runs the ambulance.

Our Montana Pulpit.

THE SALT OF THE EARTH.

SERMON LATELY PREACHED BY REV R S. CLARK, OF BOULDER, MONT.

"Ye are the salt of the earth but if the salt have lost its savior, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men.—Matt. 5: 13.

There is no feature in the great gospel plan to save man that is more prominent than is the fact that it has a human as well as a divine side. This is not only true in the sense that God provides and bestows life there through, and man becomes its recipient: but it is true that in its practical agencies to effect individual redemption, man is included. All his faculties of being that can be employed "as instruments of righteousness" are utilized therein, especially his life that is the result of a sanctified use of his faculties is of prime importance as a factor in God's plan to save man.

The use that Satan makes of men and women in his work of destruction is a notable and imposing feature of the society of the human race since the fall to the present time. This source of satanic power and success in the establishment of his kingdom of moral darkness in the earth, must in the very nature of things, be met and counteracted by a force brought out in examplic manifestation in human life, that has been transformed by divine power into other and higher conditions of life than those in which Satan seeks to employ man's faculties of being. It is a philosophical truth well established that force must be employed to overcome force. And it is also true that the force employed must be force in kind with the force to be displaced by its action. This may receive another rendering that will make it more intelligible in the use that we wish to make of it in this relation, and that is, that there must be a corresponding relation between the agent employed and the object, when an effect is sought to be made. These correlated truths make it necessary that God should connect himself in the conditions of being with man in his fallen state, to establish the needed relation through which to exert his superior power to that satanic force that held man in abnormal relations to life, and that employed his perverted talents in building up Satan's kingdom in this department of human life. This God did in the incarnation of His Son, who thereby became "bone of our bone and flesh of our flesh," and is now God with us, in the very conditions of being or existence. And in the abnormal relations of life where he found and attached himself to our humanity, He engaged Satan in an examplic contest in the social and practical conditions of life, and achieved a complete victory over him, being "tempted in all points as we are, yet without sin," and hence stands forth in spotless purity as the exemplar of the world "the way, the truth, the life." In this way you see Christ "is declared to be the Son of God," as well as the Son of Man, "by the spirit of holiness," or by the integrity of His spirit in which he asserted dominion over the flesh where Satan reigned, and thereby carried the law into the social and practical relations of life by offering the body (flesh) a living sacrifice and thus establishing a force in man with which to counteract Satan's influence in the above relations of life.

And now being clothed with divine authority, and possessed with "all power in heaven and in earth," He says to him who wishes to come out of this moral bondage and ruin of Satan, "Deny yourself," or flesh, which is morally disabled, "and follow me" in the spiritual relation of life, which is not of this world. And everyone that obeys this divine injunction, and comes out of the depraved sense relations where the inner man has been "sowing to the flesh," (obeying its lusts and in turn "reaping its corruptions") and enters the spiritual realm by subordinating the fleshy faculty to its redeemed needs, becomes a saving force like his Elder Brother. Of such He says: "Ye are the salt of the earth," its examplic saving moral power. In the lives of his people is where God's grace becomes a practical moral force in effecting individual salvation. No wonder then that it is said with divine emphasis, "Woe to them that are at ease in Zion."

And no wonder that it should have been said of such persons that like "the salt that has lost its savor," they shall be cast out of those sacred relations where life's duties are met, and where the work of human salvation is done, because they are worthless factors in the upbuilding of God's kingdom in the earth. The most unlovable character among men is the hypocrite or dissembler, and all right-thinking men and women will consign them to utter worthlessness in building up the spiritual interests of their fallen race.

We see that the Saviour was lavish in pronouncing divine curses upon this character. When sin was presented to him in one of its most aggravated forms, He did not send the sinner away under divine curses; but said to her

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyrille, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference-At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference —At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference —Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference-At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas. August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore. September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27.
Pacific Conference—At Fresno, Cal October 11.

when her accusers had failed to condemn her upon the score of their own innocence, "Neither do I condemn you; go and sin no more." But he said to the scribes and Pharisees who sat in Moses' seat as the interpreters of law and life to men, "Woe unto you scribes and Pharisees; hypocrites, ye neither go into the kingdom of heaven yourselves nor suffer them that are entering to go in." Seven times he pronounced curses upon this character, showing that its destruction will be complete. "Ye are the salt of the earth." What an announcement from our Lord? What divine energy does it carry? And what a moral force does it disclose and address in man for the redemption of man? A divine force coupled with a spotless human life, a force that lifts man out of himself, and above the sense relations of life, and employs his faculties in its spiritual conditions where he lays up his treasures for eternal keeping and endless use. This is the kingdom of God that does not consist in form but in power. And from this magnificent outlay of power God expects corresponding results in saving men. Herein is my Father glorified that ye bear much fruit,so shall ye be my disciples." The church members that do not discover the opportunities to save their own souls and others as God's instruments and ply their powers in meeting their demands, are indeed worthless servants of God and man, and will in the end of the probation be deprived of the talents that they have neglected to employ in a service so important and noble. "Take the talent from him and cast ye the unprofitable servant into outer darkness," will be the inevitable of not saving ourselves, and keeping ourselves saved, and thereby saving others. Salt that the Saviour uses in the text to represent the saving influence of the Christian life is not a disinfectant. It does not preserve any property in the hand that tends to decay, if there is such a property, which is very questionable, nor does it kill the germs that are abundant, that would otherwise occupy and destroy it. But salt is an antiseptic, penetrating the ham, it occupies the intermediate spaces in its tecture and shuts out the germs that would but for its presence, enter and corrupt the ham. Neither is the Christian life, with its precepts however true, and its walk however spotless and pure, a moral disinfectant. It does not heal the tendency in the human heart—which unlike the ham, is there beyond a doubt—to corruption, nor does it destroy the moral germs that infest the social and practical realms of life, and that seek to project themselves into the thoughts, affections and purposes of life. But like salt it enters into the lives of others and excludes these destructive forces, and protects life from their effects, and preserves it by its presence.

(To be continued.)

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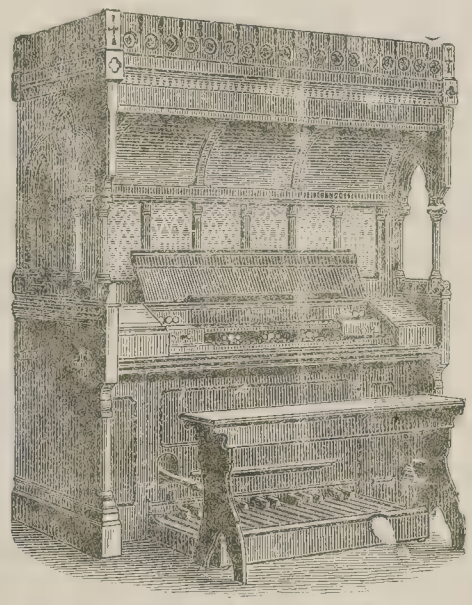

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THE

Montana Methodist.

VOL. 5. AUGUST 25, 1893. No. 142.

CONFERENCE IN SESSION.

FIRST DAY'S PROCEEDINGS.

We arrived in Butte on the evening of the 15th instant just in time to get supper at a restaurant and repair to the parsonage and church to greet a number of the brethren who had preceded us, before the preaching hour. We were assigned, in company with Dr. Bounds, to the hospitable home of Brother and Sister Thompson, where we have been a welcome guest for twenty years or more.

The opening sermon was by Dr. Bounds, who its a visitor at the Conference. It was based upon a portion of the 35th chapter of Isaiah. It was terse, timely, and in demonstration of the Spirit and of power.

The preacher dwelt upon the great need of having God in the church and upon the effects of the indwelling of Jehovah. Nothing could have been more to the point. The house was full, the attention perfect, and the effect most gratifying. Hearts were probed in candor but with kindness, and consciences quickened. There was a shout of joy in the camp before the sermon ended, and many hearts were melted and made glad. That sermon will bear fruit in years to come.

The next morning Bishop Fitzgerald was in his place and called the Conference to order at nine o'clock. He announced the old hymn of our fathers.

"And are we yet alive,
And see each other's face."

which was read with emotion and sung with spirit, after which the Sacrament of the Lord's Supper was administered to all present, Brothers Stateler and Shaeffer assisting at the chancel.

The bishop read the 13th chapter of first Corinthians, making brief comments, and led in prayer. His talk to the brethren was full of pathos and tenderness. He was glad to be here. It reminded him of early days in California, where he spent 23 years of his life, encountering obstacles and fighting battles very similar to ours. The man who remains any length of time upon these western outposts, he said, possessed the elements of a true man. He was gratified to greet so many here, and to know that their faith and perseverance was being rewarded. Our work was progressing here. The church at home was awakening and responding to our calls. But the thing we most needed was the presence of God. This was worth more than missionary appropriations. With God's presence and blessing we would make the conquest of these grand mountains, with their treasures of gold, silver, lead and coal, and these villages with their fruitful fields, for the Lord and his Christ. The Bishop won all hearts from the first, and we never knew a Conference to open with a better spirit prevailing among its members. We take it as the augury of a new departure, a kindling of the fires of deeper consecration and greater spiritual life that shall break out in a revival flame and spread all over the Conference during the ensuing year. So mote it be.

The following members were present.: L. B. Stateler, T. W. Flowers, E. J. Stanley, W. M. Britt, B. E. H. Warren, W. O. Waggener, R. S. Clark, E. L. Lee, S. B. Tabor, L. Bramble, W. T. Goulder.

Lay Delegates: J. W. Kemper, A. G. Clark is expected to be present to-morrow also, J. E. Squires, the P. E., who was providentially detained at home today.

W. M. Britt was chosen secretary, with W. T. Goulder, assistant, and J. H. Noland, statistical secretary.

T. W. Alton, a transfer from Southwest Missouri Conference, and J. H. Noland, from South Carolina Conference, were introduced and names enrolled. Rev. E. M. Bounds, assistant editor of the Nashville "Christian Advocate" was introduced to the Conference.

The following committees were appointed:

Public worship, Alton, Squires, Kemper.

Books and Periodicals, Waggener, Clark, Clarke.

Conference Relations Warren, Bramble, Tabor, Shaeffer, Lee.

District Conference Journals, Goulder and Noland.

Temperance and Sabbath observance.——————

Memorials to General Conference, Stanley, Waggener.

Examination of candidates for admission, Waggener, Tabor.

Michael Henry Kauffman, a local preacher, late of Missouri, was elected to deacon's orders. He is also a candidate for admission into the Conference and will doubtless at a later date be received on trial.

Communications were received from Dr. I. G. John, Secretary of the Board of Missions, and from Dr. Morton, Secretary of the Board of Church Extension, which were referred to the appropriate Conference Boards. Bishop Fitzgerald said it gave him great pleasure to announce that Dr. John was recovering from the severe illness that had fallen upon him. Dr. Morton had started to our Conference, got as far as Denver, but felt unable to come further and returned home. This was much regretted by our brethren, who would have been delighted to see the Secretary at our Conference.

As there was no presiding elder present, the Bishop said he was at a loss how, when and where to appoint a cabinet meeting. In the absence of the chief official of the Conference, the Bishop invited Bros. Stateler, Clark, Waggener and Stanley, to meet him at his room for consultation about the arrangement of the work.

Rev. M. H. Kauffman was announced to preach at 3 o'clock P. M., and Bishop Fitzgerald at eight P. M., after which the Conference adjourned for the day.

The Bishop is in good spirits, the preachers in fine humor and full of hope, and a pleasant and profitable session is in prospect. The reader must wait until next week for a further account of the proceedings.

——o——

EDITORIAL CHITCHAT.

In a recent issue of the "Rocky Mountain Methodist" the types were cruel enough to make the editor declare his paper to be "the air organ of the Conference." Of course it is a mistake in the print, which all editors and newspapermen understand and appreciate. But if it had appeared in some other sheets, there are those who would be wicked enough to deny that it was a mistake, but like Jesse Lee's slip of the tongue when he characterized the devil as a "lawyer (instead of a liar) and the father of lawyers"—so near the truth that it was not worth while to correct it. There is no "air" about the Methodist's editorials.

The hard times, that the country is now experiencing, will teach many of our people lessons in economy that they never knew before. Had they known and practiced more rigid economy previous to this time, much anxiety and inconvenience would be avoided now. "He that will save his life shall lose it, and he that will lose his life shall find it," is true in the natural or physical as well as in the spiritual world.

We left home at Corvallis, on Monday the 14th instant en route to Butte, via Helena, to attend the session of our Conference. We had the company, as far as Garrison, of Rev. F. L. Cook, late pastor of the Disciple Church, at Corvallis, but who is now serving as the singing evangelist of that denomination in Montana. He is a genial Christian gentleman and reports that about two hundred persons have been added to the church through the joint labors of himself and Mr. Ghrmly, the regular evangelist.

We reached Helena at midnight and stopped at the Merchant's hotel, which the proprietor informed us, will close shortly on account of the hard times. We arrived at the parsonage next morning just a little too late to meet the pastor. Brother Shaeffer, Bishop Fitzgerald and wife, and Mrs. Wolfe, Rev. E. L. Lee, and Bro. F. L. Keene and wife, who had started on the morning train for the seat of Conference. We spent a portion of the day interviewing our friends about the "Montana Methodist" and found that the recent suspension of the two banks, together with the general financial pressure, was having a most depressing effect upon the business portion of the community. We never saw Helena so dull before. The leading men of the community were most earnest in denouncing the determined

effort that is being made to demonetize the white metal. We took dinner with Brother and Sister A. G. Clarke, and left our brother to come in the train the following day.

——

We took the Great Northern train at 3 o'clock [about an hour and a half late] for Butte, and were joined at East Helena by Brother Bramble, who entertained us with an account of his work in general, and by giving us some of the details of the delightful trip that he and his wife had been permitted to make to their old home, in West Virginia. Our brother has not suffered in basket and store this year, and is now comfortably ensconced in the new parsonage that has been erected on his charge the past year.

——

Dr. Bounds preached three sermons in Helena to crowded audiences, and two at Boulder, which were highly complimented and greatly enjoyed by the people. Bishop Fitzgerald preached in Helena, on Sunday night previous to the meeting of temperance, and fairly took the people by storm. Bro. Shaeffer was surely fortunate in closing up the year with such fine assistance and such crowded houses. Nothing like a good ending.

——

From such a highly respectable source as the "Review of Reviews" there comes the following on Sunday closing:

"It is almost worth while to have had the experiment of Sunday opening tried for a few weeks at the World's Fair for the sake of the extraordinary outcome. The local Directory which had with such questionable propriety forced the gates open on Sunday after having entered into a full understanding with the country that they were to be closed, has become convinced that as a business proposition it does not pay, and has been compelled to close them on those very grounds of business expediency which led to the decision for an open Fair. The good people of this country who were so earnest in their plea that the "American Sabbath" should be observed in the presence of European visitors, are having their wish fulfilled in a more impressive manner than they could have dreamed of. For the public simply would not patronize a Sunday Fair, nor would the exhibitors exert themselves on the day they needed so greatly for rest. The last open Sunday was July 16, which was made a benefit day for the families of the firemen who had perished in the flames of the Cold Storage building on July 10. On the Continent of Europe the voluntary abandonment of Sunday opening by the Chicago Directory can hardly fail to make a profound impression. In England and Scotland it will be understood better, but everywhere it will be deemed most truly remarkable.

——

Rev. W. B. Taylor reports the work at Lewiston, Idaho, moving on nicely. We rejoice at the good work that our brother is accomplishing in that field.

——

The African News, for August, is full of interesting matter relating to the progress of missionary work in Africa. It contains cuts and sketches of leading missionary workers there. This paper is published in New York, edited by Bishop Taylor and Rev. Ross Taylor, is the organ of the Methodist Missions in Africa, and is an important factor in the development of the work there. We cannot but feel sad that our own church is doing nothing in the way of sending the light of life to the inhabitants of the Dark Continent.

——

Rev. S. B. Tabor has received twenty-eight persons into the church on his charge during the past year. Thank God for a fruitful ministry. Our brother has great reason to rejoice.

——

The "Review of Reviews" for August is up to its usual excellent standard. It contains a list of letters from eminent professors of finance and economics as to what Congress should do on the silver and money question. There is also an article on "Civic Life in Chicago," by an English visitor; one on "Leland Stanford as a successful man," and also on "Admiral Tryon and the Victoria." The price of this excellent Review is $2.50 a year. You can get it and the "Montana Methodist" one year for $3. Send us your order for the two.

——

The "Southern Christian Advocate" of August 3rd contains a most tender and touching tribute by the editor, Rev. W. D. Kirkland, D. D., to his brother, Mr. George Allen Kirkland, whose death occurred July 27th at Battle Creek, Mich. Deceased was 49 years old. He was for years the Attorney General of the Southern Pacific Railroad, and greatly beloved and honored by the people where he lived in Texas. He went to Battle Creek in search of health. He was a devout Christian and died in peace. We sympathize most deeply with our dear brother in his sore bereavement.

——

Our readers will be pleased to see the following clipping from the "Times-Journal," published at Oklahoma City:

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"The M. E. Church, (South) people have been at work on the auditorium of their church the past week, and have made it one of the most pleasant and nicely finished rooms in the city. The wood work has been stained and oiled, a fine altar railing built, the rostrum carpeted, a handsome walnut set of pulpit furniture purchased, and other improvements made until one hardly knows the room. It has been in an unfinished condition ever since the church was built, and we are pleased to see our Methodist brethren wake up to the exigencies of the occasion and finish and beautify it. The next thing in order is the completion of the cupola and the side rooms—and then it will be the finest and most convenient church building in the city. Rev. D. B. Price is doing excellent work as pastor, and enjoys the esteem of his parishioners and outsiders.

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CURIOSITY AND OBLIGATION.

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Rev. Thomas G. Selby has a sermon running through several numbers of the "Preachers Magazine" with the above title, and founded upon the words of the Master, "What is that to thee? follow thou Me." from which we take the following paragraphs:

"Curiosity is sometimes idle, sometimes envious, sometimes good natured, and sometimes a compound. The supply of romance in actual life is so stinted in comparison with some people's demands that they are driven to spend the larger proportion of their thought and emotion upon purely fictitious characters. The study of an occasional novel may be very well as a literary recreation, but the inordinate passion for it is the symptom of an unoccupied mind, a mind that neither knows the measure of its own privilege or duty.

This same temper sometimes takes on the form of piety. Men gloat over prophecies about the immediate future of the world. They revel in grotesque speculations about the ten heads, and the two witnesses, and the drying-up of the Euphrates, and the pouring out of the last vials. Such subjects, however loud the piety with which they are mixed up, take the mind away from duty. The man who knows the measure of his Lord's forgiveness, and realizes what the work is he has been set to do, will have no care for these extravagances of pre-millenarian sooth-saying.

——

How much more perfect the word of Christ would seem if we would lay aside the idle and barren questions we sometimes bring! By trying to extort from it replies to interrogations that are beyond its proper scope we undermine its authority over ourselves and impair its influence in the world. Jesus Christ is quite content to let the newspapers monopolize the idea of a column for answers to inquirers and correspondents. Do not let us expect Him to furnish the material for our essays in history, science or romance. If the Bible is falling in the esteem of our age we are responsible for it. We have put about it the atmosphere of our frail suggestion, and it is sometimes difficult to say where the erring self ends and the unerring Bible begins. We dandle it as though it were a rubber doll to be pinched and twisted into any shape the fancy of the moment may dictate, or made to speak or silenced at our demand. We bring our folly into partnership with its wisdom, and the world can scarcely tell to what extent the Bible its responsible and to what extent its fallible devotes. Address the deepest questions of the conscience to the Bible, for without hesitation or ambiguity it will answer them; but if you seek to glut your curiosity at its shrine it will say bluffly, as Christ to Peter, "What is that to thee? Follow thou me." The Gospel is Christ's voice, and it speaks not to divert or entertain, but to guide, to save, to redeem. Meet it on its own level, and do not expect it to descend to your caprice.

——

The "Review of Reviews" in speaking of the removal of the body of Jefferson Davis to its final resting place at Richmond has this to say:

"The very name of Jefferson Davis was odious beyond expression in Northern ears. It is not beloved yet, by any means, in the Northern States, although those of Lee, Stonewall Jackson and various other Southern leaders are always mentioned with respect and usually with admiration and esteem. It is, then, a creditable change in the tone of the Northern papers that they did not bitterly criticise the South for its show of enthusiasm and undying devotion over the coffin of Davis. They begin to understand that constancy of affection for associates and leaders does not involve a particle of disloyalty, and is only natural. There are some men in the South who seize an occasion like this to say foolish things; but they do not represent the dominant sentiment of their States. Our Southern brethren only show themselves the better Americans when they honor the memories of the men who led them in the great struggle of thirty years ago. History will assign Jefferson Davis the place that truly belongs to him, and meanwhile it would be as superfluous for the North to have apprehensions because the South cherishes his name among those of its heroes, as for the government of Her Majesty Queen Victoria to discourage any ardent allusions in Edinburgh to Mary Queen of Scots. Some day it will be regretted both north and south that Mr. Davis had not been restored to all the rights of citizenship before he died.

Sunday School.

SEPTEMBER 3, 1893.

PAUL SHIPWRECKED.

LESSON TEXT.—ACTS 27:30-44.

Golden Text.—God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

ILLUSTRATIVE APPLICATIONS.

BY H. CLAY TRUMBULL.

The sailors were seeking to flee out of the ship,.....under color as though they would lay out anchors (v. 30). What a man proposes to do is one thing. What a man intends to do may be quite another thing. It is more important to know a man's intention, than it is to understand his proposition; but it is not always so easy. One must be on the watch, lest he be misled by the smooth-spoken proposals of another, to be of service to him, when harm to him is intended. This is important in our social intercourse, in our reading, in our listening to those who assume to be teachers or leaders. We must know not only what others propose, but what they intend.

Except these abide in the ship, ye cannot be saved. (v. 31). We are so linked together in this world, that it will never do for us to look out only for ourselves. In order to be safe, we must see to our companions and our neighbors; we must even have a care for those who have no care for us. The lower wards of the city, and the border districts of the country township, and the worst and poorest elements in any community, cannot be left to themselves with safety to ourselves. None of us liveth unto himself in this world.

While the day was coming on. (v.33). It is during the night that the day is coming on. It is while it is yet dark that the light is approaching. Indeed, "the darkest hour of night is just before the day." Yet how hard it is for us to realize this while the night is still here. This night of all nights is so dark, this hour is so gloomy, this burden is so heavy, this sorrow is so great, this trial is so severe, that it cannot be that light and gladness and rest and comfort and peace are to be ours again; far less that even now they are close at hand. But to the child of God, in the darkest hour the day is surely "coming on." "The morning cometh," and the light will bring relief. "Weeping may endure for a night, but in the morning—joy."

Take some food: for this is for your safety. (v. 34). It is a Christian duty to look out for one's safety. Life and health are gifts of God; their possessor is responsible to God for their preservation and wise use. Even though our health and strength may seem of little worth just now, we must take care of them in view of what God may have for us to do in the future. It is just as truly a man's duty to look to his health as to be faithful in prayer and Bible reading, or in Christian work. And a Christian clergyman is not beneath his business when he is counseling his people to eat and to drink that which is best for them, and to have a conscientious care for their health. Paul supplemented his report of a vision from heaven with sensible and timely counsel concerning what to eat, and when. His example in this is worth imitating.

When they had eaten enough, they lightened the ship. (v. 38). What is the use of gaining strength by eating, unless we are to put our strength to some practical service? We might as well starve for lack of food as to live worthless lives while we have bread enough and to spare. It is of less importance that we have our breakfast than that we do something worth doing after breakfast. If any man will not work, neither let him eat. W hat if you do go to school? What if you have been to college? What if you are a great reader? What if you listen to the best sermons ever preached? What if you study the Bible week days and Sunday? What is to come of your having this full fare? When you have eaten enough, what work are you going to do on shipboard—or on shore?

Casting off the anchors,..... and hoisting up the foresail to the wind, they made for the beach. (v. 40). Anchors are very well so long as you want to keep from going ahead; but if you want to reach the shore, one sail is worth more than four anchors. It is a great thing to know when to use anchors, and when to use sails. If a young man is asked to follow evil companions in evil ways he needs anchors. If he is urged to go ahead in the path of duty and in the service of Christ, a sail is the thing for him. When the breakers of warning are sounding through the night on the rocks of error and unbelief just ahead of us, we ought to pray God that the anchors may hold. When we see by the clear light of God's truth that the harbor of spiritual peace is open before us, we may cut loose from the anchors, and hoist all sail to the breeze of divine grace which shall speed us to the shore.

The soldiers' counsel was to kill the prisoner.....The centurion, desiring to save Paul, stayed them from their purpose. (vs. 42, 43). God can take care of his children by bringing discord into the ranks of their enemies, or he can raise up friends for them among their foes. When Paul was before the council, the Pharisees became his friends for the hour, and their disagreement with the Sadducees saved him. Now, the centurion's favor kept him from death at the hands of those whom the centurion commanded. No matter who is inclined to do us harm, if our ways please the Lord he will make our enemies to be at peace with us, and we shall be as safe, while in the hands of our foes, as if only loving friends were about us.

So it came to pass, that they all escaped safe to the land. (v. 44). Of course it did. God has promised that this should be so. His word never fails. When we can put our finger on a promise of God, we can be sure that neither earth nor hell can hinder the fulfillment of that assurance. What if the times are hard? What if our best friends have failed us? What if this burden seems sure to crush us? What if the wisest of human counselors declare that there is no help or hope for us? If we are trusting disciples of Jesus, the word of God is pledged to carry us through; to sustain us in, and to finally deliver us from, every trial and danger and trouble. So it shall come to pass that from perils of famishing, massacre, drowning, from every disappointment, sorrow and bereavement, we shall escape safe to rest and joy and peace.—S. S. Times.

——o——

The Cow Boy and the Tract.

One day, a little boy, belonging to a Sunday-school in Philadelphia, met one of his friends, to whom he mentioned his expectations of a visit to his relatives in the country.

"Well," said his friend, "and what are you going to to the country for?"

"Oh, I shall run about, and play in the fields, and enjoy myself very much."

"Well, so much you are going to do for yourself; what else do you expect to do?"

"Why, I can help the farmer, perhaps."

"Well, so much for yourself and the farmer; but what, my little friend, do you expect to do for your heavenly Father?"

"What, me!" replied the child, in astonishment; what can such a child as I do for God?"

"You can do much. Now I'll give you a bundle of tracts; take the e, and when you go to the coun try, distribute them."

"Oh, to be sure, sir. I can do that." And he received the tracts.

Now, here was seed sown; let us see the result. The boy, thus armed, went into the country, as he had anticipated. After being there a day or more, a boy living in the neigh borhood asked him if he would help gather the cows together, and bring them home.

"Oh!" thought the juvenile missionary, "here will be a good chance to give one of my tracts." So off they started for the cows.

"The child, (for he was no more) took out one of the silent preachers, saying, "Here is something for you.'

"What is it?" looking it over; "what is it?"

"It is something good to read," said the lad.

"But I cannot read. Never mind, I'll take it home; they can read it there."

Some days after, the country boy met his city friend. "Well," said he," that little book you gave me made a great stir at our home, I tell you."

"Did it, though? How do you mean?"

"Why, he replied, "they read the tract, and then they read the Bible, and when Sunday came they made me get out the old carriage and clean it up, and then we all got in that could, and the rest got on before and behind, and rode off to church. That tract's done great things, I tell you."

Subsequently it was ascertained that this one tract was the means of converting twenty-four souls. "Do you scatter tracts?"—CHRISTIAN OBSERVER.

——o——

The saloon is a very tangible thing. Make something equally attractive, *minus the liquor* as tangible, and some of the difficulties which lie in the path of the temperance reformer will vanish away. Large sums of money have been given General Booth to carry out his plans for the redemption of "Darkest England." Here in New York as the result of the saloon, we have places quite as foul and dark as any England holds, and neither faith nor money should be lacking any project which holds out a hope of even mitigating the present appalling condition of things. The coffee-house promises something in place of the saloon where men will be led in a better way, and come under pure and healthful influences. It is a step "further on" which every lover of his fellow man will delight to aid.—Christian at Work.

——o——

MAN courts happiness in a thousand shapes: and the faster he follows it, the swifter it flies from him. Almost every thing promiseth happiness to us at a distance, such a step of honor, such a pitch of estate, such a fortune or match for a child: but when we come nearer to it, either we fall short of it, or it falls short of our expectation; and it is hard to say which of these is the greatest disappointment. Our hopes are usually bigger than the enjoyment can satisfy; and an evil long feared, besides that it may never come, is many times more painful and troublesome than the evil itself when it comes.

—TILLOTSON.

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Rev. J. E. Squires, } Corres. Editors.
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THE DENVER CONFERENCE.

From the Rocky Mountain Methodist we learn that this body convened at St. Paul's Church in Denver, Col., July 27th., Bishop Key presiding. There was a good attendancee of members. Doctors David Morton and E. M. Bounds were visitors. "The reports of the preachers were fair, notwithstanding the hard times." Rev. M. H. Neely was elected clerical delegate to the General Conference, and Rev. James A. Duncan, alternate. O. S. Galbraith is lay delegate and Rev. E. J. Crockett, alternate.

In stationing the preachers, the bishop adopted a plan that was long practiced in Montana—that of cutting down the size of the districts and giving the presiding elder a pastoral charge in addition to his work on the district. The following are the

APPOINTMENTS.

Denver District, J. A. Duncan, P. E., Denver[St. Paul's] J. A. Duncan; Morrison Memorial, C. E. Butler; Mission, Geo. Needham; Colorado Springs, E. E. Carrington; Pueblo, First Church, O. F. Sensabaugh; East Pueblo, John Moore.

Trinidad District, M. H. Neely, P. E; Trinidad, M. H. Neely; Walsenberg and La Veta, C. M. Cooper; Rye and Beulah, F. M. Cooper; Rouse and Victor, J. M. Bray.

Durango District, W. H. Howard, P. E.; Durango, U. B. Phillips; Mancos and Montezuma, J. A. Ball; La Plata and Elora Vista, J. B. Wood. Transferred to other conferences, M. H. Moore, E. B. Cheneworth, P. L. Stanton, T. E. Sherwood, S. R. Hay. The Methodist states that two more are expected to go soon. We regret to see the ranks so greatly thinned, and hope the vacancies will be soon filled with efficient men.

——o——

M. E. CHURCH [NORTH] APPOINTMENTS.

While on our way to Helena we came across the following, which we clip from the "Anaconda Standard."

Bozeman, Aug. 13.—A fitting close to the Methodist Episcopal conference that has been in session at this city was the address of Bishop Charles H. Fowler at the Opera House to-night. The Bishop's text was "By grace are ye saved through faith." The sermon was a grand one and was heard by a large audience. The Bishop, after the address, announced the following appointments for the Montana conference: Bozeman District—F. A. Riggin, presiding elder, Bannock and Lima, E. T. Maring; Billings, G. C. Stull; Bozeman, to be supplied; Bozeman circuit, Jacob Mills; Dillon, J. W. Tait; East Gallatin, J. J. Forbes; Glendale, to be supplied; Glendive, L H. Mickel; Livingstone, J. Hosking; Livingston circuit, J. A. Martin; Meadow Creek, G. D. King; Miles City and Forsythe, to be supplied; Red Lodge and Park City, Willes Nutting; Townsend, F. A. Guiles; Twin Bridges, S. A. Oliver; Virginia City, to be supplied; Whitehall, Harry Wasman; White Sulphur Springs, to be supplied; Navajo Indian mission, to be supplied; Helena District, F. E. Brush, presiding elder; Anaconda, Philip Lowry; Butte City, Mountain View, William Rollins; Columbia Falls, S. E. Snider; Elkhorn F. S. Clemo; Helena, Oakes street, William Hall; St. Paul's, J. W. Hill; Kalispel, O. W. Mintzer; Lower Flathead Circuit, George W. Proctor; Marysville, H. S. Taft; Missoula, W. B. Coombe; New Chicago, S. J. Hocking; Philipsburg and Granite, J. J. McAllister; South Butte and Meaderville, J. H. Little; Stevensville, I. N. Smith; Stillwater circuit, J. M. Eastland; Walkerville and Centerville, G. W. Jenkins.

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THE NECESSITY OF IRRIGATION.

A circular from the Publication Committee of the International Irrigation Congress [Los Angeles, October 10th to 15th, 1893] calls attention to the extraordinary value of irrigation of all lands which are now tilled under a deficient rainfall. The recent drought reports from Western Kansas bring into strong contrast the uniform success of farming, both in grains and fruits, which is met with in Montana, California, Utah, Colorado and other states.

The Irrigation Congress which meets in Los Angeles October 10th to 15th will be a notable gathering of prominent irrigators, engineers and bond investors, and very much valuable information to owners of arid lands will result from this Congress. The Program is now in the hands of the Executive Committee, of which ex-Governor Thomas, of Utah, is chairman, and it will embrace such leading topics as Irrigation, Engineering, State laws affecting Irrigation, National Legislation on Irrigation, Effects of Irrigation on Horticulture, and Agriculture, Irrigation Bonds as an Investment, Irrigation Machinery and Appliances and other topics.

A handsome Book on Irrigation is also being prepared by the Commitee, to be issued about August 10th, which will be sent to all interested parties who will send four cents in postage stamps for it. Particulars about the Congress can be obtained from C. D. Willard, Secretary, 137 South Main Street, Los Angeles.

——o——

Beecham's Pills sell well because they cure.

The destiny of the disciple is bound up with that of the Lord, and does not need its separate prophecies. If I am His servant, dying in His death, quickened in His resurrection, hallowed by the unfailing ministries of His mediatorial life, the power of His enthronement will compass me about all my days, and the splendor of His exaltation will at last reflect itself into my immortal being. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing the heavenly places in Christ." Everything is frivolous, however large it may bulk in the passing moment, that lies outside our relation to Christ. A century hence the questions, Did he become rich, or was his life a perpetual struggle with no earthly success to crown it? Was he famous or obscure to the very end? was his career even and smooth, or thorny and full of pain? Will not be worth the asking. The only question of the slightest moment will be, Was he a disciple? Did he follow Christ? Was he accepted in the Beloved? Relegate to their due obscurity and insignificance all the side issues of life. Let Christ's words to the restored apostle, "Follow me," ring in our ears and solemnize your hearts and keep you steadfast in your look towards eternal mysteries"

——o——

The Two Masters.

Jesus, is the believer's Master. He is Almighty, good, kind, truthful, a Saviour, and teaches and exemplifies true holiness.

His servants are the angels, the saved, the holy.

They love Him, serve Him and will reign with Him forever.

His free gift: *Eternal Life.*

But now "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end *Everlasting Life.*"—*Rom. vi:* 22.

Satan, is the sinner's master. He is mighty, wicked, cruel, a deceiver, a destroyer, and the great opposer of true holiness.

His servants are the devils and the impenitent.

They are deceived by him, serve him, will suffer with him forever.

His awful wages: *Eternal Death!*

"Know ye not, that to whom you yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—*Rom. vi:* 16.

——o——

Many people will applaud the preacher who proves that there is a devil in the slums, who are ready to crucify him the moment he successfully shows that the same devil often covers his cloven hoof with patent leather.—Ram's Horn, Chicago.

Show Your Colors.

BY REV. C. H. MEAD.

I was riding on the train through the eastern section of North Carolina. Nothing can be flattered than that portion of the country, unless it be the religious experience of some people. The rain was pouring down fast, and, for a person so inclined, not a better day and place for the blues could be found. Looking out of the car windows, brought nothing more interesting to view than pine trees, bony mules, and razor-back hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger that entered, brought in more damp, moisture, and blues.

Two men at last came in and took the seat in front of me. Shortly after, one of them took a bottle from his pocket, pulled the cork, and handed the bottle to his companion. He took a drink and the smell of liquor filled the car. Then the first one took a drink, and back and forth the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blasphemy I never heard in all my life. It made the very air blue—women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like to talk to a sensible man.

"Henry, that man belongs to the devil."

"There is no doubt about that," I replied.

"He is not ashamed of it."

"Not a bit ashamed."

"Who do you belong to?"

"I belong to the Lord Jesus Christ."

"Are you glad or sorry?"

"I am glad—very glad."

"Who in the car knows that man belongs to the devil?"

"Everybody knows that, for he has not kept it a secret."

"Who in the car knows you belong to the Lord Jesus?"

"Why, no one knows it, for you see I am a stranger around here."

"Are you willing they should know who you belong to?"

"Yes; I am willing."

"Very well, will you let them know it?"

I thought for a moment and then said, "By the help of my Master, I will."

Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:

There is a fountain filled with blood,
Drawn from immanuel's veins:
And sinners plunged beneath that flood,
Lose all their guilty stains.

Before I had finished the first verse and chorus, the passenger had crowded down around me, and the blasphemer had turned round and looked at me with a face resembling a thunder cloud. As I finished the chorus, he said:

"What are you doing?"

"I am singing," I replied.

"Well, said he, "any fool can understand that."

"I am glad you understood it."

"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied, "I don't belong to the Quit family; my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master.

"Who is my master?"

"The devil is your master—while Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object."

A chorus of voices cried out: "Sing on, stranger, we like that."

I sung on, and as the next verse was finished, the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after, and I am glad to say I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service ended, an old man came to me, put out his hand, and said, "Sir, I owe you thanks and a confession."

"Thanks for what?"

"Thanks for rebuking that blasphemer."

"Don't thank me for that, but give thanks to my Master. I try to stand up for him wherever I am. What about the confession?"

"I am in my eighty-third year. I have been a preacher of the Gospel for over sixty years. When I heard that man swearing so, I wanted to rebuke him. I rose from my seat two or three times, to do so, but my courage failed. I have not much longer to live, but never again will I refuse to show my colors anywhere."

—CHRISTIAN HERALD.

—o—

A Twisted Christian.

A gentleman in New York recently said to another, "Is Mr. L——a Christian?" He replied, "Well, yes: Godward he is all right, but manward he is just a little twisted." How many really good people lay themselves open to this discription! They do not carry out their Christian principles so as to be void of offence. Their life is not lived up to their faith. In small things they dishonour God. In some of their common-life dealings they do not carry out their principles amongst their fellowmen. We are afraid the "little twist" is more or less to be seen in us all. Alas! twists of temper, twists of inconsistency, society twists, business twists, home twists! May God set us upright and give us in our daily life a straight backbone, so that we may walk upright amongst our fellow-men on our way to heaven!

—THE QUIVER.

What the Church Is.

The day of church union may yet be distant, but if so it will not be the fault of Archdeacon Farrar, who never lets pass an occasion to rebuke churchly conceit and exclusiveness. In a recent sermon at Westminster he is quoted as saying:

"We hear, in these days, a great deal about the church, and many attach to it a very narrow meaning, and put it in a very false perspective. They exclude from it all but their own special organizations; they make the door of it bristle with anathemas as with bayonets; they employ the word, not as a bond of holy union, but as a war cry of arrogant separation, yet the word church, on the lips of Christ, never has any meaning but this—the blessed coupling of all faithful people."

—o—

The Gospel Railroad.

I.—The graded road.—Isa. xl:3-5; and Isa. lxii:10.

II.—The track—Jesus.—John xvi: 6.

III.—The engine—Charity (Love) --I Cor. xiii:13.

IV.--The engineer--The Holy Spirit.—John xiv:26 and John xv: 26, John xvi: 13.

V.--The headlight—The Word of God.--Psa. cxix: 105.

VI.—The red lights—Danger signals.—Matt. vii: 13,14.

VII.—The car—Our Saviour.—John x:9.

VIII.—The conductor--Our Heavenly Father.—Psa. xxxiii:18-20.

IX.—The travellers—Believers.—Rev. vii: 9,10.

X.—The destination—Heaven.—I Peter i:3-5; Heb. xiii,14; IICor. iv 17 18; and II Cor. v: 1.

—o—

The Bible First.

Place the Bible first, always. It needs to be read and studied by every Christian, every man. It should be perused daily during our whole life, and then it will become dearer every day. Its glorious songs are full of humanity, hope, piety. They breathe into our souls the peace of heaven. They have been sung by the church three thousand years, and to-day their influence is greater than ever before. It shall never be less, but shall widen and deepen until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—SELECTED.

—o—

The usefulness or young people is not a creation, but a growth, and the pastor who thinks that he can plan out some system of organization, and put on his young people as he would fit a person with a suit of clothes, will not be long in discovering his error. Organization is essential, but primerily so because it fosters the growth of principle within, where all development and power must have their origin.—W. T. Ellis, in the Presbyterian.

—o—

No infidel ever fell from grace; he is there already.

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A BRAIN ON FIRE.

"I was present at the autopsy of a noted old 'rounder' of my town a few weeks ago," said a Troy man to a "Globe Democrat" writer, "and I was startled and shocked at what I saw. The dead man was about sixty years old, and had been the town drunkard for forty years. The doctors had surmised that when they cut his head open a pronounced smell of alcohol would issue from the skull.

"I thought it only one of those grim sort of jokes that the Æsculapians indulge in sometimes when they are carving a fellowman to mince meat in the interest of their science. But I soon learned that it was no joke, for when the surgeon's saw had cut off the man's skull the odor of alcohol that filled the room was strong enough to almost sicken one. Then one of the surgeons struck a match and held it close to the brain.

"Immediately a blue flame enveloped the entire portion of the cerebral organ exposed, and the quivering flesh sizzled as if on a gridiron. That experiment and disclosure set me very seriously thinking about the error of my ways. I am not a temperance lecturer nor a Prohibition politician, but I must most respectfully and firmly decline your invitation to have something. I don't want my brain to float around in a sea of alcohol as did that of the poor, old drunkard of Troy. There is no telling how many other men's brains will reveal the same condition if an autopsy is held upon them."

—o—

Beecham's Pills sell well because they cure.

He Knows it All.

My heading does not refer to God, but to a man I have lately met in writing. He is telling how the masses are to be reached; and I am astounded at his wisdom and ability, and with it all, how many fools there are in the world; for everybody not working after his pattern is—is—is—well, "is on the wrong track," to put it mildly.

Oh, dear! when will men learn that God has not shut himself up to any one method, or set of methods, or set of men; or machines, or set of machines? What is the use of a fellow with a little church yelling away at the fellow with a big church, telling him, "little churches only can reach the crowd?" Why should the man with a fine edifice and nice pews and a big organ, cry out against the man who takes a hall, and gathers in those who only will go there—or the ordained and set-apart fellow throw mud at the Salvation Army lassie who goes to the slums, where he never was born to go, or if he does go, will have to be born again?

I just write to the reader to say, beware of the man who "knows it all," who has the only way of reaching people with truth. He needs to be reached himself, with the truth of I. Corinthians 12: which is the "Gift Chapter," and there he will discover that one may possess by divine right what another has not. And if anything is true it's this, that there is a difference between a hoe and an ax; but the farmer does well to have both on his farm

—o—

His Word Gives Peace.

Would our King tell us again and again "Fear not'," if there were any reason at all to fear? Only give half an hour to seeking out the reason He gives why we are not to fear nothing, and no one, and never, and nowhere; see how He himself is in every case the foundation and the grand reason of His command, His presence and His power always behind it; and then shall we hesitate to say, "I will fear no evil, for Thou art with me?" Shall we even fancy there is any answer to those grand and forever unanswered questions, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—F. R. HAVERGAL.

—o—

The man who objects the most seriously to having the collection plate passed, is the man who never puts anything into it.

—o—

Necessity for Instruction.

The fruits of the earth do not more obviously require labor and cultivation to prepare them for our use and subsistence, than our faculties demand instruction and regulation, in order to qualify us to become upright and valuable members of society, useful to others, or happy in ourselves.—BARROW.

ORIGIN OF THE NAME.

The origin of the name of the Salvation Army is given in the "Life of Katharine Booth," the wife of General Booth, who died two years ago. She was the inspirer and most efficient helper of General Booth in his great work, and her death was an overwhelming sorrow and loss to her husband. The following is the account given:

"The General was preparing his annual appeal for Christmas, 1877, and was pacing the room, discussing the various particulars. Seated at the table were his two indefatigable aides de-camp, Mr. Bramwell and Mr. Railton. 'What is the Christian Mission?' was a question propounded by the circular. To this was proposed the reply, 'A Volunteer Army.' Pausing for a moment, and leaning over the shoulder of his secretary, the General picked up a pen passed it through the word 'Volunteer,' and wrote above it 'Salvation.' All the trio agreed that the new name was nothing short of an inspiration."

—o—

A Sweet Philosophy.

The celebrated teacher, Rabbi Meir, sat during the whole of one Sabbath day in the public school, instructing the people. During his absence from the house his two sons died, both of them of uncommon beauty, and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening the Rabbi came home.

She reached him a goblet. He praised the Lord at the going out of he Sabbath, drank, and asked:

"Where are my two sons, that I may give them my blessing? I repeatedly looked around the school, and I did not see them there. Where are my sons, that they too may drink of the cup of blessing?"

"They will not be far off," she said, and placed food before him that he might eat.

He was in a gladsome and genial mood, and when he had said grace after the meal, she thus addressed him—

"Rabbi, with thy permission, I would fain propose to thee one question."

"Ask it, then, my love," he replied.

"A few days ago a person intrusted some jewels to my custody; now he demands them again. Should I give them up?"

"This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. What! wouldst thou hesitate, or be reluctant to restore to every one his own?"

"No," she replied; "but yet I thought it best not to restore them without acquainting you therewith."

She then led him to the chamber, and stepping to the bed, took the white covering from the dead bodies.

"Ah; my sons, my sons!" loudly lamented the father. "My sons, the light of my eyes and the light of my understanding! I was your father, but you were my teachers in the law."

The mother turned away and wept bitterly. At length she took her husband by the hand and said:

"Rabbi, didst thou not teach me that we must not be reluctant to restore that which was intrusted to our keeping? See, the Lord gave, and the Lord taketh away, and blessed be the name of the Lord."

"Blessed be the name of the Lord!' echoed Babbi Meir; "and blessed be his name for thy sake, too, for well is it written, 'Whoso hath found a virtuous wife hath a greater treasure than costly pearls. She openeth her mouth with wisdom, and in her tongue is the law of kindness.'"

—o—

Contagion of Kind Deeds.

There is a story told of a little beggar boy who was found one morning, lying asleep upon a pile of lumber, where he had passed the night. A laboring man passing by on his way to work, touched with a spirit of kindness, stopped, and opening his dinner pail, laid beside the sleeping boy a portion of the good things in it, and then went on. A man, standing not far off, saw the kindly act, and, crossing over to where the boy lay, dropped a silver half dollar near the sandwich the laborer had left. Soon a child came running over with a pair of shoes; and thus the good work went on, one bringing some clothing and another something else. By-and-by the boy awoke, and when he saw the gifts spread around him he broke down, and, burying his face in his hands, wept tears of thankfulness. Thus did one kind deed inspire others to acts of kindness and sow the seed of much happiness.—Christian Intelligencer.

—o—

Sentiment and Principle.

Hardly a face in the audience in a crowded concert hall was unmoved, and many persons were weeping. A great singer had just finished a wonderfully touching and eloquent rendering of "Home, Sweet Home."

"It is a beautiful song," said a young girl to an older woman who sat next her, wiping the tears from her eyes as she spoke.

"Yes," was the reply, "and the sentiment to which it moves all these people is beautiful. How much happier the world would be if every one had as much principle as sentiment on the subject, and followed out a plain, every day rule of making home sweet."

The girl turned thoughtfully away. She hardly heard the next song. She was acknowledging to herself that in spite of her love for her home, she made it unhappy every day of her life by her willfulness and quick temper.—SELECTED.

—o—

The world will always listen to the man who makes it think.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.
Arkansas Conference — Clarksville, Ark., November 22.
Little Rock Conference—Hot Springs, Ark , December 6.
White River Conference—At Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

Brazil Conference — At Sao Paulo, July 27.
West Texas Conference—At Beeville, Texas, November 1.
German Mission Conference—Grassyville, Tex, November 9.
North West Texas Conference — At Fort Worth, Texas, November 15.
North Texas Conference—At Wichita Falls, Texas, November 29.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference — At Danville, Va., November 22.
Baltimore Conference — At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference — At Nashville, Ill., October 5.
North Mississippi Conference—At Columbus, Miss., Nov. 28.
South Carolina Conference—At Sumter, S. C., Dec. 6.
Alabama Conference — At Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Pains, Mo., September 27.
Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.
North Alabama Conference—At Talladega, Ala., November 15.
Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.
North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec. 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia Conference—Ashland, Ky., September 6.
Kentucky Conference — Maysville, Ky., September 13.
Louisville Conference — At Elkton, Ky., September 27.
Memphis Conference — At Central Church, Memphis, Tenn., Nov. 29.
South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.
Central Mexico Conference—City of Mexico, November 15.
Mexican Border Mission Conference—Monterey, Mexico, Nov. 23.
Texas Conference—Navasota, Texas, November 30.
East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission Conference—Hiroshima, July 12.
China Mission Conference—At Shanghai October 18.
New Mexico Conference—At Eddy, N. M., July 13.
Denver Conference — At St. Paul's Church, Denver, Col., July 27.
Indian Mission Conference—At Vinita, I. T., November 1.
Mississippi Conference — At Hazelhurst, Miss., December 7.
Louisiana Conference — At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Western Conference—At Kansas City, Kansas, August 31.
Missouri Conference — At Monroe City, Mo., September 13.
Southwest Missouri Conference—At Boonville, Mo., September 20.
North Georgia Conference—At Gainsville, Ga., November 29.
Florida Conference. — At Palatka Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

Montana Conference—At Butte City, Montana, August 16.
East Columbia Conference—At Pendleton, Ore., August 30.
Columbia Conference — At Myrtle Creek, Ore., September 13.
Los Angeles Conference—At Los Angeles, Cal., September 27
Pacific Conference—At Fresno, Cal., October 11.

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Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, SEPT. 7, 1893. NO. 1.

God's fires only refine the silver and consume the dross.

Let us do nothing upon which we cannot ask the blessing of God. Can we play cards? Can wedance?

Religion belongs to the head and heart. It is a mistake to try to carry it all in your head.

If you sin often, pray oftener. The oftener you pray the less frequent will you do wrong. The praying man or woman is not often guilty of wrong-doing.

Some of the strongest words of condemnation in the bible are against those who do not do right. Not all sin is doing things that are wrong.

Men often boast of their prudence when they have none. What they call prudence is only meanness—stingyness. Others can see it, why not they?

There is no more beautiful picture that hangs on memory's wall than that of the lovely Christian home, where childhood's happy hours were spent.

It is a wrong idea that the church must mix with the world in order to save the world. Such mixing will soon have a ruinous effect on the church.

There is a personal devil and he has a big influence in this world. There may be scores of little devils; but there is one big one, with a great deal of power.

Say nothing snapish or mean for a whole week and see what will result from it. Notice its effect pon yourself first and then upon those round you.

Do you love God? Well, does anyone else know it? How have you shown others that you do love God? If you really do love Him, you can find some way of showing it.

Activity and zeal in the Master's work are, indeed, praiseworthy. But they must be abiding. Sudden outbursts are too often followed by a reaction into negligence and delaq.

There is very little hope for the man who thinks there is very little he doesn't know; but the man who has found out that there is very little one does know, is in a fair way to learn something.

Some people never have an business of their own to attend and yet they go to bed tired. It must be that they wear themselves out attending to other people's affairs.

Sad, indeed, is the recollection of the ungodly, sinful and unhappy home life.

It would be easy to be a Christian if it could be done by giving up one sin or some sins; but God calls for those who are willing to give up all sin, and to shun the very appearance of evil.

Some dogs are good and useful animals; but there are men who keep dogs which are of no earthly value, and pay taxes on them, too, when they claim they are too poor to take a religious paper.

It is so much easier to show other people their faults than it is to discover and remedy our own. Remember what Jesus said about it. "He spake as one having authority and not as the Scribes and Pharisees."

Do you love God and hate your neighbor? Not much. The angels will testify against you, at the high court of heaven, that you do not love God if they know you do not love your neighbor.

What has your pastor done that you should forsake him on prayer-meeting night to go to a card party or a dance? Don't do that any more. It is wrong and you don't want to do wrong.

We have often heard it said, "Whatever is worth doing at all is worth doing well." No doubt this is true. It is also true that there is only one right way of doing a thing. No intermediate ground between right and wrong.

Is your prayer-meeting full of life? Do sinners go there attracted by the spiritual power? Whose fault is it if the prayer-meetings are not what they ought to be? It may be yours. Do better hereafter and see if you cannot improve the meetings.

There are some people who strive with a diligence and earnestness worthy a better cause, to make themselves known. On the other hand, there are some who would give a great deal to be known not quite so well.

It is not always the church which receives the greatest number into her communions that is nearest to God. We have only to let down the standard by mixing pleasures of a sensual character with our worship and the world will join the church.

When the devil plays the fiddle there are some church members who are fools enough to dance. But, thank the Lord, there are many who are too much in love with Christ to take time for such foolishness.

What excuse have you for being always just a little late?

Our streets are full of sinners. Some of them may be only waiting to receive words of truth and life. If they are lost you may be to blame for it.

It is a pity a decent man can't go into a barber shop to be shaved without being compelled to listen to profane language. All places of business should have strict rules.

Some people act as though they had all the time at their disposal that they desire. No man knows that tomorrow will be his.

The highly respectable sinners, who give parties and devise many ways of attracting toward them the young, are the ones who are most dangerous. They are best equipped for Satan's work.

There is great joy in heaven over one repenting sinner. Did you ever stop to think that it makes no difference whether that sinner belongs to the church or not—a sinner is in need of salvation no matter where he is.

Talk to some sinner about salvation and see what effect it will have on you. Try it this week and you will be sure to enjoy the services Sunday. Try it. It will do you good, and it may be the means of saving a lost one.

You say you have a hard time to do right because there are so many temptations. Sam Jones says the devil is too much of a gentleman to stay where he is not wanted. The next time you are tempted just tell the devil you don't want him around, and see if Jones is right.

We ought to be ready always to go at God's call. When He has a work for us to do, He wants us to do it. But we are very much as the little boy who says, when mamma wants wood or water, "Let John do it. He hasn't done anything at all, and I have done everything." Let us quit that.

In times of revival and "refreshing from the presence of the Lord," some people do a good deal of unnecessary "snuffling." They say that they are anxious about their children. The fact is, if they had have done half as much of the work of God as they ought to have done, their children might have been converted and happy followers of Christ. They saw so many inconsistencies in their parents that it is hard for them to believe there is any truth in Christianity.

Ask God for what you want. You have His promise to give it.

Do your very best all the time and you will not have many occasions for groaning over failures.

Some people can never get to any meeting on time. God will hold them to account for tardiness.

It is just a little strange that people can join the church and still feel no interest in the Sunday School.

That shout that was given by a good, earnest Christian whose heart was full of joy, caused some timid ones to tremble.

The devil sometimes goes fishing. He carries different baits for different fish. One kind he catches with the bare hook—profane swearers.

If we would always be careful not to spill the milk, we should not have to ask the question: "What is the use of crying over spilt milk?"

Some people never do anything well because they will not allow others, who have had experience and know, to advise them.

Boys who use bad language on the streets and in public places, may have been, in some cases, trained well at home, but the rule holds that they have been allowed to do very much as they pleased.

You are devoted to some work. It may be only having a good time. God wants you to be devoted to Him and His work. "Who, then, is willing to consecrate his service this day unto the Lord?"

Quit your meanness is the cry of many modern evangelists. Get religion, which is more vital, they ridicule. We must get religion in the good, old-fashioned way, and then we will not have any meanness left.

In Montana we are entering upon a new conference year. Let us have a friendly rivalry among the churches. See who can bring the greatest number of people—not into the church—but to the Lord.

There are a good many public prayers that don't mean much. If God should suddenly answer some of them, there would be some badly frightened petitioners.

You have a mean disposition when you will allow all your little troubles to make you behave discourteously to those around you. Get a little religion into that miserable nature of yours, and that will change it.

CONFERENCE PROCEEDINGS.

The Conference was opened on the second day of the session at 9 o'clock a. m., with religious services conducted by R. H. Shaeffer, of Helena, Bishop Fitzgerald in the chair. W. T. Goulder and T. W. Alton were added to the committee on Conference Relations.

M. H Kauffman, who is regarded as a very promising young man, was unanimously received on trial into the traveling connection. The names of the preachers were then called for the passage of their characters and for reports from their work. J. E. Squires, E. L. Lee, B. E. H. Warren, W. O. Waggener, R. S. Clark, and E. J. Stanley were called and their characters passed. The reports were, for the most part, very encouraging and showed conclusively that our branch of Methodism is planted and prospering in this Montana soil.

Rev. J. H. Little, of the M. E. Church, was introduced to the Conference and cordially welcomed in Bishop Fitzgerald's felicitous manner. An inquiry by L. B. Stateler drew from J. E. Squires an explanation as to the manner of selling the Anaconda church property and the disposal of the proceeds. It was ascertained that the latter had been turned over to the Conference Board of Church Extension for distribution by that body to needy churches and parsonages within the bounds of the Conference, which the Bishop was disposed to consider somewhat irregular.

It was evident that at this stage of the proceedings Bishop Fitzgerald has completely captivated the Conference and the visitors. His kindness of heart and happiness of expression, with his keen perception and harmless wit, unite to make him, by common consent, a model bishop.

At 3 p. m. Rev. J. H. Noland preached from a portion of Matt., thirteenth chapter—"The Hidden Treasure," and at night Rev. J. R Waggener preached a sermon of eloquence and power on "Christ —Mighty To Save." Brother W. is a superanuated member of the Virginia Conference. He has not forgotten how to preach. The congregations at the regular preaching services are large, and there is also a good attendance at the sessions of the conference. A devotional spirit prevails. Penitents are invited at the close of nearly every service. This is as it should be. What a time we should have if conferences were constrained to pause in their business sessions to pray with and for penitents and point them to the Lamb of God.

The Bishop is full of sympathy and very spiritual, though very pleasant and good natured. He is ever ready to relieve monotony by telling a pointed anecdote or singing a stirring hymn.

THIRD DAY

The opening religious exercises of the conference were conducted by T. W. Flowers, one of the oldest members of the body.

A. G. Clark appeared as lay delegate from Helena.

E. J. Stanley was appointed the Conference Historian.

E. J. Stanley, secretary of the Church Extension Board, submitted two questions of law to the Bishop. The decisions were to the effect that a Quarterly Conference has no right to dispose of funds accrueing from the sale of church property, to be expended outside of the pastoral charge represented by said Quarterly Conference; also, that the Church Extension Board has no right to receive said funds. They shonld be reported to the Annual Conference which has jurisdiction in such cases.

W. T. Goulder reported the Willow Creek charge. Revs. G. D. Holmes, of the M. E. Church, Dr. Bauer of the Pacific Conference, E. J. Groeneveldt of the Presbyterian Church, J. H. Spencer of the Baptist Church, and —— Nelson of the Scandinavian Baptist Church, were introduced to the Conference.

The name of the venerable Stateler was called, and he arose and made a tender, touching, and pathetic statement of experience, conflicts and prospects. Every heart was stirred and every eye was moist as he referred to the past and pointed to the end of the journey, which is getting very near. He started from Kentucky to Missouri, on horseback, when he was yet a boy, more than sixty years ago, and has been on the frontier ever since. When he ceased speaking, the bishop started up a familiar hymn,

"My latest sun is sinking fast,
My race is nearly run," etc.,

during the singing of which every member of the conference and many of the visitors came forward and grasped his hand in token of their warm affection for him.

T. W. Alton, R. H. Shaeffer, S. B. Tabor and J. H. Noland reported their charges.

The character of every preacher in the conference was passed without objection.

Willow Creek, Corvallis, Helena, Butte, Deer Lodge and Boulder were nominated as the place of holding the next Annual Conference and earnest speeches were made in behalf of each place, but Corvallis received a majority of the votes, and the next Conference will be held there.

E. J. Stanley offered resolutions looking to the establishment of a school of high grade in the Northwest, and earnest speeches were made on the subject. The resolutions were referred.

The committee on District Conference Journals reported and the conference adjourned.

At 3 p. m. Dr. Bounds preached a powerful sermon based upon the 10th chapter of the book of Ezra.

The sermon made a profound impression upon the audience assembled, and will doubtless bring forth fruit in years yet to come.

FOURTH DAY.

The opening religious exercises were conducted by Rev. L. B. Stateler. The election of the delegates to the General Conference being the first business in order, ballots were prepared, and on the fifth ballot W. O. Waggener was chosen delegate, and on the second or third ballot, R. H. Shaeffer alternate. The election of a lay delegate was deferred for the time. The report on Sunday Schools was read, and gave avidence of a healthy condition of affairs in this department. Miss Maggie Evans, the secretary of the Parsonage and Home Mission Society, read her report, after which resolutions deprecating the lack of interest among the pastors and people concerning this work, and urging greater activity and earnestness in co-operating with the Secretary in organizing societies, were adopted.

The Board of Education reported. E. J. Stanley, W. M. Britt and S. B. Tabor were appointed a committee to confer with a like committee to be appointed by the East Columbia Conference in regard to the establishment of a school of high grade under the control of our church.

An afternoon sessson was held, which was mostly taken up with reports of committees and discussions upon them. E. G. Brooke, alternate, took his seat in place of H. B. Bell, principal.

A. H. Barret was elected lay delegate and J. W. Kemper alternate, to the General Conference

The committee on books and periodicals eulogized in high terms the Nashville Christian Advocate and the Pacific Methodist Advocate, declaring the latter second only to the Montana Methodist in its claims upon us. E. J. Stanley was recommended as editor and T. W. Alton assistant editor and business manager.

An arrangement has been made where by the business manager undertakes the publication of the Montana Methodist, the same size and general make-up as heretofore, weekly, at Butte City, and the Conference, while pledging its patronage and support is to be relieved of all financial responsibility. Our brother surely deserves credit for making such a proposition, and it devolves upon every preacher and member and friend of our Church to rally to the support of the paper this year.

The committee on Temperance and Sabbath Observance reported. The Conference took high ground on these important subjects.

The Conference Board of Missions in its report strongly commended the Methodist Review of Missions, the Dike Builders and Sowers and Reapers for the little people, urged increased diligence in circulating Missionary Literature, expressed gratitude at the great reduction of our missionary debt, and also expressed sympathy with Dr. John in his recent affliction and gratitude at his recovery.

The committee on public worship reported the following appointments for Sunday:

Baptist Church, 11 a. m.,
J. E. Squires.

Presbyterian Church 8 p. m.,
W. O. Waggener.

Mountain View M. E. Church,
11 a. m., W. M. Britt,
8 p. m., R. H. Shaeffer.

Disciple Church,
11 a. m., R. S. Clark,
8 p. m., L. Bramble.

M. E. Church, South,
10 a. m., Conference Love Feast,
11 a. m., Bishop Fitzgerald, followed by ordination of M. H. Kauffman to the office of Deacon.
3 p. m., Sunday School Mass Meeting addressed by Bishop Fitzgerald and E. M. Bounds.
8 p. m., Preaching by Dr. Bounds.

African M. E. Church,
8 p. m., B. E. H. Warren.

THE ANNIVERSARIES,

of the Conference Church Extension and Mission Boards were given each a separate evening. The first was held on Friday at 8 o'clock p. m., and was addressed by Bishop Fitzgerald. The house was well filled. After the Secretary read the report showing a deficit of $33, the Bishop suggested that we get the deficit out of the way at once, and in about ten minutes the entire amount, with a few dollars over, was raised. The address was happily conceived and delivered in a most pleasing manner, during which the speaker took occasion to refer to his own experience in California in bygone years, and to the part he had taken in organizing the Church Extension movement. He paid a glowing tribute to Rev. David Morton, the Secretary of the Board, and also to the older members of this Conference, Stateler, Clark, Flowers and A. G. Clarke, who were nearing the sunset of life and who would soon be called to pass through the golden gates of that brighter world beyond. Instead of the usual collection at the close (which had already been taken) the Bishop called for penitents and closed the service with songs and fervent prayers for a special outpouring of the Holy Spirit. It was a time of refreshing, and a great help to the work of extending true religion.

The Missionary anniversary was also well attended, was addressed by Dr. Bounds and the Bishop, the latter taking up the collection, which amounted to about $165, covering the deficit in the assessment for Foreign Missions. It could not have been done had not the preachers, who were granted a short time to make the payments, come to the rescue. It was a surprise to all, and the audience joined with enthusiasm in singing "Praise God from whom all blessings flow".

THE RELIGIOUS SERVICES

were a prominent feature of the Conference from first to last. Dr. Bounds struck the key-note when he demonstrated, in the opening sermon, the great need of having God with us in all our work. He presented a high standard—the Gospel standard—and there was a constant effort to attain to it. At one of the afternoon services all the preachers and many of the people present pressed around the altar, kneeling and praying mightily to God for a more complete consecration and a greater enduement of power from on high for the great work committed unto them. It was a time never to be forgotten. The Bishop came in the fullness of the blessing of the Gospel, and he was ready to weep and also to shout the praise of God while delivering his message of love in the pulpit or exhorting his brethren from the chair when conference was in session. Many of the people had never seen it after this fashion before, and a number of the preachers declared that it was the most spiritual conference they had ever attended. The Sunday services at the various churches where our brethren officiated were well attended, for this season of the year, and from all that we could hear, both preachers and congregations were mutually gratified. The Love Feast on Sunday morning was a delightful service, while the Bishop's sermon was listened to with wrapt attention by a crowded house. There was a perfect jam at night to hear Dr. Bounds discourse on Ezekiel's vision.

CLOSING SESSION.

The Conference met on Monday morning for its closing session, and was opened by J. E. Squires.

W. M. Britt, T. W. Alton and A. H. Barret were appointed a committee to publish the minutes, which were to include a synopsis of the proceedings of last year's session, and to provide means for the same. A subsription was taken and several hndred were subscribed for at ten cents a copy.

On motion the Friday before the first Sunday in October was set apart as a day of fasting and special prayer to God for the calling of men into the work of the ministry here in our own field, and the preachers were requested to preach on the subject the following Sunday.

The Bishop appointed L. B. Stateler, B. E. H. Warren and J. W. Kemper a board of publication for the Montana Methodist.

The Secretary of the Church Extension Board reported the action of that body to the Conference, showing the disposition of the funds that had come into its hands. In the mean time the Conference had passed resolutions which, while disapproving of the previous action of Quarterly Conference and of the Board concerning certain funds, and pronouncing it a dangerous precedent not to be repeated, yet it acquiesced in said action and authorized the Board to dispose of all funds now on hand according to its best judgment.

The report contained resolutions commending the work of Dr. Morton the General Secretary, expressing regret at

his inability to be present with us, and urging our people to greater activity in church extension work, which were adopted.

By a resolution, L. B. Stateler, A. G. Clarke and B. E. H. Warren, the incorporators of the Conference, were made the trustees of the superanuated preachers, widows and orphans fund of the Conference.

A. G. Clarke was requested to secure a copy of the Conference incorporation papers to be placed on record in the Conference journal. Resolutions of thanks to the people of Butte for their generous and Christian hospitality, and to the pastors of the various churches that had tendered their pulpits to us, were adopted by a unanimous rising vote.

The Bishop announced the following names as constituting the Joint Board of Finance for the ensuing year: L. B. Stateler, A. G. Clarke, W. O. Waggener, H. B. Bell.

There being no further business before the body, the Bishop, with emotion, read the 231st hymn commencing,

"Blest be the dear uniting tie
That will not let us part," etc.

after the singing of which by the Conference, L. B. Stateler led in a fervent prayer. The Bishop then gave the brethren a talk, which, for good sense, deep sympathy, a cheerful and loving spirit and general appropriateness could hardly be excelled and is rarely equaled, after which he proceeded to read the following

APPOINTMENTS.

Helena District—R. H. Shaeffer, P. E.
Helena Station—J. E. Squires.
East Helena and Alhambra—L. Brambie.
Boulder and Whitehall—W. T. Goulder.
Townsend Circuit—E. L. Lee.
Belgrade and Shields River—B. E. H. Warren.
Butte City—T. W. Alton.
Bozeman Station—S. B. Tabor.
Deer Lodge—W. M. Britt.
Great Falls—To be supplied.
Willow Creek Circuit—W. H. Kincaid.
Bozeman Circuit—M. H. Kauffman.
Assistant Editor Montana Methodist, T. W. Alton.
Missoula District—W. O. Waggener.
Stevensville—W. O. Waggener.
Victor Circuit—E. J. Stanley.
Hamilton and Corvallis—F. F. St. Clair.
Grantsdale Circuit—T. W. Flowers.
Demersville—To be supplied.
Wallace Station—R. S. Clark.
Missoula—To be supplied.
Editor Montana Methodist—E. J. Stanley.
Superannuated—L. B. Stateler.

J. H. Noland transferred to the South Carolina Conference.

The minutes were then read and approved, after which the audience joined in singing the long metre doxology and the Conference adjourned with the benediction by Bishop Fitzgerald.

STATISTICS.

Local Preachers 5, increase 2; members 751, increase 87; infants baptized 33; adults baptized 53; number of churches 13; value $38,750; parsonages 11; value $19,750; money expended for churches and parsonages $2,983.45.

The financial statistics are: Assessed for P. E., $614, paid $305.42; for preachers in charge, assessed $5,625, paid $3,616.50; assessed for bishops $67.50, paid $58.50; for conference claimants, assessed $86, paid $17; foreign missions $400, paid $400; domestic missions $400, paid $273; church extension $110, paid $113.

Sunday Schools 15, number of officers and teachers 96, scholars 685. Amount collected for Sunday Schools $438.08; amount collected in Sunday Schools for missions $75.57; collected for other objects $42; collected on Children's Day $4.20; total amount collected by Sunday Schools, for all purposes, $559.70.

SERMON.

Bishop Fitzgerald's able sermon Wednesday evening was one of the important events of the conference. His text was: "The Sword of the Lord, and of Gideon." And he spoke substantially as follows:

The principles and methods of God's moral government of His intelligent and accountable creatures, said the bishop, are always substantially the same. God is unchageable, unchangeably righteous, holy, merciful and gracious. When a deliverance is to be wrought, if He is to be the deliverer, the conditions are therefore the same from generation to generation; in all ages and in all lands.

The text and its connections narrates the deliverance of the Israelites from the domination and oppression of the Midianites in the time of the Judges. The analogies and suggestions of this history furnish, it seems to me, food for us here and now.

Such of you as are Bible readers will remember the salient points of this transaction. and I need not rehearse them in detail, presenting and applying the several points as they occur in the inspired record.

The little handful of Christians in Montana may be compared to the Israelites in comparison with the vast army of the Midianites that annually overran the conntry, trampling down the vineyards, destroying the flocks and herds, wasting, robbing and killing after the manner of peoples of later times and a professedly higher civilization. It is said that the Midianitish army were spread out "like the grasshoppers for multitude," a figure which will be appreciated by our neighbors in Dakota. Thus the church of Christ confronts the great allied army of sin—the world the flesh, and the devil—in this western land. If we relied upon human power alone, small indeed would be the prospect of success.

But our strength and our hope is in God. We must feel this, but we will never do so until we see the end of our own wisdom and strength.

The deliverance of the Israelites began when they began to pray. The praying church is the conquering church. The praying saint is the conquering saint. The Israelites, it is said, "cried unto the Lord." They did not merely go through the forms of prayer; they prayed. To cry unto the Lord is to pray in earnest. Thus Elijah prayed at Carmel, and God answerd by fire. Thus Moses prayed and God spared the people at his intercession. There never was a true prayer that did not receive a true answer in some form. The philosophy of prayer is that the prayer of faith touches God.

God touches everything in the universe, and there is no break in the connection. [The bishop here related an incident illustrating intercessory prayer].

The next step in the deliverance of the Israelites was the appearance of a leader. Gideon was chosen because of his adaptation to the work to be done. Leaders are not chosen arbitrarily or unconditionally.

Men are prepared to be suitable instruments for great services according to God's own laws of spiritual development. So it was with St. Paul, Martin Luther and John Wesly. God will not raise up men to save Montana, in the sense in which the phrase is sometimes used, but he will endow you, my brethren, with power for the work if you will seek that power in the exercise of an unfaltering faith.

Gideon summoned the men of Israel to the field, and a large force volunteered at the first call. They were not true soldiers, but cowards, and when they saw the vast army of Midianites, spread out over the valley, they weakend, sneaked back home. God pity a coward in the army of the Lord in the West! If they come here they do not stay. By a simple but ingenious test the army of Gideon was reduced to 300 men. They were a band of heroes, led by a hero. They made a night attack on the, enemy, and by a well planned surprise threw them into a panic, charging upon them with trumpets sounding and lights flashing, shouting the battle cry, "The sword of the Lord, and of Gideon."

That is the battle cry of our church in Montana: "The sword of the Lord, and of Gideon." That is to say, divine power acting through human instrumentality, is adequate to the spiritual conquest of this land of towering mountains, rich mines, sparkling streams, blue skies and green meadows—this land of grandeur and beauty. It is His land, and He will take possession of it through the agency of His church. It is God's church, God's power, God's love. Let us sound the battle cry: "The sword of the Lord, and of Gideon," and in the strength of Israel's God move forward.

A QUAKER'S OPINION.—An English Quaker has his opinion of the Moody & Sankey songs, and expresses himself thus: "It was an unfortunate circumstance when the Moody & Sankey collection of hymns was introduced into this country, its many and vain repetitions, its irreverent use of the 'high and holy name of God,' and of the 'precious blood of Christ,' to say nothing of the absolute doggerel, vulgarity, and silliness of many of its selections. A large number of them, too, set forth the emotional rather than the experimental side of Christian life; false and sensuous notions of the future heaven, and but little inculcation of that 'peace and joy in the Holy Ghost,' by which the kingdom of heaven may be our inheritance here and now. Surely in all this encouragement of mere sound and noise, there can be but little room for those scriptural teachings on divine things that have ever been dear to the heart of every devout member of the Society of Friends." —Ex.

DOWNWARD.

The Michigan Advocate says in regard to the detailed accounts of prize fights in the secular press: "The trend of this whole business is downward. The education it imparts to the rising generation is in the direction of the bottomless pit. No surer method of ruining boys, and making fools of men, could be employed than to deify amid such a halo of public attention the drunken, brutal, and bloody sports, sometimes called men, who seem to have so little difficulty in commanding the homage and worship of American secular editors."

LIVING ON THE PAST.

The National Baptist emphasizes that we cannot live on the past, by saying: "But we must drink deep of the spirit of those who conquered the past for Christ. We cannot live on Roger Williams; he is dead. William Carey was a great man; he will live in history beside heroes, philanthropists, leaders. But we cannot live on William Carey. Dr. Judson left an immortal name; he opened the way for mishionary labors which have led tens of thousands to Christ. But we cannot live on Dr. Judson. The men of Israel were not saved by building the tombs of the prophets, while they rejected the living prophet. The question is, are we in this centennial year following the steps of Carey, and imitating the sacrifices that made him and his associates illustrious in Christian history? Are we repeating the life of Judson, bearing hardness for Christ as he bore chains and agony in the prison at Oungpen-la? If we are not, then all these are hardly an honor to us. are perhaps a reproach; and we are but the degenerate inheritors of a great name.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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Be careful to write business letters and communications for publication on separate sheets.

T. W. ALTON,
BUSINESS MANAGER,
103 South Idaho St., Butte, Montana.

MONTANA CONFERENCE DIRECTORY.

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Helena Station	J. E. Squires
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Boulder and Whitehall	W. T. Goulder
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Missoula	To be Supplied
Editor "Montana Methodist"	E. J. Stanley
Ass't. Editor and General Manager	T. W. Alton

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SALUTATORY.

The Montana Annual Conference appointed the undersigned Assistant editor of the MONTANA METHODIST. He will start out with no great promises as to what he will do. Watch and see. It shall be his aim to assist the editor in making the best paper possible. The paper has for its object the advancement of Christ's Kingdom. Pray for us brethren, that our work be not in vain; but that it have the blessing of God.

T. W. ALTON.

PERSONALS.

All articles on general subjects intended for the paper should be addressed to E. J. Stanley, editor Montana Methodist, Corvallis, Montana.

We commenced our work on Victor charge last Sunday by preaching both morning and night to large and very attentive congregations. The services were spiritual and apparantly profitable.

The Editor has gone to attend the session of the East Columbia Conference, which convened at Pendleton, August 30, and will furnish an account of its proceedings at an early date

Address all business letters and letters containing items of church news to T. W. ALTON, Business Manager MONTANA METHODIST, Butte, Mont.

You will not keep your light burning in vain. If the light shines, some poor sinner out in the dark will turn to it. Gladly will he welcome its rays as some belated traveler welcomes the cheering light from a cottage window.

Rev. L. B. Stateler has been in feeble health for some time and he appeared frail, physically, at Conference. But we were gratified to see his mind vigorous and his faith in God strong. He retains a lively interest in all the work of the church.

We rejoiced to see so many of our lay members and old acquaintances from various portions of the country around Butte in attendance at the Conference. They were captivated by our live California bishop and appeared greatly gratified at the growth of our Methodism in Montana.

It was a pleasure to meet brother F. L. Keene and wife, of Missouri valley, at Conference. Their home was one of the first that we visited after our arrival in Montana twenty two years ago this fall. None of the family were religious then, but now almost all are active members of the church. Would there were more such in Mantana.

A. G. Clarke, of Helena, was delayed by a late train and did not reach Butte until the second day, but after that he was in his place and ready to receive payments for the church, or take any part in the business except speech-making. He is treasurer of about all the Conference boards, and is a faithful and accurate accountant. Bro. Clarke loves the church and manifests a lively interest in all its affairs.

The bishop's talk just before reading the appointments, was one of the best that we remember ever to have heard upon such an occasion. He gave the brethren to understand that he had been all along the line and knew what hard appointments were. It would be hard for a brother to take offense at an appointment after such a tender and brotherly talk as that.

Our young friend and brother E. O. Morris, who is a constant reader of the MONTANA METHODIST and an earnest worker in our church at Butte City, has returned to his old home at Mexico, Mo., on a short visit, and will bring back with him one of Missouri's handsome ladies to be a co-partner in the good work. We wish him a pleasant and prosperous journey and a safe return. Would that many more of our bachelor boys in Montana would go and do likewise.

E. G. Brooke, of Whitehall, was at Conference in time to take part in the electinn of a delegate to the General Conference. We regret the error in the types that made us say recently that he offered half the proceeds of "twenty" acres of land to help build a churh at Whitehall. It should have read "three hundred and twenty acres." This is first-class land, located in the Jefferson valley, fenced, and with a good water right. It is near the town of Whitehall, and we doubt not that at ten dollars an acre, the price asked, it would prove a good investment. Write to him about it.

By long continued close confinement and hard labor in the work to which the church called him, the health of Dr. Bounds, assistant editor of the Nashville Christian Advocate, was about to give way and he was threatened with paralysis of the right arm. Advised by his physicians to take a rest, it was natural that he should turn towards the bracing and health-giving atmosphere of the Rocky Mountains, where he had manv friends and felt a deep interest in the work they were doing—laying the foundations of our holy Christianity in this vast empire. Hence he took occasion to visit the Denver and Montana Conferences at their recent sessions. That he should be criticised for such a course by brother editors, and especially that there should be insinuations of selfish motives, we regard as unfortunate, unkind, and contrary to that charity that "thinketh no evil." The visit of Dr. Bounds to Montana was surely of the Lord. The infiuence of his presence, his prayers, and his pulpit ministrations will be felt throughout these rugged mountains and fruitful valleys for many years to come.

Rev. J. H. Noland served as statistical secretary, and proved most efficient in that undesirable work. He is a true and faithful brother, and made many freinds during his stay among us. May his labors be abundantly blessed in the land of palmettoes to which he returns.

Our brethren of the M. E. Church had a very pleasant and harmonious session of their Conference at Bozeman. We notice that Rev. F. A. Riggin has returned from the South and is P. E. of Bozeman district. Rev. W. W. VanOrsdel is Superintendant of the North Montana mission—on the out-post of course.

Rev. Samuel H. Hager and wife, who have lately been accepted by the Board of Missions of our Church for the Japan Mission, and who are to be supported by Rev. L. B. Stateler, stopped over a few days at Helena about the first of August, to confer with our venerable brother before taking their leave of their native land for the Sunrise kingdom. They are both young, cultivated and consecrated. Brother Stateler expresses himself as highly pleased with the selection made by the Board. He became strongly attached to them during their short stay, and sent them on their way rejoicing. We feel congratulated that Montana has two such representatives diffusing the light of the glorious gospel of our God to those who are in heathen darkness beyond the seas. May this prove to be the beginning of a great movement, and may our Montana cities become famous as outfitting stations for departing missionaries.

Brother T W Alton has been appointed buisness manager and assistant editor of the MONTANA METHODIST and he and Brother Chambers have undertaken to publish and mail it at Butte City. Thus a long cherished desire has been gratified a long felt want supplied—we are to have a paper of our own published right in our midst, so that the news it contains will be fresh from the field and more inspiring and helpful to our people. We are devoutly thankful to God for such a consummation. Brothers Alton and Chambers deserve great credit for their liberality and zeal and faith in undertaking such an enterprise for the church. And now we, as preachers and lay members, must rally to their assistance by writing for the paper, soliciting new subscribers and advertisements, and assisting in every way possible to make the paper a grand success. Tuere is a work for each, and a work for all. Up and at it at once.

While we were disappointed in not having Dr. DuBose, of Sanfrancisco, with us, yet it was a pleasure to greet Rev. Dr. Bauer, of the Pacific Conference, who represented the Pacific Methodist Advocate and succeeded in getting every member of the conference to subscribe for it. He is genial and scholarly, and we greatly regretted that his throat was in a condition that would not permit him to preach for us. He and his family were visiting his wife's parents who live at Wickes, Montana. We hope to see a representative of the Pacific coast at more of our annual gatherings hereafter.

We know it is the rule for our papers to speak kindly of presiding bishops at conference sessions, but we want it to be understood that we mean no fulsome flattery when we say that Bishop Fitzgerald captivated and stirred the hearts of our preachers and people as but few of our bishops have been able to do, and we have had with us some of the best. His sunny face, unaffected simplicity, great wit, versatility, deep spirituality and his disposition and ability to turn everything to good account and make himself interesting and entertaining without apparent effort upon his part—all these just take our Westerners by storm. It was a new thing for some of them to see a bishop get happy while preaching, come down out of the pulpit, walk the aisles, shake hands with the people, rejoice and praise the Lord and urge penitents to come to the altar. But they like such when they know it comes from the heart.

The following account of some features of Methodistic effort in the mining camps of Colorado which appeared in the Central Christian Advocate, will apply with equal force to the work and workers in certain portions of Montana:

Our work in Colorado has some features peculiar to itself. The very difficulties which confront us are unique; the civilization and life in the mining regions have a character of their own; and our itinerants carry a burden of trouble and danger sometimes, which is enough to make an ordinary man stagger. Life in mining is full of reckless excitement, exposure and hardship. Amusements are coarse, gambling abounds, liquor is widely used, and the chief thing among a great many people is to make money. Under these circumstances many who in other situations have been fairly good and creditable professors of religion easily and quickly make shipwreck of faith, and rapidly go to the devil. The Methodist preacher, who—in a Colorado mining camp, assisted by a little body of faithful men and women, some of them timid, and cowed, and afraid of the sound of their own voices on account of the prevalent iniquities, can maintain his faith in God and the power of the gospel, preserve his own soul untainted amid the current of worldliness, vices, and sins that abound about him, preach an honest, tender, brave and manly message, approve himself even to the judgment and conscience of the most hardened around him as a man of conviction, intelligence and courage—is a hero! And Methodism has scores of such men in Colorado. They are supplemented in many cases by devoted and efficient wives, who in the face of privation, poverty, sickness, and the hardest sort of exacting work, keep up a cheerful spirit, aid in all forms of the Church services, and spread such light, and comfort, and hope about as can be scattered only by an intelligent, consecrated, tactful, Christian woman. Much of the work which we have hinted at is pioneer, foundation work, of the critical character. It is done in far off corners; it is not chronicled in the papers; it is performed by men and women in obscurity; no historian will ever write in a book. But, thank God, there is a book in which these services are enshrined; and in the final day when "the books shall be opened," there will be a revelation of many of the deeds of heroism and self-denial which are helping today to lay the foundations of the coming greatness of Colorado.

ITINERANTS NOT METHODISTS.

The Presbyterian says: "One of the religious journals tells of changes in the ministry in a certain region, in which, out of twenty seven Churches, twenty changed pastors or were left pastorless in eighteen months. They were not Presbyterian Churches. They were not Methodist Churches, either, in which changes are in order. Methodist circuit rider has more of staying qualities than these 'revolvers' had."

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit, -	Sept. 2nd and 3d.
Willow Creek Circuit,	Sept. 16 and 17.
Butte City, - -	Sept. 22 and 24.
Boulder and Whitehall, -	October 1st.
Belgrade Circuit, -	October 7 and 8.
Deer Lodge, - -	October 15th.
East Helena, -	October 21 and 22.
Bozeman Station, -	October 29th.
Bozeman Circuit, -	November 4 and 5.
Helena Station, -	November 12th.

R. H. SHAEFFER, P. E.

THE POWER OF LOVE.

ROSALIA, WASH., Aug. 18, 1893.

DEAR BRO. STANLEY:—

Sunday, Aug. 13, was the fourth Quarterly meeting for Oakesdale circuit. Rev. Reg. B. Swift. P. E. preached at Pine City in the morning and Rosalia in the evening. His sermon from the text: "God is love; and he that dwelleth in love dwelleth in God, and God in him," was the clearest exposition of that scripture we have ever heard. The nature of God; the original condition of man; the subsequent fall; the helpless state in which he was lett and the redemptive power of love, were all emphasized and set forth. Such preaching will bear fruit, although we may have to wait long for the harvest. Abiding love, and that involves more and better things than we can now measure, is pure good will toward the whole circle of being. Love is vigilant to see all the good that is in another, to delight in it and to make the most of it. Love is pitiful toward anyone in an evil case, whether the evil be physical or moral. Love, from everlasting to everlasting, is redemptive. Wheresoever, and whensoever, and on whomsoever, the eye of love pities, there and then its arm is outstretched to save him. Love is the image of God and is the greatest of the three abiding eternal realities. The love which is planted in us by the Holy Ghost, which grows and buds in our hearts, which may be a perfect love that casteth out fear, shall hereafter unfold into a richer bloom and mature into a more affluent life and become the Heaven of heavens. In the light of the love in us, which is pure good will to all, which is complaisant and pitiful and redemptive, I delight to contemplate the infinite, everlasting love that is in God, and to remember that it, too, is abiding, and that it persists to pity and redeem. Sometimes the light of this love is so radiant with the promise of ultimate success in its redemptive effort that one is ready to adopt the daring words of the great seer, and cry:

"Oh. yet we trust that somehow good
Will be the final goal of ill!
Behold, we know not anything,
I can but trust that good shall fall
At last—far off—at last to all;
And every winter turn to spring,
So runs my dream—but what am I?
An infant crying in the night;
An infant crying for the light,
And with no language but a cry."

But we shall do well to remember that a greater than Tennyson, one who did not "dream" but knew whereof He affirmed, has taught us that there is not a common goal of final good for men. His teachings are: "Enter ye in at the straight gate; for wide is the gate, and broad is the way that leadethto destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it."

But I did not aim to write so much about that morning sermon, which thrilled my soul. His sermon at Rosalia in the evening was no less inspiring, when he told that large congregation—principally young people—that they should build character and make their record for eternity under the inspiration of the abiding verities—Faith, Hope, Love.

This was the most enjoyable Quarterly meeting, out of six on my charge, that I have experienced—perhaps because I got to preach also—this year.

Our reports were short and yet my Presiding Elder encouraged me by saying: "It is above the average."

Eighteen have been received during the year and six children, baptized. The last member baptized, Talcott H. Howard, deserves special mention, being a nephew—cousin of Rev. M. V. Howard, P. E. Pendleton District. He is a noble young man and true.

Yours in love,
HOWSON B. TERRY.

Worry tells, sadly, on woman's health and beauty.

Beecham's Pills

(Worth a Guinea a Box.)

(Tasteless)

fortify the nerves and will help to banish many an anxiety.

Price 25 cents.

15

Rev. J. L. Guiler, of Allendale, called last Saturday. He reports progress in establishing the new Prohibition town. He says:

"The Allendale Flour Mill of 75 barrels capacity, with cornmeal and buckwheat attachments, is near completion. This mill is the latest improved roller process and will be run by water power. There is wheat enough in the valley to run it two hundred days, present crop. It is the best property in Yellowstone county.

PREACHERS IN BUSINESS.

A great temptation it is, of which Zion's Herald says: "For the minister of the Lord Jesus to engage in secular business is quite too often to betray the cause of the Master he professes to advocate.

Sunday School.

SEPT. 3, 1893.

PAUL SHIP-WRECKED.

LESSON TEXT.—Acts xxvii. 30-44.

Golden text.—God is our refuge and strength, a very present help in trouble.—Psalm xlvi. 1.

INTRODUCTION.

After Paul's hearing before Agrippa, he, with other prisoners, was sent to Rome. They went in a vessel. On the way a terrific storm overtook them, and for fourteen days their vessel was at the mercy of the winds. But an angel appeared to Paul, and he was informed that it was God's will he should reach Rome in safety. Our lesson opens as the storm had abated, but the ship and crew are still in great danger.

ON THE LESSON.

The sailors were about to abandon the ship and flee in the ship's boat. They pretended to be only casting anchors to hold the ship. But Paul discovered the fraud to the Centurion and soldiers. Paul spoke as directed by the Lord. "In a night vision an angel of God said to Paul, "Fear not, Paul; thou must be brought before Ceaser; and, lo, God hath given thee all them that sail with thee;" and Paul had repeated this assurance for the cheer of his fellow-travelers. Now however, he is divinely guided to announce that, unless these sailors remain on board, lives must be lost. Here we have a fine illustration of how God's sovereignty and man's free-will, instead of being antagonistic, work in perfect harmony; God decreeing that such and such results will occur when man, using his free-will obeys divine directions and uses divinely appointed means."

"Then the soldiers cut off the ropes of the boat, and let her fall off."

As they had taken no regular meals or at least not enough for health, Paul advised them to eat.

Paul assured them that not a hair should fall from their head, a proverbial expression showing his perfect confidenc in God's promise.

As a true christian should do, he "took bread, and gave thanks to God in presence of them all; and when he had broken it he began to eat."

Paul's conduct had a cheering effect upon all the company, and they joined in eating.

When they had eaten enough they lightened the ship by casting out the cargo. The ship must not be in danger of sinking. Human lives are worth more than the cargo's price.

In the morning discovering a creek with rocky shores, they undertook to land, but ran the front of the vessel upon a sand-bar where it stuck fast. The hinder part was broken by the violence of the waves. The soldiers proposed to kill all the prisoners lest any should escape. That was because the Roman soldier was answerable with his own life should prisoners committed to him escape. But the Centurion opposed and hindered the action, because he wished to save Paul. Swimming to land, some on pieces of boards, all escaped from the wreck.

PRACTICAL.

1. When the storm comes, trust in God.

2 As the boat drifted about driven of the storm, so do the souls of sin-tossed and passion-driven men and women drift on the sea of life.

3 In Paul, mark the influence of a godly man.

DIFFICULTIES AND LABORERS.

The Methodist Times well says: "There are plenty of loiterers and theorizers and amateur inventors of new-fangled methods of evangelization, and patrons more or less stingy. But there is a fearful lack of men and women who preach the plain, old-fashioned, scriptural gospel of 'Jesus and the Resurrection.' In these days men imagine that they can improve upon the principles of Christ and the methods of St. Paul. They talk about difficulties, whereas all the difficulties that trouble us to-day are mere child's play in comparison with the difficulties that confronted the first preachers of Christianity.

We all long for a loving, tender, personal sympathy—a sympathy that takes hold of the perplexities and trials which press too heavily upon us, but which are so seldom understood even by those who stand nearest to us, and which would seem even more trifling to others if they knew of their existence. It is sometimes one of the heaviest trials of our faith that the heavenly Father allows this—allows us to suffer such utter isolation, such poignant sorrow, which no tender human voice, no carefully ministering human hand, can relieve and cure. How slow we are to understand the secret of all this—to understand that all this longing for a deeper personal sympathy than we can find here is sent to compel us to seek it where we too often forget that it can always and certainly be found. When we go confinently and trustingly to the dear and Elder Brother who is "touched with the feelings of our infirmities," we always find the perfect and peace-giving sympathy we crave—interior.

PATIENCE

Patience, it has been well said may be the making of a soul. "It is good that a man should both hope and quietly wait for the salvation of the Lord." The discipline of delay may be productive of great good. A man going forth to battle may be ready to nerve himself for the clash of arms, but he may fret and fume under the lonely and long-guard duty of a picket. Nevertheless, a lonely vigil may do more to make a veteran soldier than the battlefield. While we think of our divine Lord as an example of patience in his intercourse with the world and his disciples, we often overlook the long-suffering patience of his life on earth. Where can we find so grand an example of patience as is supplied by his thirty years in Judea, when having within himself a knowledge of his divine mission, he nevertheless was content to remain known year after year as the carpenter's son, and gave himself to the commonest offices of life? Surely whatever the appointment that may seem to be meted out to us, and whatever the provocations to which we are subjected, we ought to possess ourselves in tranquility when we remember the patience of the Lord. And let us remember the patience of our Lord. And let us remember that it is the patient, in contradistinction to the impetuous, who make the grandest achievements. —Christian Inquirer.

WHITHER?

Who can tell the end? The Congregationalist has this notice: "The Ben Hur League of the New York Avenue Methodist Church would like to hear from all Church base-ball teams in Brooklyn who would like to join an inter-Church League and play scedule games for a pennant." The Michigan Advocate says of this notice that the Congregationalist evidently experiences horror that such things obtain place in the Church of the Wesleys. Well it may. 'Scriptural holiness' will not spread over the land by such operations.—Ex.

OVERSTRAINED PASTORS.

The Presbyterian touches on the taxing wear and strain: "With the management or oversight of Bible reading, mission, Christian Endeavor, temperance and reform organizations, with weekly prayer-meetings and Sabbath-day services to maintain at the highest pressure, with the sick to visit and funeral calls to respond to, with home and study duties pressing, and with frequent presbyterial and aynodical business on hand, the demands upon a pastor's brain and heart are varied, irksome, and exacting.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassyville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec.6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky., September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas, November 30.

East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai, October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Missouri Conference—Monroe City, Mo., September 13.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida. January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek, Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

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Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, SEPT. 14, 1893. NO. 2.

Editorials.

God offers a premium on manhood and womanhood.

What thin excuses some people make for not being Christians.

You know your faults, but don't want to give them up. That is the reason you become angry when told of them.

How many Daniels have we in the church to-day? He would suffer rather than do anything that was wrong.

God's people have a safe refuge in every time of storm. No others have. "The Lord is our refuge and strength."

We have a perfect right to choose our company, but we cannot be alone. God is with us, or the devil is.

If you carry the shield of faith, all the darts the devil may hurl at you will fall broken and harmless at your feet.

When you were sick you said, "If I live I am going to be a Christian." What are you doing about it now?

It is bad to deceive other people, but worse to deceive ourselves. Not a worse sin, perhaps, but worse in its effect upon us.

Comparing your sins with the sins of others won't save you or them. Sin in you is no better because someone else seems to be worse.

It is easy to be religious when we can have our own way. The trial comes when we have to give way to somebody else.

As the stars fade away from sight at dawn of day, but continue to exist, so go from us our loved ones. But while they cease upon earth they shine in heaven.

An inquisitive child will ask many questions that will puzzle a wise parent. "Fools can ask questions wise men can't answer."

The prayer-meeting crowd is not the one the devil goes after to invite to a theater or dance. He knows better than that.

If people who have some good things to say about their neighbors, would say them before their neighbors are dead, the world would lose much of its unhappiness.

Honest criticism will never hurt a good man. He will profit by it.

If a man is blind to all his own faults, he is generally able to see the faults of others. He has not many friends.

When are you going to begin to do right? You think, perhaps, you will some day, but "some day" may never come. You had better begin now.

Love "beareth all things." The burden never grows heavy enough to cause complaining. Love never says, "I do more than others," but does what is to be done in the name of Jesus.

When sorrows come to you and griefs overtake you, look away to the cross of Christ. At the cross, sorrows and griefs, the burdens of our souls, are lifted.

To sit on the fence all the day long and look at your field and then pray God to send a crop, is the height of folly. Do what you can with plow and hoe toward raising the crop, and then pray God to do what you can't.

If you are a church member and are doing wrong, some poor sinner is hiding behind you. Every time a shot from truth's gun is aimed at him he dodges behind you. Get out of his way. Give him no hiding place behind you.

Some people care more about feeling than anything else. Do good and there is no danger that you will not feel good. Do just what you think a Christian ought to do and you will feel just as a Christian ought to feel. You take care of the doing and God will attend to the rest.

Some people are always whining. They never see any good in anything. They have more trouble than anybody else in the world. An abiding confidence in God will cure all disposition to whine. Our real burdens we may bring to Him, and there will be no more imaginary ones.

Our Conference is now a thing of the past. We are beginning a new Conference year. Let us make it our aim to achieve greater things for God this year than ever before in all our lives. Begin well, stick to our resolutions during the year, constantly look to the Lord for aid and we are sure to end well.

The infidel who says the Bible is an indecent book, insults the memory of his mother who read the book and loved it, or he insults the living mother who reads it now, or he insults your mother who has often been inspired by its pure words and elevated sentiments.

God is the giver of all good gifts. The devil only gives evil.

You find a skeptic who is a good man, and you will find that he had at least one religious parent.

If we are emptied of self, we may be filled with Christ; not otherwise. Jesus does not find room in a selfish heart.

Take out of the Bible every word of condemnation for sin, and there will be no infidels. Men hate that which shows them their own hideousness.

Some men say religion is a "good thing for women and children and weak minded men." Yes, and they will think it would have been a good thing for some strong-minded men when they are in hell a few years.

Brother, how much are you going to do for the Lord this year? Are you content to run along in the same old rut year after year? Don't be slow, but try to do more this year than you did last. Continue to grow by exercising the spiritual muscle you have.

Sometimes the Lord's sheep stray from the fold. They refuse to let the Shepherd lead them into "green pastures." But when they do, they soon find that the picking in the devil's country is very poor. The devil's goats nip the grass pretty short.

As the day is ending and the darkness of night settles about us, we are reminded that the day of life will soon end, when the sun shall go down behind the western hills and the darkness of death shall fall upon us. Shall we waken in the light of eternal day, or shall we be forever in the shadows of everlasting separation from God?

Our daily papers record all the crimes that are known, and their readers often say the world is going to the bad. The good deeds that are being done all the time are not mentioned. Let us not think more about the robbers, who left the traveler wounded and bleeding, than we do of the Good Samaritan, who dressed his wounds and, with care and brotherly kindness, brought him back to life.

We know a man who very often talks of Heaven. He thinks of Heaven and immortal glory very frequently, but his affections are not set "on things above." His business claims his best thought and most earnest endeavor. Yet he imagines he is saved. No man can be saved whose affections are placed upon the things of this wicked world, even though he may give some thought to the future world.

Your faith will grow as you give it exercise. Try it. Prove the Lord.

Let us take revenge in kindness. Love will kill an enemy quicker than blows or hard words.

You are better than a good many church members, are you? Well, suppose you are, will that save you?

Some of the world's best work is done by men and women unknown to fame. In the hovel or hut may live a soul that is always engaged in doing good.

The man who goes complaining to his work, has an enemy within himself to conquer before he begins his labor. No man has the assurance of success but he who labors willingly and lovingly.

A wise man may make mistakes, but he is sure to learn something from them. A fool never does. He will go on for years repeating his mistakes and sometimes boasting of them.

The church members who sit on the back seat in church are very apt to have a front seat at the circus. They do not want to be very close to the preacher, but are not at all backward about being near the clown.

Brother, do you have family prayers? No Christian ought to neglect this very important means of grace. At the family altar God may work in us His greatest works. Most certain is it that at that sacred place we are constantly filled with love and peace. Let not your hurry to attend to the business affairs of the day cause you to forget that the day, with all its joys and successes, belongs to God. It is His. Your life is in His hands. Have you no gratitude? Don't forget to pray, but as you begin the day, thank God for His infinite mercy and ask His guidance. I urge upon you only that which is plainly your duty.

If a brother in the church is guilty of some wrong act, do you condemn him? Do you begin to say to the world, "He is a hypocrite and a liar?" This course is altogether wrong. "If a brother be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." We are all alike subject to temptation, and, therefore, ought to be careful to assist one another to bear our burdens. It requires but very little grace to give a public rebuke to the one who has stepped aside from the path of righteousness, but a great measure of grace is required to give the courage to go to a fallen brother and help him to arise and renew his journey upon the way of life.

EAST COLUMBIA CONFERENCE

After a prayer meeting led by W. S. Hornbuckle, this body convened in its fourth annual session, in the M. E. Church, South, at Pendleton, Oregon, August 30th, 1893, with Bishop O. P. Fitzgerald in the chair. The following members were present: M. V. Howard, E. G. Michael, F. C. Adkins, W. M. Fancher, E. Palmer, P. M. Bell, C. E. Kirk, Henry Barnhart, D. W. Yoakum, M. Larkin, C. C. Eagle, G. H. Gibbs, J. H. Shelton, R. B. Swift, J. W. Craig, H. B. Terry, A. Y. Skee, W. S. Hornbuckle, J. W. Compton. Lay Delegates: J. B. Chamberlin, J. J. Adkins, A. J. Hughes, W. C. Howard.

J. W. Compton was elected Secretary, M. V. Howard, Assistant, and H. B. Terry, Statistical Secretary. The hour of meeting was fixed at 8:30 a. m., and that of adjournment at 11:30 a. m.

J. W. Craig, during the year, had been transferred from the Columbia Conference, E. Palmer from the Pacific Conference, W. B. Taylor from the Tennessee Conference, and J. D. Major from the South Carolina Conference.

The Presiding Elders reported the following nominations for standing committees which were confirmed: District Conference Journals, Shelton, Hornbuckle and Hughes. Spiritual Interests, Craig, Gibbs and Barnhart. Publishing Interests, Compton, Bell, Taylor, Howard and Eagle. Conference Relations, Michael, Larkin, Skee, Fancher and Compton. Public Worship, Howard, Swift, Adkin, Thoroughman and Kirk.

J. W. Shelton was appointed to represent the Publishing House. M. R Hanger was appointed to look after the general conference delegates fund.

Communications from the Secretaries of the Church Extension and Mission Boards and from the book agents at Nashville, Tennessee, were read and referred to appropriate committees.

The two presiding elders, R. B. Swift, of the Spokane District, and M. V. Howard of the Pendleton District, then made their reports, showing the work to be in a prosperous condition.

A committee of three, Bell, Howard and Skee, was appointed to consider the claims of the Epworth League work.

J. W. Compton was announced to preach at 3 p. m., and J. W. Craig at 8 p. m., after which the Conference adjourned with the doxology and benediction.

SECOND DAY.

On the morning of the second day the religious services were conducted by P. M. Bell. Members present, same as yesterday. E. G. Michael and A. Y. Skee were appointed a committee on temperance. Question, "Who are admitted on trial?" was taken up. G. W. Williams of Baker City and Wingville Circuit, and Sherman Emerson and J. Grant Carrick, of Big Bend and Davenport Circuit, were duly recommended and received on trial into the traveling connection. They are all young men and give promise of efficiency in the work. There can be no more hopeful indication of the success of our cause in this land, than to see earnest, consecrated young men entering the ranks of its ministry.

Rev. E. J. Stanley, of the Montana Conference, who had arrived just at the close of the evening service last night, was introduced to the Conference.

C. C. Eagle, C. E. Kirk and W. B. Taylor were duly recommended and passed to class of third year, and the hour of ten o'clock tomorrow morning was set as the time for their formal reception into the Conference.

The names of Henry Barnhart and W. S. Hornbuckle were called, characters passed and they passed to class of fourth year.

It was announced that C. C. Eagle would preach at 3 p. m., and the Church Extension anniversary would be held at 8 p. m., to be addressed by Bishop Fitzgerald, after which the Conference adjourned.

The afternoon service was well attended and we heard good reports of the sermon preached by Bro. Eagle. Bishop Fitzgerald's address on Church Extension at night, was characteristic. The house was crowded, and, while the speaker was unwell, yet he held and delighted his audience for nearly an hour, after which a collection of about $90 was raised, which was more than $25 above the amount of the deficit reported by the treasurer. Most of it was by subscription to be paid in sixty days. It was a surprise to all. Great enthusiasm prevailed. Bishop Fitzgerald has won both the preachers and people here, just as he did in Montana. His long experience in the pastorate and especially on the Pacific coast, together with his good sense, good nature, great sympathy and high social qualities, make him the central figure in all circles where he moves. The preachers feel that he is one of them and they are willing to trust themselves in his hands. His humorous nature and wonderful versatility fill the atmosphere with such a spirit of cheerfulness that monotony or unpleasantness in debate is out of the question. His Missionary and Church Extension addresses abounded with personal reminescences, amusing anecdotes and touching incidents that riveted attention and illustrated and impressed great truths indellibly upon the minds of all present.

THIRD DAY.

Rev. J. D. Major conducted the devotional exercises on the morning of the third day. The session was occupied chiefly by hearing reports from the preachers and passing their characters. These reports, many of them, are of thrilling interest. They tell of battles fought and victories won, that mean more for the future welfare of this country than any reported by military chieftans. Nearly every charge has been visited by a revival and advances have been made all along the line. The unusual financial depression has cut the conference collections very short. The holding of the conference session so early, before the grain is harvested, also works a great hardship. There is no money in the country at this time. It is a shame that some of these faithful men of God have to live as they do. The laborer is worthy of his hire. The church must make better provision for those who are fighting its battles and extending its borders.

The name of F. F. St. Clair, a supernumerary member, was called. The Presiding Elder announced that he had gone to South Carolina where he was supplying a charge, and the Bishop stated that he had been transferred to the Montana Conference. His character passed.

E. J. Stanley addressed the conference on the subject of a church school for this and the Montana Conference conjointly. The matter was referred to the Board of Education.

J. H. Shelton and J. W. Craig were appointed a committee on Bible cause.

In answer to question twenty, all the preachers were found blameless in their life and official administration. It is gratifying to see the harmony that prevails amon them.

A. Y. Skee preached a good strong sermon at 3 p. m., which was listened to with attention, and Bishop Fitzgerald addressed the missionary meeting at night, followed by Mrs. E. J. Wolf, of St. Louis, who spoke with earnestness of the mission work in Cuba. Mrs. Wolff is an intelligent, zealous, modest, unassuming, sweet-spirited Christian lady, who greatly loves the church, and especially the missionary cause. She is of a retiring disposition and does not put herself forward, but is ready to contribute in any way that she can, both with her means and her influence, to the extension of the Master's kingdom. Her plain, motherly talk was very instructive and was listened to with close attention. The collection that followed, by common consent, was applied to the support of the Cuban mission. Thus the west is helping the east and the ties of Christian love are uniting the Pacific and the Atlantic, and the main lands with the islands of the sea in closer and stronger bonds than even commerce or patriotism can forge. Thank God for a gospel that prompts a man of God to say, "The world is my parish and every man is my brother."

STATISTICS.

The following are some of the statistics of the conference:

Local preachers 25, increase 2; members 1,260; received this year on profession 259; by certificate or otherwise 173; increase in members 157; infants baptized 43; adults baptized 163; number of churches 26½, increase 4; value $55,750; parsonages 10, increase 1; value of parsonages $6,900; value of other church property $5,405; expended for churches and parsonages $3,965.73.

The financial statistics are: Assessed for presiding elder $1,059; paid $860.20; assessed for presiding elder $7,322; paid $5,569.20; assessed for Bishops $84, paid $48.50; for conference claimants $21.50, paid $13.50; foreign missions $561, paid $232; domestic missions $976, paid $319.05; church extension $140, paid $175 95; publishing minutes, assessed $35.25, paid $45.50; expenses of delegates to General Conference $10.50, paid $16.95; Sunday Schools 29, decrease 2; officers and teachers 185, decrease 28; number of scholars 1,339, decrease 84; amount collected for Sunday Schools $342.11.

Samuel E. Crow and John D. Major were continued on trial, with the understanding that the former is to prepare himself for work in a foreign mission field.

At the close of the Sunday morning service, C. E. Kirk, C. C. Eagle and W. B. Taylor were ordained deacons and at night, after R. B. Swift had preached an interesting sermon, P. M. Bell, F. C. Adkins, Geo. H. Gibbs and Michael Larkin were, in a most solemn and impressive manner, ordained to the office of elders.

The personel of the East Columbia Conference, while good to begin with, has greatly improved during the three years past. The young men have grown in wisdom and experience, the older men retain the respect and love that they have justly won, while all the members rejoice in their love for each other and in their increasing devotion to the cause that is dearer to them than everything else. There is not a truer or more heroic body of men in Methodism. With more men of like faith and spirit and properly sustained by the church, the conquest of the Northwest for Christ is only a question of time. The powers of darkness must quail before the onward march of such a host.

FOURTH DAY.

The opening exercises of the fourth day were conducted by J. B. Chamberlin. Charles Howard took his seat as alternate, temporarily in place of W. C. Howard. The morning was mostly occupied in hearing reports and discussing them, and in electing delegates to the General Conference, the latter having been made the order of the day for 10 o'clock a. m. M. V. Howard was elected clerical delegate and E. G. Michael alternate, W. A. Kirk, of Heppner, lay delegate and J. B. Chamberlin, of Dayton, alternate. Several ballots were taken before the delegates were chosen. The scattering votes revealed the popularity of many brethren and the absence of wire pulling. The utmost good feeling prevailed The delegates elect will reflect credit upon their brethren.

E. Palmer preached at 3 p. m., and the night services were devoted to the memory of that honored father and mother in Israel, Rev. W. H. Howard and wife, the parents of M. V. Howard, who had passed away during the year. The house was crowded and the many touching tributes that were offered revealed the high esteem in which the deceased were held, and were surely most gratifying to the surviving ones. What a heritage to leave. "Let me die the death of the righteous and let my last end be like his."

There was a good attendance of members and friends of the church from the surrounding country for a distance of from ten to seventy-five miles. Some of the preachers had come more than two hundred miles, and that from opposite directions. The attendance upon the religious services was large and a goodly number also assembled daily to witness the proceedings of the conference.

The report of the committee on publishing interests elicited many kind words for the Nashville Advocate, the Pacific Methodist and the MONTANA METHODIST.

The session on Monday was occupied mostly in considering reports. Spokane was selected as the place of holding the next conference.

The report on education took up most of the time. The brethren realize the importance of taking action in establishing a school. On account of the great distance, it was considered inadvisable to unite with another conference in a joint school. The presiding elders were appointed a committee and empowered to act in connection with the conference Board of Education in establishing a conference school.

A conference Epworth League was organized on Monday afternoon. The following officers were elected: C. W. Howard, President; W. B. Taylor, Miss Grace Howard and J. H. Shelton, Vice-Presidents; W. H. Howard, Secretary; A. Y. Skee, Treasurer; Mrs. J. H. Shelton, Corresponding Secretary. A number of interesting addresses were made on Epworth League work, including a very practical talk by Mrs. E. J. Wolff, explaining the workings of the League in the churches in St. Louis.

The Woman's Parsonage and Home Mission Society also held a meeting on Monday afternoon, at which the following officers were elected for the ensuing year: President, Mrs. E. L. Davies; vice-president, Mrs. A. L. Thoroughman; conference secretary, Mrs. M. V. Howard; treasurer, Mrs. D. M. Josse; district secretary for Spokane District, Mrs. J. W. Craig; district secretary, for Pendleton District, Mrs. Mary Praither.

There are fourteen local societies in the conference, with about two hundred members. The amount of $66.60 had been raised from dues and $123.34 by special collections for local work. The presence and counsels of Mrs. Wolff gave special interest to the meeting.

The conference met at 7 p. m. on Monday to conclude its work. A number of important reports and resolutions were adopted. It was resolved that each Quarterly Conference should elect two delegates to the district conference. The business was suspended while the Bish p

baptized two beautiful little girls, who come forward, accompanied by their mother. The service was a very impressive one.

J. H. Shelton was appointed colporter of the conference.

The amount of $50 was assessed on the conference for printing minutes, and W. H. Howard appointed a committee of one to superintend the work.

M. R. Hanger, P. M. Bell, A Y. Skee and P. M. Daniels were appointed the Joint Board of Finance for the ensuing year.

After singing the 232nd hymn the Bishop gave a characteristic talk to the preachers and to the large audience, and then read the appointments, after which the Conference adjourned.

The following is a list of the appointments:

Spokane District	R. B. Swift, P. E.
Spokane Station	J. W. Craig
Palouse City Circuit	J. W. Compton
Oaksdale "	Henry Barnhart
Big Bend "	A. Y. Skee
Edwall "	J. G. Carrick
Leland "	E. Palmer
Potlatch "	John D. Major
Genesee Station	To be supplied
Rockford Circuit	S. E. Emerson
Camas Prairie	Supplied by Newton Thomas
Okanagon	To be supplied
Pendleton District	M. V. Howard P. E.
Pendleton Station	G. H. Gibbs
Weston and Athena	Wm. Fancher
Walla Walla Station	M. V. Howard
Dayton Station	J. H. Shelton
Waitsbury and Covella	P. M. Bell
Pomeroy Circuit	Supplied by G. A. Taggart
Umatilla	Supplied by J. B. Chamberlin
Heppner	F. C. Adkins
Five Rivers District	E. G. Michael
Baker City and Wingville	E. G. Michael
La Grande and Moss Chapel	W. S. Hornbuckle
Summerville Circuit	C. E. Kirk
Eagle Valley Circuit	J. W. Williams
Express Circuit	D. W. Yoakum
Boise City and Nampa	C. C. Eagle
Caldwell and Wieser	M. Larkin

NOTES.

We have much more to say concerning our most delightful visit to the East Columbia Conference, but which must be deferred until another time.

On Tuesday morning September 5th, we enjoyed the company of Bishop Fitzgerald and wife and Mrs. E. J. Wolfe, from Pendleton, Oregon to Pasco Junction, Washington, near the Columbia river on the Northern Pacific Railroad when we took the train for Missoula and left them waiting for the westbound train to take them to Seattle, where the Bishop is going to look after the interests of our Church in that growing city. We sincerely hope that an effectual door may be opened unto him.

It was with extreme reluctacne that we relinquished all hope of visiting the Columbia Conference this year, but hard times and pressing duties elsewhere were imperative in their demands. May great grace rest upon our brethren as they gather in their annual session, and may the Lord of hosts encourage their hearts and strengthen them for the good work in which they are engaged.

During our stay at Pendleton we did not receive a single order to discontinue the MONTANA METHODIST, while many new names were added to our list of subscribers. We duly appreciate the many kind words spoken for our little paper by its many friends, and shall endeavor with greater diligence and zeal than ever before to make it worthy of their support, and a power for good in spreading Scriptural holiness all over this great Northwest.

Some of the hottest weather that we have expereinced for many years occurred during the conference session at Pendleton. Those hot southwest winds and sultry nights were almost enough to cause the strongest frame to succumb. How we longed for a cooling draught from our ice-cold streams and a refreshing breeze from the snow clad peaks of the Rockies. The bishop declared that he would have wilted if the hot spell had continued a day longer, and we think he would not have been alone.

Our wise men into brambles still
  Do jump with might and main,
And those who go to sea in bowls
  Rarely come back again.

And don't some hearts, deploring
  The things that gnaw and harrow,
Let fall the wheel-barrow, wife and all
  When the lanes are rough and narrow.

Ah yes! the old rhymes suit us
  As well as ever they did;
For the gist of our lives from first to last
  So under their jingles hid.

As we all go up, up, up,
  And all go down, down, downy,
And all go backward and forward,
  And all go round, round, roundy.

THE PROOF OF IT.

Dr. Seiss relates that a skeptic approached a women who was intently reading, and inquired:

"What are you reading that seems to interest you so?"

"The Word of God," replied the woman.

"How do you know it is God's word?" he asked. She said:

"Can you prove there is a sun in the heaven?"

Prove it?" said he. "It proves itself. It warms me. I see its light."

The women, with a smile, said: "That is just the way God tells me this is His word. It warms me. It gives me light. I see Him in it, and what He says is light and warmth which none but God can give."—Ex.

FINANCIAL OUTLOOK OF BOARD OF MISSIONS.

Upon the 18th of August we sent from the Mission rooms a circular letter to the pastors, making two requests: First. That they immediately forward all the missionary money they had collected to date. Second. In view of the unparalleled financial stringency, and its effect upon our work, to make the collections a matter of extraordinary effort. Two weeks have elapsed, and it is due the Church that a statement be made concerning the situation.

The financial status of the Board of Missions, at this season of the year, was never better. We had retired up to July 31, $74,000 of our debt, and our credit was such that we had without difficulty made arrangements with the banks to meet our drafts until returns from the Annual Conferences should yield us ample provision for all demands. But the monetary stringency throughout the country, which had steadily increased in July, brought about such contraction of currency by the middle of August that a large number of banks suspended, among them several in Nashville. Funds that had been at our disposal, suddenly became unavailable. We made efforts here and elsewhere to borrow in order to prevent delay in sending out drafts due September 1, but failed.

It was at this critical moment taht we appealed to the pastors of our Church to aid us by sending us what they had already collected on Foreign Missions, instead of holding these sums until Conference. The result fully justified our expectations. The Southern Methodist preacher is loyal to his Church, and always responds to her appeals. If remittances continue to come in as they have been doing we will not only tide over without protest, but will be able to send our drafts to the field as usual. Most gratefully would we acknowledge the faithful promptness of our brethren.

There is another phase of the situatoin, however, to which it is the part of wisdom to call attention.

The releif that has been given is temporary and to meet emergency.

The pressure has been so long continued, and has covered so wide an area, that we have grave apprehensions that unless the collections are now pushed with extraordinary vigor they will fall short during this fiscal year of the Board.

It is well known that for three years our appropriations have been lopped off until scarcely anything has been left but root and stock.

A shortage in collections this year means reduction in appropriations next year, and further reduction means a deathblow to our missionary enterprise. We must not, and cannot, cut down further.

I appeal, therefore, in the name of our Master, and for the sake of those in the field, for more faith in God, more supplication for the Holy Ghost, and for immediate and untiring effort to secure the amount asked of each pastoral charge for Foreign Missions.

WALTER R. LAMBUTH,
Cor. Sec. Pro Tem.

Mission Rooms, M. E .C., S., Nashville, Tenn., Aug. 30, 1893.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassyville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo , Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky., September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas, November 30.

East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai, October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Missouri Conference—Monroe City, Mo., September 13.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek, Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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Be careful to write business letters and communications for publication on separate sheets.

T. W. ALTON,
BUSINESS MANAGER,
103 South Idaho St., Butte, Montana.

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Helena Station	J. E. Squires
East Helena and Alhambra	L. Bramble
Boulder and Whitehall	W. T. Goulder
Townsend Circuit	E. L. Lee
Belgrade and Shields River	B. E. H. Warren
Butte City	T. W. Alton
Bozeman Station	S. B. Tabor
Deer Lodge	W. M. Britt
Great Falls	To be Supplied
Willow Creek Circuit	W. H. Kincaid
Bozeman Circuit	M. H. Kauffman
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Wallace Station	R. S. Clark
Missoula	To be Supplied
Editor "Montana Methodist"	E. J. Stanley
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Big Bend "	A. Y. Skee
Edwall "	J. G. Carrick
Leland "	E. Palmer
Potlatch "	John D. Major
Genesee Station	To be supplied
Rockford Circuit	S. E. Emerson
Camas Prairie	Supplied by Newton Thomas
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Summerville Circuit	C. F. Kirk
Eagle Valley Circuit	J. W. Williams
Express Circuit	D. W. Yoakum
Boise City and Nampa	C. C. Eagle
Caldwell and Wieser	M. Larkin

PERSONALS.

At Butte two have been received into the church since Conference.

Townsend starts off well. They are looking for a prosperous year.

Our job department will print the minutes of the Conference.

Send on the names of new subscribers at once. Let us not wait but begin now.

Let all the friends of the paper send at least one new name each, and it will greatly add to our resources.

The editor has returned from his visit to the East Columbia Conference. He greatly enjoyed himself over there.

We hear good reports from Bozeman. The Pastor and people have a Mutual Admiration society over there.

We wonder what some of the other preachers are doing. But it is highly probable we shall be compelled to continue wondering till some of their friends write about them.

Rev. Clark Braden has been lecturing at the Christian church in Butte for the last week. He lectures on infidelity. Mr. Braden is a strong man. He asks no quarter, and he gives none.

Mr. C. H. Strongman and Miss Fannie Rowe were united in marriage at the M. E. Church, South in Butte, Thursday, September 7th at 7:30 p. m. T. W. Alton officiated. The MONTANA METHODIST extends congratulations.

We are anxious to make our paper interesting to all our readers. To this end we desire reports from all the preachers. Whatever of interest happens let us know at once. Write a card once a week. It will cost but one cent. Let us try to make the paper a success.

On Wednesday the 23rd of August, at the District Parsonage in Deer Lodge, Bishop O. P. Fitzgerald baptized Robert Lee, infant son of Rev. and Mrs, J. E. Squires. It was a very beautiful and impressive service.

Our Sunday School lesson in last week's issue was one week late as our readers doubtless noticed. That was because we had the paper ready to print the week before, but received no mailing list in time to send the paper out. We will endeavor to avoid all delays for the future.

The condition of the country is perilous. We shall not attempt to say who is at fault. But one thing is certain; legislation has been in a channel that has brought us into a very dangerous place. Poor people, by the scores and hundreds, are crying for bread. Many men who are willing to work can get nothing to do. In consequence their families are without the very necessities of life. In this time of want and depression let the christian people pray God to send prosperity.

A card from Rev. E. L. Lee says: "Our first Quarterly Conference and the first of the year was held at Townsend September 2nd and 3rd. The new Presiding Elder works as if he was hardly conscious of a change. He reminded me of the old "standby" on my grandfather's farm. Wherever we put him, at the wheel or in the lead, he did his "level best." He preached on Saturday evening and three times on Sunday. He emphasized the ministry and is not afraid to tell the people their duty to their pastor. Our work moves off encouragingly. By the help of God we shall shake the bones so long dry and bleaching in this valley. All we need is the power that cometh from Him alone."

CHARITY EDIFIETH.

The depressing financial experience through which the country is passing has many moral lessons, but among them none is more impressive than the destructive influence and contagious character of distrust and fear. The foundations of society are built on trust and confidence. When men become universally suspicious and distrustful of each other, society disintegrates, and its machinery comes to a standstill. It is an impressive illustration of the fact that business as well as religion rests upon the great gospel principle of faith. Trust and love build up, but fear and suspicion destroy. Paul never uttered a truer thought than when he said "charity edifieth." It is a principle that applies to the secular pursuits of men as well as to their spiritual affairs. Mutual confidence begets the constructive spirit. When this confidence is shattered the hammers fall, the shuttles cease to fly back and forth, the anvil is silent, commerce ceases, and industry is paralyzed. If men generally could appreciate that the great principles of the gospel apply to business as well as to the spiritual interests of men, they would be likely to have a deeper regard for its teachings. Cynicism, distrust, suspicion, are the foes of society. Love, confidence, trust, are its safeguards. There is such a thing, of course, as a proper and rational caution. All successful business men use it. They do not repose their confidence in men or in enterprises that give evident indications that they are undeserving of it. But when distrust becomes the staple and constant attitude of the spirit, then the interests of society languish. Only when men recognize the great basic principle, which is the foundation of business as well as religion, do the affairs of secular life go on in that constructive and satisfactory way necessary for the welfare of society.—Methodist Recorder.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit, -	Sept. 2nd and 3d.
Willow Creek Circuit,	Sept. 16 and 17.
Butte City, - -	Sept. 22 and 24.
Boulder and Whitehall, -	October 1st.
Belgrade Circuit, -	October 7 and 8.
Deer Lodge, - -	October 15th.
East Helena, -	October 21 and 22.
Bozeman Station, -	October 29th.
Bozeman Circuit, -	November 4 and 5.
Helena Station, -	November 12th.

R. H. SHAEFFER, P. E.

PULPIT THEATRICALS.

The news that a Boston minister took into his pulpit a bushel of coal to prove the dishonesty of local tradesmen is not an extreme illustration of the employment of theatrical devices to fill our pews. It would seem, from the briefest observation of current practices, that primitive gospel themes and gospel methods have no place whatever in hundreds of American pulpits. By way of example, we shall print a few subjects of sermons which were recently advertised in the daily papers in one day:

"A Youthful Heroine."
"Whittier, the Quaker Poet."
"Errors of Police Courts."
"A War with Chili."
"A Rain of Righteousness."
"That Night Interview."
"A Delightful Journey."
"The Function of Particularism."
"A Scarlet Thread."
"Pretty Women."
"Character of Hamlet."
"Boomeraugs and Monkeys."

This array of highly-peppered sensationalism will carry its own argument against such methods of increasing church attendance. It is not to be presumed that these subjects are what showmen would call "leaders" for bad performances. We can imagine how "A Delightful Journey" might be the subject of a very pleasing discourse, or how "A War with Chili" might be used to inspire patriotic sentiments, or how "A Rain of Righteousness" might be appropriate for a wet evening in the fall of the year. "Boomerangs and Monkeys" would

be a peculiarly well-adapted subject for those who aspire to imitate Talmagean gesticulations without Talmagean piety and brains, but the Interior's whole editorial corps would walk many miles over a country road to learn by what magic the gospel themes of sin and salvation can be preached to the people under such stalking deceits. —From a Scrap Book.

ECONOMY.

The Presbyterian says of this necessary virtue: "Economy may be hard to practice, but for most persons it is a necessity. It is foolish to live beyond one's income. It is also sinful. We are defrauding others when we spend that which we do not earn, or cannot pay back. Americans, generally, live too fast, and run too much in debt. Sooner or later, he who spends more money than he makes pays the penalty in broken fortune, in ruined reputation, in wrecked life, and in family disaster."

THE PERIL OF WORK.

The English Churchman declares "there is peril, let us not forget, even in work for God, peril to the spiritual life itself. The great danger of incessant Christian work lies in the temptation to put work before life, doing before being, and to love even in the outward service of Christ the secret peace and power of a life hid with Christ.

Christian work may be going on while the Christian life is decaying, just as machinery may continue to revolve although the original motive force has been withdrawn.

A man may lose his own soul whilst he is saving others.

KEEP THE HEART WITH DILIGENCE.

The heart is the source of all piety. This axiomatic truth is of all truths the readiest forgotten. The Christian Guardian calls attention to it: "The essential elements of true religion are the same in all ages. It is a personal experience of justifying and sanctifying grace, giving peace with God and power over sin. This is the inner spring, from which flow the outward deeds that constitute a godly life. There is great danger in these times that knowledge, religious education, or some form of Church activity, which may exist without this inner spiritual experience, may be substituted for it. As wherever there is failure at the heart, it soon reaches the whole body, so when any outward thing is put in the place of the experience of personal salvation, weakness and failure inevitably follow." —Ex.

VARIOUS MATTERS.

When you shake hands with a young convert don't do it with the tips of your fingers.

It is not a good plan for the head of the family to do all the giving.

No life is worth living that is not a blessing to others.

The man who walks over a precipice with his eyes shut is as sure to be killed as the one who throws himself from it.

If you don't want to be detested don' be a chronic growler.

True love suffers long, but the other kind applies for a divorce. Beware of the man or woman whom a child will not love.

The more a mean man is polished the better the devil is suited.

The man who controls himself leads an army.

Don't put yourself in the power of the man whose wife is afraid to ask him for money.

It is just as needful that Christians should rejoice in the Lord as that they should go to church.

When you denounce sin don't do it with a club in your hand.

The nearer men get to God the harder it becomes for them to sin.

If the sinner could see when he starts, where he is going to come out he wouldn't start.

—Ram's Horn.

PLUS AND MINUS MEMBERS.

The Observer, New York, tells of a pastor's dream. He was a complacent pastor. The dream aroused him. An angel appeared who showed him a list of the names of his flock with figures against each name, the figures in turn being preceded by the arithmetical plus or minus sign. He was not left to his own interpretation. It was explained to him that members who were an accession of strength to the Church were marked with the plus quantity, while those who were a loss to its aggregate influence and usefulness were marked with the minus sign. The sum total of the class was deducted from the sum total of the other, and the result was a cipher. Such was the aggregate influence of the membership which the pastor had regarded with such satisfaction. Thus it came to pass that while he deemed himself wide awake, he dreamed, and in his dreams his eyes were opened.

If the secretary of each Epworth Leagne will furnish us with items of interst from the League we shall be greatly obliged.

A LESSON FOR HARD TIMES.

Some years ago, in a time of financial difficulty, a merchant in Philadelphia had a note of some $6,000 coming due, and the source on which he depended for the money failed him. He was in great distress of mind, and talked over the matter with his wife very despondently. She was a praying woman and said, "If there is a power in prayer, I will get that money for you." He had little faith that a miracle would be wrought for his help, and it seemed as if anything short of that could not serve him.

The time was very near, and no money had yet come. Sitting at his place of business, a man came in against whom he held a mortgage, which had yet two years to run. The man came in to ask if he was willing to take the money then, and allow him to take up the mortgage. Very thankfully he accepted the offer, and made the transfer.

Still it was much short of the sum he needed. Then the man said he had some money to invest, and asked if he had a good mortgage he would like to sell him.

He had, and now the sum was considerably increased, though not yet enough to pay his note.

As he walked towards his home, with spirits considerably lightened, he met another man against whom he held a mortgage which had yet three years run. He, too, wished to pay it up now, and this made more than enough for his pressing needs. This account was received from the merchant's own lips after prayer-meeting service, in which various answers to prayer were stated. He said he had frequently thought of writing it out for the encouragement of others, but had never done so.

Perhaps it may encourage other business men to look to the Lord for supplies when in similar straits.

If they do not come, it will be because He does not see it best. —Ex.

PRAY FOR OUR UNION.

While dignified solons at Washington are making a diagnosis of our financial system preparatory to administering a remedy, Denver pastors have recommended what may prove to be a more effective cure than any which ligislators can devise. They have sent a memorial to President Cleveland asking him to appoint a day of fasting and prayer when the people of the nation may meet together in their houses of worship and ask the Almighty to lighten the burden which now oppresses the people of this land.

To how many Christians has it occured to pray for our blessed country this summer, that God may spare us from want and misery which have threatened? And yet what could be more sensible and appropriate than a day of prayer for America? Is not God the Lord of nations as well as of men? Has he not shown great favor to this land by granting prosperity and continued health? Is it not possible that much of our present distress is the result of extravagance, intemperance, dishonesty and forgetfulness of God? Why not bow then with one mind as a nation and implore his forgiveness and succor?

The season through which we are passing will be known as the panic of '93. For sixty days the noble ship has been scraping on the bottom. It is low tide. Before thirty days we confidently believe congress will have done its duty. In the meantime we would call upon every Christian to take the lessons of these times to his heart and pray God daily to bless our land with his favor!

—Ram's Horn.

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SEPT. 17th, 1893.

PERSONAL RESPONSIBILITY.

LESSON TEXT: ROM., 14—23.

GOLDEN TEXT:—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." —Rom., 14:21.

That we are personally responsible to God, none of us doubt. But it would seem sometimes, judging by our actions, that we do not believe it very strongly. Other peoples' sins trouble us a great deal more than our own do. We act just as if we had to answer for the conduct of our neighbors. No matter what kind of a difficulty we have with a friend, his faults and wrong doings are the ones which show most clearly. But God will not ask us to account for what others do.

But while He does not require one man to answer for another in the judgment. He does charge him not to put a stumbling-block in his way. Don't block the way of any person. People standing in the middle of the side-walk, talking, often block the way. Putting obstructions in the streets, or on the walks, or on the public roads, is punishable as an offence against our law; but many people seem to think it is nodifference if they put obstructions and stumbling-blocks in the way of life. Another has just as good right to the way as you have. Don't do anything that will prevent his traveling in it.

Don't say "that fellow is not worth anything." You are not his judge. Suppose he is not, so far as you can see. If Christ loves him that ought to be enough for any one who loves Christ. If your friend's son is in distress would you turn away from him refusing aid? Not if you love your friend, though the son be most unworthy. Act in just the same way toward all those whom Jesus loves.

The meat offered to idols was not necessarily unclean, but Paul says that it is well to let it alone rather than eating it to destroy any body. We should always take into account the effect of our actions upon others. We ought not to destroy our brother with our meat and our drink for his immortal soul should be of more value to us than any thing which gives only sensual pleasure, or satisfies only our physical desires. "For the kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

There are not a few questions which are continually coming up for settlement. And we cannot avoid them either. All must decide for themselves, but Christians of experience and of undoubted piety will be followed. They ought to decide carefully and then never turn from the way chosen. These questions usually relate to our pleasures. How far can we indulge ourselves?

Such questions should be settled according to the law of love. By the law of love it is not always required to give up what others do not approve, but what injures others.

IT CAME TO PASS.

George Stephenson, the celebrated engineer, used to speak with indignation of how tho "Parliament men badgered and baffled him with their book learning when he proposed to build a railroad from Liverpool to Manchester. "The smoke from the engine," said these book-learned, "will kill all the birds, and the sparks will set fire to the fields and houses. The passengers will be made sea-sick; the noise will frighten away the game, and thousands of coachmen and inn-keepers will be thrown out of employment."

The fast mail coaches were driven at the rate of ten miles an hour.

When Stephenson asserted that the steam coaches attain to a much more rapid rate of speed, he was laughed at and hooted as a crack-brained enthusiast.

"You must not claim a speed of over fifteen miles an hour," said nervous counsel of the promoters of the railroad to Stephenson just as he was about to appear before a parliamentary committee.

A member of the committee opposed to the preposed railroad, thought he would make the simple-hearted engineer assert an absurdity that would kill the project.

"Well, Mr. Stephenson," he asked "perhaps you could go seventeen miles an hour?"

"Yes."

"Perhaps twenty miles an hour?"

"Certainly."

"Twenty-five, I dare say. You do not think it impossible?"

"Not at all impossible."

"Dangerous, though?"

"Certainly not."

"Now tell me, Mr. Stephenson, will you say that you can go thirty miles an hour?"

"Certainly."

The fish was hooked to an absurdity, so every member of the committee thought, and they all leaned back in their chairs and roared with laughter. Their sons now ride sixty miles in sixty minutes.—Ex.

FROM HELENA.

DEAR MONTANA METHODIST: I greet you in the opening of a new ecclesiastical year, and "wish you much joy," and enlarged success and usefulness this year.

The Conference session has come and gone and that strange something we call the "itinerant wheel" has made its revolution and dropped us here and there. When we have "picked ourselves up" and are able to take bearings, it will be found that nobody is badly hurt except pereaps, the people to whom we go.

The statistics will show a healthy increase along all lines in spite of some friction in the machinery, and very "hard times" all over the land.

About 12½ per cent net increase in membership; three new parsonages built; about $4,000.00 paid for the support of the ministry on the field; the Missionary collection full; Church Extension over full; and all others well along. Twelve hundred dollars will now pay off the indebtedness on churches and parsonages in the entire conference, so the Treasurer estimates.

But perhaps most inspiring of all the symptoms apparent, is that three new men are appointed to work in the conference this year, and only one transfers back—leaving us fifteen effective men on the field and room for several more.

I spent my first Sunday at my new appointment last Sunday, and had a most hopeful beginning of the year, good attendance, good attention and interest, and many expressions of welcome and of hope for a good year at Helena.

Arrangements are made to give my family a Methodist welcome when Robert L. Jr., is old enough to "change base." What a difference between a church being willing to let the preacher and his family come among them, and going out to meet them and conducting them to their new home all fitted and warmed and provisioned,

Life is too short to waste an hour and I am restless to be at work in my new field, and hereby ask my brethren all to join hands with me for the best work of any year of our life.

Your fellow-worker,

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MERE SPARKS.

No character is complete till it has felt the touch of a great sorrow.

Humility ceases to be humility when it becomes self-conscious.

If in anyway you show indifference toward the Church and the institutions of religion, you need not expect your children to do otherwise.

The slanderer who professes to do his dirty work in the name of the Lord is the vilest of creatures.

An old proverb improved: Those that throw stones should not live in glass houses.

Reciprocity is a law of life. We get much good from our fellow-creatures, and we must give all we can.

The man who is too religious to be interested in his daily duties is quite too religious for this world.

To aid in circulating an evil rumor which you do not know to be true is consummate baseness.

For downright impudence commend us to the man who varies his programme by denouncing ecclesiastical politics one day and pulling the ropes to secure his own preferment or the success of his own schemes the next.

If you are disposed to resent the restlessness of your congregation while you are preaching, stop and ask yourself how you would feel if sitting in the pews and listening to some other man deliver the same stuff.

Answer of an old preacher when his Church threatened to starve him into modifying the expression of his convictions: "It is hard work to starve a man that has learned how to live on bread and water.

Many a man goes with head up and sunshine in his eyes when his heart is breaking.—Christian Advocate.

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, SEPT. 28, 1893. No. 4.

Editorials.

Some people never have religion only during a revival.

Wh[illegible]ms to men to be a failure may be a gra[illegible] success.

Beauty of face and form may hide many a defect of character.

The building may be beautiful to look upon while the walls are weak.

Stateliness may be but the outward covering for inward rottenness.

Many a man shows the hog that is in him whenever he goes on the street.

God don't care any more for one person than for another. He wants every heart.

What sort of place would heaven be for a sinner? Verily a place of torment.

Reputation is what people say about us. Character is what we actually are.

Rich to-day and poor to-morrow—the gambler. Rich all the time—the Christian.

There is no more devilish disposition than that which belongs to the envious person.

Tradition may maintain a great many truths and at the same time much that is false.

No man can excuse his neglect of his own soul on the ground that he had no earning.

If man will not repent, then he must be judged and condemned. Not one shall escape.

It is all right to take the back seat in church after the others are filled, but don't take it before.

That which some people of society call respectability is only good clothes and an abundance of "cheek."

Our religion ought to make us kind to everybody. If we are cross and irritable and snappish, we have not got the right kind of religion.

A good ran spoiled a plan for desecrating the Sabbath by running bicycle races. A rain every Sunday would be a good thing in some places.

The man who tries to float to heaven in his own boat will find it up stream all the way.

It is very easy to see the total depravity of other people, but our own we do not admit.

People who teach their children religious habits, provide for them better than by giving them a fortune.

Sometimes those who have no respect for God and not much love for anybody, are restrained by public opinion.

A knowledge of God's goodness ought to lead men to repentance, but for some the severest affliction is necessary.

Some people look more solemn when the collection is being taken than at any other time during the hour of worship.

When a stingy man holds a dollar in his hand and looks at it, it grows larger, but all the time his heart is shrinking.

We may hear the truth every day and never be benefitted by it at all. It is only the truth we obey that does us any good.

The fiddle is a good instrument with which to make music, but the devil has degraded it by employing it in dance halls.

To be a Christian only outwardly is not to be a Christian at all. God looks upon the heart. He reads motives and purposes.

If we seek our glory by patient continuance in well-doing, we shall succeed in this life and have God's promise of eternal life.

All those who are trying to get to heaven without the aid of Christ, need not be surprised to hear Him say, "I never knew you."

It is hard for a preacher to study and prepare himself to preach when he has not enough money to buy postage stamps for the letters he has written to his friends.

Some women, who have otherwise good manners, will go two, three or four abreast on the sidewalk and make men step off in the mud to avoid running against them.

Mr. Sounding Brass has a good deal to say in church. So has Mrs. Tinkling Cymbal. But they are both as blind as the fish in the Mammoth Cave when the collection basket is passed.

Those who do the best work and the most good are the ones who are ready to do what ought to be done whether it is first or second place.

It is not hard to find people who want to be leaders. But to find those who are willing to take a second place is a more difficult undertaking.

If you are a teacher of God's word be careful to know that which you teach. You cannot lead a soul any nearer to Christ than you are yourself.

What kind of prayer meetings do they have at your church? Oh! you don't know? Haven't you been there? Well, you ought to attend them.

Trying to go to heaven on some other man's religion, is like trying to leave the country on some other man's horse; you are not apt to get very far.

Some people are like the mole which burroughs in the ground, while others are like the eagle which fixes his eye on the sun and soars to loftiest height.

If people would take as much interest in going to prayer-meeting as they do in going to dances and parties, what congregations the churches would have.

It is hard to persuade a hypocrite outside of the church that the people in the church are not all hypocrites. He measures by his own standard. He weighs on his own scales.

It may be possible that you love God with all your heart and at the same time give only twenty-five cents a year for missions, but if it is so, you had better go to praying for a bigger heart.

Montana has not h[illegible] full representation at Wa[illegible] the seat of our government. [illegible]od. every citizen of the sta[illegible] a representative at the seat of the heavenly government.

"Our preacher haint got quittin' sense," was the homely expression of a man who was asked why the young folks of the community were not drawn more to the church. That might be truthfully said about a great many of us. Let us learn to quit at the right time.

The steward ought to be a true man, for the pastor's living is in his hands. If he is careful and prayerful and does his level best, the preacher and his family will be well taken care of. But, on the other hand, if he is prayerless and careless, and does not try to keep the salary up, the preacher is apt to be perplexed many times when it comes to buying bread.

It makes no difference whether hell be hot or cold—whether a constant flame or a frozen ocean—we don't want to go there. There is a way of escape. Let us take it.

If we could just keep the devil out of church, we could soon run him out of town. He fools some good people in the church and gets them to vote for his interests. When we quit voting as he wants us to he will go out of the saloon business.

Cake is very pleasant to the taste but it is not the food required by a hungry man. So some flowery sermons may be pleasing to the ear, but no soul will be strengthened by them. Bread is what is wanted for the body and the Bread of Life for the soul.

How will some fathers and mothers feel in the judgment when their children, as they pass into the darkness of death, point to them saying, "You taught us by your examples to live the lives that brought us here?"

Revenge is all right if you take the right kind. Kill your enemy with love. Do him a kindness when he knows he don't deserve it, and it will be like putting a coal of fire upon the back of a terrapin. He will run.

Of one thing we may rest assured. Wherever the Gospel is faithfully preached there will be results. Some will believe, accept and be saved by it, and others will be hardened and turn from it. To the latter "that which was ordained unto life" will be found to be "unto death."

You don't care, eh? That is just what that young fellow behind the prison bars was accustomed to say when he was told about things he had done wrong, or warned about things he was going to do. Don't say it any more. If you really don't care, at least be ashamed to say so.

At the solumn hour of midnight, when the earth is enveloped in darkness, many a poor mother, with bended knee and heart bursting with anguish, is praying God to save her boy. While that boy is revelling with those who seek their pleasure in the flowing bowl, he is trampling under his feet the tenderest feelings of the one who loves him above all others.

If you complain that people will not hear you, you would better stop complaining and commence studying. The people will hear the man who makes them think. If they do not agree with you, they will at least hear you. Try it. Get up something besides noise or anecdotes and see what the effect will be. Noise and anecdotes may be all right in their places, but they will fail unles there is something else with them.

MONTANA DOTS.

Montana! It is well named. It is the mountain land. There is no spot in all the State where a mountain is not in sight. In most places the mountains encircle you, here a series of sharp-pointed buttes thrusting their rocky heads into the sky, yonder a great conical peak towering in silent and serene majesty above all; lesser heights, and again an undulating range winding around you, ribbons of rock, the green fir forests fringing the sides and summits. The streams that runs through these mountains are cold and clear as crystal, and (they say) abound with fish of the gamest sort and sweetest flavor. I have tested their flavor at the breakfast-table, but no trout has been lifted by me from the pellucid depths or pebbly bottom or foaming riffle of any Montana stream. The brethren have provided fishing of a different kind for their visitors. Fishers of men are needed here. The mountain scenery and mountain air invigorates and inspires you. Think of Montana when you prognosticate concerning the coming American poet.

If you will hunt up the statistics you will likely be supprised to find how much there is in Montana besides gold, silver and copper mines. The annual production of wheat, oats, cattle, sheep and horses runs up into the millions. I forget the exact figures. The valleys are as fertile as the mountains are high. Irrigation almost anywhere makes a garden spot, and the numerous streams made irrigation practicable in most of the larger valleys. I saw hay crops here that would have done credit to the Mohawk Valley, or Blue-grass Kentucky, or the rich meadows of Middle Tennessee.

Montana's specialty is mining. The depression of silver has given a new impetus to gold-mining in the State. The silver men are watching the proceedings of Congress with intense intrest. Bland, Vest, and Bryan are, in this latitude, the heroes of the hour. By the way, a plain man, in reading the debates in Congress on this silver question, is likely to be more puzzled than enlightened by what is being said. Our great Doctors of Finance differ on every point involved save one—and that is, that the patient is in a bad way. Perhaps an autopsy over the corpse will tell who is right. I shall not expose my ignorance, and offend against the wise rule that excludes party politics from our Connectional organ, by expressing my views of this question; but, in common with millions of my countrymen, I hope and pray that the aggregate wisdom and patriotism of our rulers may be found adequate to the task of settling it in such a way as to do justice to all sections, and to secure the prosperity of the whole nation. The President says the financial distress presents an issue that rises above party. He is right in this.

This is written at Spokane. It is a picturesque place. The roar of the falls lullabyed me last night. The place looks very new, and the most of it is new, having been built after the fire that swept it four years ago. It has all the modern improvements—electric and cable cars, electric lights, gas, and all the rest. The public schools are almost palaces. The daily newspapers are enterprising and bright. The people are energetic and polite—Western through and through. The Churches are many and peaceful. The Methodist are at the front—the two Episcopal Methodisms, the Free Methodists, and the African Methodists. On yesterday (Sunday) morning I preached in our own house to a full congregation. Our Free Methodist brethren were with us in force, and also a good sprinkling of our colored brethren. We all had "liberty," and demonstration was not lacking. At night, by invitation of the pastor, Brother Rasmus, I occupied the pulpit of the First M. E. Church. The spacious house was crowded, and we had conscious and visible tokens of the Divine presence. To me there was a significance in the fact that both the pastors present—Brother Craig, of our own denomination, and Brother Rasmus, of our sister Church—were native Western preachers, both having been converted, called, and commissioned out here. More and more am I impressed with the conviction that it is time we were developing more rapidly an indigenous ministry for our Western work and our Mission field as well. A live Church should be reproductive in its ministerial supply. A live Church will be thus reproductive unless it is hindered and hampered by faulty theories or defective management.

Here and end. I began about Montana, but have left my text. At five tomorrow morning we start to Pendleton, Ore., the seat of the East Columbia Conference. We are the guests of the presiding elder, Brother Reg. B. Swift, and his jewel of a wife.—Bishop Fitzgerald, in The Nashville Christian Advocate.

SECULAR SALVATION.

The miracles of healing and ministry wrought by the Lord Jesus Christ during his earthly life were meant to support before mankind in general, and his own people in particular, his claims to Godhood. This, however, was not the sole intent of their giving; nor do we hesitate to assert that this was not their first and highest incentive. That went back into the soul of the man and compassion of the God. "I must work the works of Him that sent me." They were results of the emotions of his human sympathy and the plenitude of his divine love. His miracles were always wrought in response to individual faith. Without this he could "do no mighty work."

It must be observed that these miracles of Jesus always had a direct temporal or secular significance. They conferred a present benefit. This point it is our wish to stress. Since the gospel at the lips of its great Founder flowed with benedictions of material good, and the restoration of temporal joy, must it not continue to move with that impulse, conferring eternal life while alleviating and blessing the life that now is? No proposition is more readily admitted by the general Christian body; but there is woeful lack of provision in our ecclesiastical systems for carrying it out. The fact itself is admitted as a vague ideality, relegated to "the church of the future," a thing as indefinite as is that ever evanishing period to which it is left. "What thou doest do quickly," is the law for every generation and every individual soul alike. The Church completes a cycle with the measuring out of a generation's life. Hell feeds its flames on the volatile fancies that allow perfection to an after time, but deny it to the present. The Church must know that the bodies and homes of men must be saved as a condition to their higher spiritual salvation. The Church must learn, further, that the ideal kingdom of God for which the Master prayed is latent in the multitudes that come and go today, worn as they are with care and oppressed by sin. Soap, bread and school books are the John the Baptist who shall prepare the way for the saving gospel through the wilderness of dirt, hunger and ignorance in the world's cities.

The socialism of the Apostolic Church at Jerusalem is often referred to in a half-apologetic way, as though those stalwart Galilean reformers had blundered in the sight of the ages. There were features of their community welch, it is evident, were not meant to survive. They grew out of the persecutions to which the Church was then subjected; but the larger ideal of Christian philanthropy (mark the word, man-love) was meant to strangers!

If we want people to give us the proper respect on this Coast, we must move into better church houses. Other denominations here are outdoing us in this matter. Where the people are poor, or few, and can't do better, God honors the little chapel. Yes, some of them are sacred places—we have been very near to God in them—but the church buildings must keep up with other buildings in the place. We have not poor church houses in Calafornia because we are poor; no, but it is because we are rich and afraid that giving to the Lord will make us poor. We have never yet learned how to give. We have comparatively a rich membership and following on this Coast, but they are going to be very poor at death unless they become more liberal. May God put the Church on the consciences of the people! Brethern, build a new church soon, and when you do, have a pride to make it a building worthy of Christ our King.—Pacific Methodist Advocate.

SABBATH OBSERVANCE.

Much has been said and written about the proper observance of the Lord's day since the World's Fair. But we think it proper to bring up the subject again.

Butte is without doubt the greatest city in Montana, and in Butte we have to fight the devil on this issue. Here many business places are kept open all day long on Sunday, saloons are going it at full tilt, gambling houses are kept open, and places of pleasures and crime together have no regard for the day.

Recently the State Bicycle Championship contest was given on the Sabbath day. Many people according to reports were at the race course to witness the performances of those who, having no regard for God nor his laws, were willing to make a spectacle of themselves. The prime object of the multitude in attending was gain. Dishonest gain of course. Gambling was the order of the day. It may be that some respectable people were there, but we have our opinion, at least none who were in love with God and were living Christian lives were to be found in such company.

Just before the panic came it was rumored that the men working in the mines were going to ask for a Sabbath of rest. Good people were in sympathy with them. But now we find men, women and children who are not compelled to work giving that day to the devil. It is an honest and we trust, righteous indignation which prompts us to write against such violations of the law of God.

Some who have their names upon Church registers threw aside their sacred obligations and defying the very God of the Sabbath, engaging in that unholy desecration. They ought to be ashamed of themselves. It was a public letting down, and demands a public chastisement, and calls for a public repentance. God, who made the day and sanctified it, will not hold them guiltless.

It is about time that the truly devoted Christians of this place were arousing themselves to fight against this monster evil that is right in our midst. Let us all enter our most earnest protest. Our duty is plain. We are not to be still and see God's holy day made a day of festivity and gayety.

COLUMBIA CONFERENCE APPOINTMENTS.

Willamette District, D. C. McFarland, P. E.

Albany and Tangent,	C. G. Harman.
Corvallis, Circuit,	P. A. Moses
Lewisville,	J. W. Shreve
Dallas and Dixie,	J. L. Futrell
Independence,	To be Supplied
La Faette Circuit,	H. F. Dennis
Tillamook Circuit,	J. S. Hendrix
Oregon City Circuit,	W. L. Malloy
Brownsville Circuit,	T. Turner
Junction City Circuit,	T. P. Haynes

Roseburg District, H. S. Shangle, P. E.

Roseburg and Oakland,	R. A. Reagan
Myrtle Creek Circuit,	J. F. Wallace
Coquille City,	J. T. Thornton
Coquille Circuit,	To be Supplied
Bandon Circuit,	To be Supplied

Grants Pass and Medford, W. J. Fenton.

Jacksonville Circuit,	To be Supplied
Applegate Circuit,	J. W. Bryant
Klamoth Falls Circuit,	R. C. Oglesby

A. U. Cross, was located at his own request.

J. M. Parker and H. B. Swafford were transferred to the Pacific Conference.

Clerical delegate to the General Conference T. P, Haynes; Lay delagate, E. R. Skipworth.

The session was exceding harmonious and pleasant. Bishop Fitzgerald, won all hearts.

Hastily, but in love,

H. S. Shangle.

SHALL WE BE TRUE?

There are great interests committed to our keeping. The Church of God is in the hands of men. God will save the world through men. In times of prosperity—few of us are slow to show our loyalty to the Church. We give our means and our time, but what we do when we are prosperous can hardly be the test of our loyalty. The true test is found in what we do in times of emergency. When money is scarce, when adversity, with all the cares it brings, comes upon us, if we stand firm and true we certainly belong to the elect. Our time to "show our faith by our work" is now. Money to carry on the great enterprises of the church must come from those who feel the great pressure of hard times. Will our people begin the practice of economy by cutting down their contributions to the Church? If they do, many pastors are going to suffer. Their wives and children will want the necessities of life. Hunger will enter in at some of their doors, and the cold of winter will hardly be kept away from them by their scanty clothing. Some preachers labor year after year for almost nothing. To them the times will be hardest. Our church extension and missionary interests will suffer. God has given them to us but they will suffer if we begin our economy at the Church.

We cannot believe that the hosts of Southern Methodist, whom we love, and in whom we have confidence, will ever desert their Church. No! God is with them and they know it. He loves them and they know that, and as He loves them He is sure to make a way for them to succeed in spite of financial pressure, and business disaster, if they will only rely upon Him and do their whole duty. Let us preach on and pray on and give on and trust our fortunes and lives to the God who loves us.

The Lord's servants are sent by Him to do the work of the ministry. Sometimes they fall far beneath their privileges, to their shame. But there will be many in the judgment to whom the Lord will say, "I never knew you," who are not known because of their shameful treatment of His servants.

GENERAL NEWS.

Senator Stewart, on Monday the 25th inst., spoke at length in the Senate, scoring President Cleveland. He charges the President with trying to coerce Congress into passing the repeal bill.

Robbers who attempted to "hold up" a train on the Kansas City, St. Joseph & Council Bluffs railroad, on Sunday night last, near St. Joseph, Mo., were baffled in their attempt. The detectives had learned of their purpose and met them with fire arms. Two of the robbers were killed and the others captured.

Telegraphic reports are to the effect that on Monday St. Joseph, Mo., was visited by a very destructive fire. It is claimed that a million dollars worth of property was destroyed.

It is reported that all the mines in the Cœur d'Alenes will resume operations. The people are happy as that will greatly relieve them of their financial distress.

Many of the banks which were recently compelled to close their doors, have again resumed business. It is thought by many that times will now grow rapidly better.

Butte is having a rather lively discussion through the daily papers concerning an extra session of the legislature. The Miner desires it and demands of the Governor that he call an extra session to elect a Senator. The Inter Mountain and Standard are opposed to it.

The Congress of Religions is now in session at Chicago. Confucianists, Hindoos, Mohammedans, Buddhists, Jews, Greeks, Catholics and Protestants meet together from day to day, and the peculiar tenets of each are set forth and defended by their ablest men. It is said that the proceedings will soon be issued in book form.

Nearly one hundred thousand settlers entered the Cherokee Strip at the opening. The scene must have been one to be remembered if reports are to be relied upon. It is reported as follows: "When the signal was given at noon on Saturday, that the settlers might enter, a stirring scene was presented. The shouting of the men, the screaming of the women, the neighing of the frightened horses, the cracking of whips, the creaking of prairie schooners, the rattling of wheels, the clatter of hoofs and the explosion of fire-arms combined to make a confusion of sounds in keeping with the general confusion of the start and to render the spectacle utterly indescribable.

Numerous fires, floods and storms are reported lately. The loss of life and property is terrible. Whole towns are left in ruins.

WE MUST HAVE A SCHOOL.

The brethren of the East Columbia Conference are in earnest about starting a church school in their midst. They feel the pressing need of such a school for the higher education of their own children who are growing up around them and who, for many reasons, cannot be sent several thousand miles from home to attend college. "Necessity is the mother of invention." The rule or principle stated in this old adage is capable of a wide application. We serve a great King who owns the silver and the gold and the cattle upon a thousand hills, and who has all power in heaven and upon earth. And when we come to a sense of our need of help in carrying on His work and apply to Him in the true spirit, He who caused the young prophet's axe to swim and thus saved him from embarrassment because he was too poor to buy another to replace it, and thus honored his faith when backed by his muscle and his best endeavor to erect a "school" for the better training of God's servants, will also hear our prayer and give us success if we go forward and trust to His guidance. The brethren have taken action, appointed a competent committee with power to act even in locating a school. They are ready to follow the leadings of Providence—to respond at any time that a wise and brave-hearted Nehemiah shall assure them of the good hand of God upon him for this work and shall say, "Let us rise up and build."

It is time that both the preachers and the laymen of the Montana Conference were thinking and praying and manifesting a deeper interest in the starting of a high school of some sort in our own conference. After consulting with the brethren of East Columbia, it was found impracticable to undertake a joint school. The distance, as yet, between the conference lines is too great. The East Columbia people would feel little interest in, and contribute but little to an institution located in Montana, five or six hundred miles away, and the Montana people would be of the same mind concerning an enterprise located in Washington, Idaho or Oregon. Each conference must have a school of its own. The sooner we realize this the better it will be for all concerned.

There are resources at the command of our people in Montana to establish such a school as we need at present, if we only possessed the spirit of the people of Jerusalem when they said to Nehemiah "Let us rise up and build," and when "they strengthened their hands for good work." They were in great "distress" and felt that a great reproach rested upon them because their city was laid waste and the gates thereof were burned with fire. The bulwarks were removed, their homes were unprotected, and their children were exposed to all the vices and corrupting influences of their godless enemies. Giving it a spiritual application, this picture illustrates our condition here in Northwest. Many of the inhabitants of this land, and some of those in prominent positions, fear not God and ignore his law. Many of them are beyond our reach. Our chief hope is in the young. Christian education is one of the great bulwarks for the protection of our homes, our religious institutions, our society and our country. To neglect this is to advertise either our indifference to, or our incompetence for that part of the work that God has given us to do.

As we have remarked, if we do not educate our children, others will, and those who educate them will, in a large measure, control them. Let us not stand back and do nothing because we do not feel able to build and endow a great college or university like Yale or Vanderbilt. We do not need such institutions now. They will come as they are called for.

Let us do our best—build a school according to our needs and our means—make a beginning, go forward, trust in God who has promised to be with us and who is now with us, and He will give us success. As our work enlarges our friends and our resources will increase and our school will grow with our growth and in proportion to the demands that are upon it.

We cannot expect the people to help us until we show ourselves worthy of help—that we have faith in God and in humanity, and are determined to stand abreast of other churches in educating and uplifting our race to a higher, purer and nobler life. As is generally the case, the preachers will have to lead. Then our noble laymen whom the Lord has blessed with more money than they need for this world, will follow and then, ere we are aware of it, we shall have a Rocky Mountain Methodist academy or college that will be the pride of the whole Northwest.

Bishop Fitzgerald says some pretty things about Montana, in the Christian Advocate. They are as true as beautiful and to show our appreciation we have taken his article from that paper and published it on another page.

You may be a good man. You may have done all you say you have done. We shall not argue that matter with you. But, honestly now, don't you think it would be better to let some one else praise you?

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassyville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky., September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas, November 30.

East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai, October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Missouri Conference—Monroe City, Mo., September 13.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek, Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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103 South Idaho St., Butte, Montana.

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EDITORIAL NOTES.

Engaging in any work, men ask the question, "Will it pay?" If it will not pay they will not undertake it. Will it pay to live only for this world? "What doth it profit a man if he shall gain the whole world and lose his own soul?"

The editor filled the appointment at Corvallis and Birch Creek on Sunday the 10th inst. and preached at Lo Lo, twice on the 17th inst. There was a good attendance and good interest at all the services. It is a pleasure to meet with our old friends at Lo Lo. They turn out well, and speak well of their former pastors, Brothers Parnall and Waggener, and we anticipate a pleasant and prosperous year's labor, with such appreaciative people to co-operate with us.

Brother Waggener, recently held quarterly meeting services at Stevensville. Although there was preaching at all the other churches on the same day the congregations were large, and the pastor reports the outlook as promising. The Stewards were liberal in their estimates of the pastors salary and will bestir themselves to raise it in full. There is nothing like an early start in these as well as in the other collections and in all the work of the church. "Whatsoever thy hand findeth to do, do it with thy might," and begin now.

Brother Clark has commenced work in Wallace. It is noticeable how the old veterans gravitate to the outposts. We wonder if it is because such work is congenial to their nature and they are better qualified for such difficult and responsible work? We expect to hear "the sound of a gong" in the midst of the Cœur d'Aleans this year. We believe that our brother will be successful in his work at this important outpost where hundreds of people are starving for lack of the bread of life.

The long continued spell of dry hot weather which prevailed in Montana during the latter part of the summer was broken two weeks ago by a series of bountiful showers, which have stopped the ravages of the forest fires, cooled the atmosphere and saturated the soil, which will greatly benefit pasture and meadow lands. Just now farmers are having some difficulty in harvesting and housing their crops of grain on account of the wet weather. It is generally expected that we will have much fine weather before winter comes on. Crops are reported generally good throughout the state.

That was an exceedingly unfortunate and ill-timed remark in which a brother publicly attributed his spiritual declension to the persecutions of his brother. Such is not acording to the scriptural rule. Our Savior has said, "Blessed are they which are persecuted for righteousness sake." If the contrary should be the result—something other than a blessing then, either the "persecution" or the "righteousness," one or the other, might well be considered somewhat imaginary. But if one thought so, it could do no good and possibly harm to express it. How important that we possess and show forth that charity which thinketh no evil, vaunteth not itself, is not easily provoked, suffer long and is kind and which never faileth.

The slight variation in the two list of appointments of the Montana Conference, that was published in the papers produced confusion in the minds of many. We wrote down the appointments as they were announced by the Bishop. One change was made a few moments after the reading, which we were careful to note. After the Bishop had left the city, and we supposed the work was all completed we sent a list such as we had received from the Bishop to the St. Louis Advocate, and furnished another to the MONTANA METHODIST. After this had occurred the Bishop saw proper to change F. F. St. Clair, form Corvallis and Hamilton, to Willow Creek, and change W. H. Kincaid, from the latter to the former charge, so we learned incidentally, although we have received no official notice. We suppose the information is correct.

Recently a huge bear came into the yard in front of a farm house in the Flathead Valley, seized in his paw and carried away a child right before the eyes of the frantic mother. The father was called, and the beast instantly pursued into the jungle, but only an arm and a portion of the little dress could be found, which told the sad and awful story. This shocks the unsensible and awakens the sympathies of every reader for the unfortunate parents and many will declare their unwillingness to live in a land where such things are possible. But how many homes right in the midst of our great cities where luxury and refinement abound, are being visited by the demon of strong drink, gambling, or sensuality, which is grasping some loved boy or girl in his clutches and luring it away in broad day light, right before the eyes of devoted parents to a pit from which few escape? And yet it excites but little comment and less concern in the public mind. May the Lord in his mercy give us eyes to see and hearts to understand and appreciate the dangers that are threatening our children, our homes, our society and our country.

We found the people at Lo Lo greatly exercised over the news of the recent suicide of a man named George McGee, which occurred at his home in what is known as the Big Bend, a short distance below Missoula. He was well known at Lo Lo, and was regarded as a sensible well-disposed man, and a well to do farmer. His wife had recently become dissipated, and after a division of the property had departed, leaving three children dependent on the father's care. Overcome by the disturbance, he took the needle gun and shot himself through the heart, right before his three helpless children. Such is the sad work that sin is doing. If the Gospel were accepted and its precepts observed how much sorrow and suffering and how many human lives, might be saved. What an incentive for us to hasten in our mission to persuade men and women to accept Christ, and be reconciled to God.

A short time ago we were greatly appalled at accounts of storms and floods that prevailed along the coast of the Southern States in which many hundreds of lives were lost. Now comes telegraphic dispatches announcing the ravages of the fire fiend in the northern part of Wisconsin. The report is that nearly one third of the state is wrapped in flames. Towns and villages are threatened with annihilation, while hundreds of private homes have been destroyed and not a few lives lost. The loss of property amounts to several millions. We think that because silver has dropped and some of the mines and mills have closed down we are having hard times and so we are, after a sort, but nothing to compare with the people who inhabit the fire and storm swept districts. We have much to excite within us feelings of gratitude to the giver of all good things. How unworthy we are of the mercies we daily receive from Him.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit,	Sept. 2nd and 3d.
Willow Creek Circuit,	Sept. 16 and 17.
Butte City,	Sept. 22 and 24.
Boulder and Whitehall,	October 1st.
Belgrade Circuit,	October 7 and 8.
Deer Lodge,	October 15th.
East Helena,	October 21 and 22.
Bozeman Station,	October 29th.
Bozeman Circuit,	November 4 and 5.
Helena Station,	November 12th.

R. H. SHAEFFER, P. E.

NOT JUSTICE, BUT PARDON.

We are shocked when we hear men talk of dealing with God on the same basis of their personal merits. The man who thus speaks is either ignorant, wilfully deceived, a hypocrite or a fool.

In the days when Napoleon was first Consul of France a well-dressed girl, fourteen years of age, presented herself alone at the gate of the palace. By tears and entreaties she moved the kind-hearted porter to allow her to enter. Passing from one room to another she found the way to the hall through which Napoleon, with his officers, was to pass. When he appeared she cast herself at his feet, and in the most earnest and moving manner, cried:

"Pardon, sire! pardon for my father!"

"And who is your father?" asked Napoleon; "and who are you?"

"My name is Lajolia," she said, and with flowing tears, added, "but sire, my father is doomed to die."

"Ah, young lady," replied Napoleon; "I can do nothing for you. It is the second time that your father has been found guilty of treason against State."

"Alas," exclaimed the poor girl, "I know it, sire, but I do not ask for justice—I implore pardon.

I beseech you, forgive, O forgive my father!"

Napoleon's lips trembled, and his eyes filled with tears. After a momentary struggle of feeling, he gently took the hand of the young maiden, and said:

"Well, my child, for your sake I will pardon your father. That is enough. Now leave me."

Reader, whoever you are, know that, as a sinner against God, the cry from your lips must always be.

"Not justice, but pardon."

—Christian Advocate.

THE STILL HOUR.

"I felt a difference when I had talked it over with my friend," said one whose circumstances seemed all in a tangle, but who suddenly rememberd one living near her who was willing and able to unravel the tangle. Lying awake in the silence of the night, she made the decision, "I will go to that friend;" and she came away cheered and hopeful. But what is the cheer that earthly sympathy can give compared to the sense of support and aid and comfort imparted by Him who bids us take hold of his strength by prayer? Lying before his mercy seat in humble faith, spread the tangle out before the Strong One, the Counselor, to whom belong the cattle upon a thousand hills, in whom are hid all the treasures of wisdom. You know not how to act, how to decide, amid your perplexity. Lay hold of his strength as you pour out your heart before him.—The Quiver.

CHRIST A PREACHER.

Christ was a preacher. He began his public life by preaching in the synagogues of Galilee; he closed it by preaching in the porch of the temple at Jerusalem. He who was the matter of the Gospel in the preaching of the apostles, and is now the constant theme of evangelic preaching, was the first preacher of his own Gospel, and made preaching the chief function of his life. That he manifested God by works of power, that he exhibited a perfect humanity, through a sinless life of love, that he constituted a new community to be known as his Church, that he suffered and died for a testimony unto the truth and for the redemption of all mankind—all this does not exhaust or embody the story of the mission of Christ as given in the Gospels.

From first to last he is there the preacher.—J.P. Thompson.

TO THE LIVING FROM THE DEAD.

If it is to be regarded as a privilege that the living should voice their sense of obligation to the dead in tributes of grateful recognition, it is also to be held a privilege that the words of the dead may be held in remembrance, and influence perpetuated through the ages. The views of such a man as Bishop Brooks concerning the vocation which was to him so sacred, and to which he responded with such fulness of consecration, may well be kept, as his name is sure to be kept, in everlasting remembrance. One essential he magnified above all others—that to which Doctor Peabody calls attention in the opening article of our Review Section—the character of the preacher. Well does he say that "truth must conquer, but it must first embody itself in goodness." No matter what the eloquence of the speaker, no matter what his abilities in the turning of his periods, if back of all there be personal purity and consecration such that others believe them to be the possession of the speaker, his ministry will be a failure. To quote Bishop Brooks again: "No man permanently succeeds in it—the ministry—who connot make men believe that he is pure and devoted, and the only sure and lasting way to make men believe in one's devotion and purity is to be what one wishes to be believed to be. Devotion is like the candle which, as Vasari tells us, Michael Angelo used to carry stuck on his forhead in a pasteboard cap, and which kept his own shadow from being cast upon his work while he was hewing out his statues." The devotions of life demands the devotion of the closet. Only as one presistently keeps himself in the light of the throne of the heavenly grace can he keep his life gracious or fulfill the Master's demand that his light so shine before men that they shall see his good works and glorify his Father in heaven; and good works are to good words what the spring of the bow is to the flight of the arrow, that gives them both speed and penetrative power.—The Homiletic Review.

OBITUARY.

DIED; the infant son of Brother and Sister Wm. Herman. The child was born Sept. 3rd, and died Sept. 12th—was only nine days old when God, in his infinite power, saw fit to take it home where it shines as a jewel in the diadem of love. By request your unworthy writer preached the funeral to a crowded house, after which we retired to the Pleasant Valley Graveyard, where we left the little babe, asleep in Christ.

Brother and Sister Herman are bright and shining lights in the church at this place. May God ever keep them and their family on the straight road, that will not only give them peace and joy in this world, but after death will give them an abundant entrance into the kingdom of love, where they can join glad hands with all their children and friends that are gone before, is the prayer of your humble pastor.

Baby is gone; although he was young,
Yet we all loved him the more,
But in Heaven to-night he is beckoning come
To that grand celestial shore.

—J. G. C.

Edwall, Wash., Sept. 15th, 1893.

God's almightiness is sent to us as a pledge, not that it may do every thing for us, but that it may awaken our strength and call up every energy we possess and consecrate it to the high and solemn service of the great Lord.—Parker.

It is miserable smallness of nature to be shut within the small circle of a few personal relations, and to fret and fume whenever a claim is made on us from God's wide world without. If you are impatient of the dependence of man upon man, and grudge to take hold of hands in ring, the spirit in us is either evil or infirm.—Charles Emerson.

FAST TRAVELING.

For several years past the railway companies have regularly set apart a large share of the earnings in the straightening of their lines, strengthening of bridges, improvement of road-beds, engines, signals and other equipments. The good fruits of these efforts are seen in the better accommodations for the public, greater regularity of trains, and increased speed. A recent example is that of the New York, New Haven & Hartford Railway, which has reduced the time between New York and Boston to the extent of an hour or more. The fast express, over the short line, now makes the journey in five hours.

One may now take breakfast at home in New York, dine and do business in Boston, and return to the metropolis by early bed time. —Ex.

Six things are requisit to create a home: Integrity must be the architect and tidiness the upholsterer. It must be warmed by love and lighted with cheerfulness, and an honest purpose must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory, nothing will suffice except the blessing of God. —Hamilton.

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REDEMPTION IN CHRIST.

LESSON TEXT:—Rom. 3:19-26.

GOLDEN TEXT:—"Being justified freely by his grace through the redemption that is in Christ Jesus."—Rom. 3:24.

We have here to study the subject, how can men be saved from sin. It is clearly shown that they cannot be saved by the deeds of the law because they have all disobeyed the law. The Gentiles have achieved nothing under the law of conscience and of nature. And the Jews, while they looked down from their lofty height of Bible privileges and Bible knowledge, had violated all the commands of God.

A WAY OF SALVATION WAS NEEDED.

Ever since man, by his disobedience, "brought death into the world and all our woe," God had been working in two ways to save the world. He was at work with the Gentiles through the law of conscience and of nature, but the moral nature of the Gentiles was very degraded. Take, for instance, the Roman Empire, which, amid all its glory and splendor as the ruling city of the world, was yet degraded and licentious. In Rome, industrious labor was a degradation. Half of the people were the most wretched slaves. Wealth was in the hands of a few and all the social evils resulting from such a condition of affairs existed there.

The family relations were all violated. Divorces were common. Licentiousness became honorable. Childless homes were numerous. The government was a military despotism.

There was almost no faith in the gods even though temples were built almost everywhere. Infidelity marked the Gentiles.

God was also working with the Jews through the law given them by Moses. But they seemed to think that because they were God's people, they could not be lost; God would save them whether they did right or wrong. But Paul shows them that salvation is from sin, and that as the Jews and Gentiles had both sinned, both needed to be saved. He shows them clearly that "by the deeds of the law shall no flesh be justified."

HOW, THEN, SHALL THEY BE JUSTIFIED?

In the study of this important question let us consider what justification means:

1. It implies pardon, forgiveness, the being treated as though we had not sinned.

2. It implies righteousness. To be in a state of justification means to be doing right. We know that we must then be holy. Without caviling about words we will say, then, that justification implies holiness.

Now we find that the "law has no power to forgive. Even the perfect keeping of the law in the future will not atone for the past sins. It could not change the fact nor remove the guilt nor take away the punishment."

The law can show a sinner a perfect standard and thereby show him how much of a sinner he is, and how low he has fallen. It can give knowledge of what ought to be done, to those who really want to know the right. So the law serves as a "school-master" to bring men to the very place where salvation is to be found.

Salvation then, as Paul clearly shows, can be obtained through Christ.

1. It is "by the righteousness of God manifested in Christ Jesus."

2. It is by faith. "By the faith of Jesus Christ." This salvation is extended unto all who "believe" in Jesus Christ.

3. It is also through the atonement. Christ died, the Just for the unjust. He is the propitiation for the sins of all men. And the sum of it all is that salvation is of God through faith in the blood of Jesus Christ as our atonement.

NEWS FROM CHURCHES.

PENDLETON, G. H. Gibbs.—I am at Pendleton, loving, trusting and serving the Lord. The Lord is with me. Through His grace I expect to succeed. The people of Pendleton have given me a kind reception. We have some excellent people here. Bro. Thoroughman and his wife will occupy the parsonage with me. Pray for us.

BUTTE, T. W. Alton.—We have just had our first Quarterly meeting for the year. Bro. Shaeffer, our new Presiding Elder, was with us and preached to the delight and edification of our people. His sermon on Saturday night was good, the one on Sunday morning better, and the Sunday night sermon was best of all.

The finances were well up, and the outlook for Southern Methodism in Butte is very encouraging. In spite of hard times we are doing better than we did at the beginning of the past year. Our stewards are true men. They love God and the Church, and the pastor believes they are going to attend to the business of the Church with diligence, zeal, and faithfulness.

It is an easy thing for some people to tell a preacher how he ought to preach, but it would be a very difficult task for them to follow their own instructions.

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DEER LODGE NOTES.

You call for "copy" and I suppose it must come whether we have anything to write or not. I hope to have much of interest to report later, but just now it is only in prospect. Yesterday was to me an encouraging day in our church. The congregations were large and atmosphere spiritual. We have the promise of some brethren to help us in a protracted meeting soon.

Financially we are starting off well notwithstanding the hard times.

Our parsonage is being improved by the application of paper and paint. The District parsonage is rented for a year. That means, to our regret, that Bro. Shaeffer will not move to Deer Lodge this year.

We enjoyed a call last Friday from Bro. Kincaid, our new preacher for Hamilton and Corvallis. He was on his way from Kansas to his new field and stopped off and spent a night with us here. He made a good impression as a man of sense and grace. We predict that he will show staying qualities and will add strength to our conference. In length he is the greatest man in the conference, measuring six feet and four inches.

Our schools here open well. The public school is full and the college has a gratifying attendance considering the hard times. One of our boys, Claude Hensley, has gone to Central College at Fayette, Missouri.

W. M. BRITT.

Sept. 25th, 1893.

We are glad to learn from Bro. Britt, that the Rev. W. H. Kincaid, who was transfered from the Western Conference to ours, is on the ground. The MONTANA METHODIST, extends a hearty welcome to him. May God bless him abundantly in his labors, and many through him be brought into the Kingdom of Christ.

WHO KNOWS L. L. STULTZ?

I have a brother somewhere in Montana, from whom I have received no communication for a long time. His name is L. L. Stultz. If any of the readers of this paper know him, and will send me his address, they will confer a great favor upon me.

J. M. STULTZ,
Care St. Louis Christian Advocate Co., St. Louis, Mo.

The Sunday School County convention, for Silver Bow County was held in Butte last week. Many very interesting papers were read, and the discussions were full and free. The Sunday School work is prospering here. It ought to prosper for it certainly is of God. What work is nobler or grander than that of training children to become good soldiers in the great army of our Lord?

A HELPING HAND.

When a brother or sister has fallen into sin it is the duty of every good Christian to lend a helping hand. We should not turn from the unfortunate. We ought to turn to them. How much more do they deserve our hatred than we deserved God's hatred? Yet God gave His son for us. How much more do they deserve that we turn from them, in disgust, when they cry to us for help, than we deserve that God should refuse to hear our cry, when we lift our voice in supplication unto Him? Yet we know that God uses the Holy Spirit and the holy men and women to save us. His answer to our call is swift and His aid sufficient. Let not one of us then dare to refuse to lift up the fallen.

Our being better than others is only in our imagination. But for God's goodness we and the veriest savage would be on the same footing. We are raised up out of the pit. God has done it for us. If we would be like God, (and He demands of us that we should) we must do for others what He does for us.

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VOL. VI. BUTTE, MONT., THURSDAY, OCT. 12, 1893. No. 6.

Editorials.

Don't be late.

Don't be a crank.

Be good and do good.

Don't talk too much with your mouth.

If you must be a hog, be a whole hog.

Careless, Godless parents are curses to humanity.

Thank God for homes of purity where God reigns.

The officer who will wink at crime is himself a criminal.

Thoughtless recklessness often gets people into trouble.

Take care of your character and let your reputation take care of itself.

Organization after organization. Some things are organized almost to death.

The church member who will dance is of very little use to God or to humanity.

The fairest and most beautiful souls are sometimes blackened and roughened by sin.

Use a little common sense in all your business and you will escape a great many trials.

The saloon is a great enemy to morality in Butte, but the public dance hall is a greater one.

Honesty is not only the best policy, but it is also the only sure road to permanent success.

When a man has done his best nothing more is to be expected of him. But not many will do that well.

While education of the head is very essential, it ought always to be accompanied by education of the heart.

The church member who allows prejudice to hinder him from worshiping with any of God's people needs another dip.

Whatever you do, do well. Take time enough to do your work as it ought to be done and you will not be compelled to lose time in doing it again.

The lodges of Montana are very active in their work. The churches ought to keep pace with them.

The best way in the world to fight infidels is with holy living, the Word of God and prayer. Try it.

Many a good, warm, tender heart is covered and crusted over with the enamel of mannerism which belongs to "society."

Where are you going? Look carefully at your way. If it be to hell you had better change your course, and change it now.

The trouble with young people in society is that they will not allow their conscience to reprove them for wrong-doing.

The temperance cause is a noble one. Don't refuse your help. Jesus Christ is in favor of temperance work, why not you?

God loves us. We have abundant proof of the fact. How can we, then, disobey His commands which are holy, just and good.

Why should we not be good all the time? If we can do right for one minute, why not for two or three or four or all the time?

Not many preachers starve. They go out to dinner occasionally. The wives and little ones who remain at home are most likely to suffer.

Some people are very ready to make sport of preachers and preaching, but when the day of their anguish comes they know who are their friends.

Sometimes we grieve over what we think to be failures, when God looks upon them as first-class successes. We must only try, and leave the rest to God.

You can't get to heaven on your mother's pass. Get one just as she got her's, from the Lord who giveth freely. He has one ready for you when you want it.

Skepticism is the prevailing "ism" in many portions of our fair state. Let the good people arm themselves with the sword of the spirit and begin a war of extermination.

When anyone unites with your church don't be backward about getting acquainted with him or her. It is your duty to make yourself known. And do not shake hands with the tips of your fingers. Be cordial. Be friendly. Give all who come in a hearty welcome.

The casting of a ballot is a matter which ought to be prayed over. Careful and prayerful balloting will insure safe legislation.

When are you going to give your heart and life to the Lord? When you are al most ready to die? Don't wait for that time. You will certainly regret it if you do.

Never point out faults in a harsh or severe manner, but always be kind and considerate of the feelings of those to whom you would speak about their faults.

We would be afraid if we fully realized that God was looking down into our hearts and reading all our thoughts. But, somehow, we do not fully appreciate the fact.

What do you think of the devil? He is a tricky old fellow and will take advantage of you if he can get it. But he will never stay with you if you don't want him.

We are liable to wish we hadn't if we have our own way. Some men have found themselves mixed up in a great deal of trouble just because they "took their own heads for it."

If voters would be careful when casting their ballots, to vote for no man in whom they have not the utmost confidence, there would be no occasion for "howling" about the actions of representatives.

A thief may steal a nickel or he may steal a thousand dollars. In the eyes of a great many the big thief is the better man. The truth is they are both alike. The amount they steal depends on their opportunities.

It is not pleasant to a good many Chicago people to hear the Mohammedan, in the name of religion, advocate a multiplicity of wives. Chicago men want many, but only one at a time. Butte divorce records show something of the same spirit.

That sort of religion that is active only during a revival is not worth having. God requires of us constant activity. By being always engaged for the Lord we can accomplish that for which God has called us into His vineyard. In no other way can it be done.

Other people's tongues may bother you. They may say mean things but, thank the Lord, you have only to answer for your own. Watch that tongue of yours then, and don't let it run away. Be careful what you say. "A soft answer turneth away wrath."

Some long-winded advocates of any cause will injure it. If people would say what they have to say and quit when they are done, much more would be accomplished than by tiresome speeches.

Just being good won't save a man who has sinned. Righteousness for to-day will not atone for the sins of yesterday. Jesus, who made atonement for us, said, "Except ye repent ye shall all likewise perish."

Because a man is polite, wears good clothes, dances well, plays cards and is very pleasing in conversation, some silly girl thinks he is perfection and marries him. Oh, how many make mistakes just here.

Many a young person who is in many respects good and noble, wastes all life's best opportunities in frivolity. What the world needs is young people of lofty aims and worthy ambitions. God can use such.

We want free silver. We may not get it. We want a great many things we shall never get. But let us not give up. God reigns and He may be able even to over-rule the acts of an American Congress to our good.

Did you ever see a man who was "struck on himself?" Could you see any good reason for it? Well, just be careful, then, that you don't give others the impression that you are in love with yourself without cause.

Compromises are sometimes very good, but they are often harmful. Never compromise with wrong in anything. Hold up for the right always. God honors only such as are uncompromisingly opposed to evil in all its forms.

What would your pastor do without you? Did you ever think about that? If you are faithful in your attendance upon all the services of the church, he would miss you very much should you move away or die. But if you are not faithful and do not manifest any interest in the church work, he would soon forget you, or remember only to heave a sigh of relief that the burden of your weight is no longer upon him.

Some tongues are very unruly members. They say very mean and unkind things. When you are about to say anything harsh, think of what the poet said:

"Boys flying kites may haul in their white winged birds,
But you can't do that way when you're flying words;
Thoughts unspoken may fall back as dead,
But God Himself, cannot change them when they're said."

HELENA, LIVINGSTON AND THE GRAND LODGE I. O. G. T.

The assistant editor has been away from home a week, enjoying himself, and, at the same time, looking after the interests of the MONTANA METHODIST.

First, from Butte to Helena. A night and part of a day at Shaeffer's home. A great pleasure indeed. There we met Mr. and Mrs. Johnson and passed a pleasant evening in their company. Sister Shaeffer knows how to entertain. The one who stops at that house will desire to try it again. The Presiding Elder has a beautiful home now. Grass and flowers and trees!

Brother Bramble of East Helena came into Helena before we left. He says the prospect for a good year is very bright and encouraging. Yes, and he will not forget the claims of the Conference organ, but will urge them. That's the way to do it.

Next from Helena to attend the Grand Lodge, I. O. G. T. Met the Butte delegation at Bozeman and continued the journey in Goode company. Butte and Helena and Boulder and Granite and Race Track and even little Anaconda were represented on that train. When we arrived at Livingston, about eight oclock p.m., we were met at the depot and conducted at once to the Good Templar's hall. There we were all made to feel at home and were assigned to our places of entertainment. We had such treatment as to make some of us at least desire to send the Grand Lodge back to Livingston next year.

On Wednesday morning, October 4th, at 9 oclock a.m., J. R. Faulds of Stevensville, Grand Chief Templar, called the lodge to order and business commenced. Reports and resolutions, resolutions and reports were the order of the day. Some reports were good. They showed a healthful increase in membership. The number of lodges is not so great as formerly, but the number of members is greater. Those present at the Grand Lodge were active and earnest workers. They seemed to be full of enthusiasm. Longstaff makes a splendid secretary and Bullard can't be beat for assistant. But Bullard couldn't stay during the entire session and Miss Smith, of Helena, took his place. We had business from early morn till close of day. The sessions, however, were not tiresome. Wise is that presiding officer who can so direct the meetings over which he has control that weariness will be out of the question. But Faulds is all right or he would not have been elected to the same honorable position for another year. Longstaff is still Grand Secretary. Astle holds the funds for another year. R. P. Green, of Hamilton, is Grand Chaplain. Miss Kate La Barre, of Livingston, beautiful, accomplished, popular, is the Grand Vice Templar. William Hamilton of Butte, is P. G. C. T., Tom C. Galbraith, G. S. J. T., Fred Hathorn, Marshall, and Mrs. Priest, Grand Counselor. We look for good work this year. May we not look in vain.

As the proceedings have already been printed we shall not attempt to give them. Suffice to say this writer was interested. It was his first attendance upon Grand Lodge sessions. Next year we go to Anaconda.

NOTES.

Goode, never lowered his record at all. He showed himself a ladies man.

The New Era Temple, of Helena, won the Juvenile banner.

One lone young lady represented Granite. But she was a real temperance worker.

Longstaff and your humble servant were hospitably entertained at the home of Mr. and Mrs. Gear. Those were pleasant associations.

Somebody should tell Mrs. Sinsell and Mrs. Astle, who allowed their husbands to go to Grand Lodge without them, that next time they would better go

Granite Lodge won the banner. Last year Worker's Lodge, of Butte, carried it away, but this time surrendered it to their more energetic neighbors.

Anaconda sent to Grand Lodge, a very attractive young lady and a very talkative young man. He was irrepressiable. It was Anaconda for the capital, from morning till late at night. James is a good fellow and we should not like to see him grieving over disappointments.

It was hard for us to get away from Livingston. It is a beautiful place. The people were hospitable. All in all we would just like to stay there. But Butte has its attractions, too, and as they are the stronger, we are on our way back home.

THE PARLIAMENT OF RELIGIONS.

This body which has just closed its sessions turned out to be something more of a humbug than even its severest critics supposed it would be. Before its opening Dr. Herrick Johnson characterized it as "an invitation by Christian men to all false faiths to come here and present and publish and scatter abroad their abominable heresies under Christian sanction, with the openly avowed object of promoting a brotherhood of religions." That such a thing should have been possible, is indeed surprising. It shows a vast disintegration of faith. We fear that the effect will be most hurtful to the public mind. Already the talk is going around more briskly than ever before to the effect that Christianity is simply one of many religions, all of which contain some elements of truth, but no one of which is absolutely true. If this be so, we might as well close our churches and retire from business. At any rate, we can no longer sincerely preach a gospel which insists that "there is none other name under heaven given among men whereby we must be saved" than the name of Jesus Christ.

The heathen delegates are, of course, greatly rejoiced over the cordiality of their reception. Hereafter, unless they differ essentially from other men, they will feel more, rather than less, contempt for the struggling Christian missionaries in their own countries. The fact that they have been made so much of in the United States cannot fail to inflate them with a new sense of their importance. We deem it very likely that the Shinto high priest of Japan, who embraced and kissed three or four effusive American women in the midst of "the thunderous applause" of the great assembly, will think more highly of himself than he ought to think.

But what of "the Advisory Council?" The fifteen hundred or more divines of all degrees who were solemnly invited to belong to this high-sounding conclave, and who graciously accepted the invitation, must now feel as if they had been duped. They were never expected to give any advice or to be taken into any counsel. The whole movement was in the hands of its originators. It was cut and dried from the beginning. The names of the honored gentlemen of "The Advisory Council" were used simply as a bait to give prestige to the scheme in the eyes of the world. As Dr. Ashmore says in the Journal and Messenger: "It was a master-piece of literary engineering in which our American people beat all the nations of the earth."

No one with the least particle of sagacity now doubts that the raison d'etre of the Parliament was money. The Chicago directors saw in it another means for drawing a crowd, and employed a few clergymen to work it up. "Brotherhood of religions!" We meekly suggest that when the proceedings are published in book form the backs should be embellished with pictures of the Shinto high priest and the American women who performed the osculatory act in the presence of the Christians, Confucians, Hindoos and other such spectators.—Nashville Christian Advocate.

REDUCED RATES.

The rate of one and one-fifth fare on certificate plan has been authorized over the N. P. R. R. for the following occasions:

Grand Lodge of Masons at Helena, October 9th to 13th, 1893. From all points in Montana, subject to an attendance of one hundred or more who pay full fare going; certificates to be honored up to and including Oct. 14th, 1893.

Grand Lodge I. O. O. F., Livingston, Oct. 17, 18 and 19, 1893. From all points in Montana, subject to an attendance of seventy-five or more who pay full fare going; certificates to be honored up to and including October 20th, 1893.

25th Anniversary A. O. U. W., Missoula, Oct. 27th and 28th, 1893. From all points in Montana, subject to an attendance of seventy-five or more who pay full fare going; certificates to be honored up to and including Oct. 29th.

CHAS. S. FEE, G. P. & T. A. — A. L. CRAIG, A. G. T. A.

FROM WASHINTON.

DAYTON, WASH., Oct. 5th, 1893

EDITOR METHODIST:

I am on my new charge but not yet fully settled for the year. The move this year has worked a very great hardship on me, but I do not murmer. I have never asked for any special appointment, nor ever hinted at a preference. I utterly detest place-seeking and "ecclesiastical politics" in Methodist preachers. But this is not what I intended writing about. Now I have been watching every move of our church ever since I have been a member of the conference and especially her missionary operations, and some things puzzle me, and one of them is the apparent discrimination against our Western Work. I believe in our missions in China, Japan and Brazil, and think Africa, ought to be entered by us. I love and honor the faithful men of God who serve in those missions, and rejoice with them in their succees, but I do not believe we ought to let our zeal for the work in those countries blind us to the importance and needs of the West and Northwest. In one sense we have China, and Japan, here in our midst. They have come to us, and to christianize them, is to reach their countries, but here we are hindered and crippled for want of funds. Just think of it, $3,500 for East Columbia Conference, with her 26 appointments, covering a vast territory that is open to us. I do not begrudge the money spent on our Foreign Missions, it ought to be more, but I do say the church ought to be more liberal to the Northwestern work. In many respects the work here is just as difficult as in China or Japan, and in some respects more difficult.

Just think of men—some with families, living on $250.00 to $500 00 and every thing sold at enormous prices. Last year some of our preachers barely had a living, even a poor living. They actually wanted for some of the necessaries of life. I have before me now the face, careworn and furrowed, (hardships are telling upon it) of a man nobler than whom Southern Methodism has not one. As he entered our conference room at Pendleton, I noticed these things and tears came into my eyes for I knew pinching poverty and he had formed an acquaintance though not a friendship. He is an educated, sweet-spirited, lovable man, and is never heard to complain. But he is only one of many who will have to struggle and suffer this year as they have in years past. Something must be done. May God awaken the Church to see her duty and to do it. Our sister churches put us to shame in this matter. We have the money, have we the grace to give it? One thing more. When a man is sent to the "Foreign field" his expenses are paid. And when he wants to return to America for a year of rest his way is paid here and his salary continues while he is here, or this is the way I understand it at least. Now why is this so? If a man is sent to the Montana or East Columbia Conference he pays his own expenses, about $80. which is advanced to him out of his appropriations, and when his health breaks down under the strain, and he wants to visit the "old home" for a few months he pays his own expenses and loses the amount from his salary also. Most of us are too poor to ever visit the "old home" again. I know men in this conference who have spent all they had of this world's goods and even sold their homes that they might continue in the work here. Is it just?

P. M. BELL.

The monthly report sent out by the U. S. Department of Agriculture giving a synopsis of the condition of the crops throughout the country, says: "The average condition of potatoes on the 1st of September is 71.8, as against 86 on the 1st of August, or a decline of over 14 points in one month. A loss of such magnitude in a single month is clearly the result of very general adverse conditions, the chief of which is drought. Conditions are highest in the Southern Mountain, and Pacific States, lower in the Eastern and Middle, and lowest in the Western States. The condition of wheat, considering both winter and spring varieties, when harvested was 74 against 85.3 in 1892."

Cold weather has come. Fires must be kept burning, and it takes wood and coal to do that. When we look out upon the prospect before us it gives us some anxiety. How can we meet all our expenses? That troubles many a poor person now that hard times are upon us. If something is not done speedily many people will suffer during the winter. It is a good time for philanthropists to show their love for humanity. It is also a good time for subscribers to pay up back subscriptions, and send in the names of their friends with the money for new subscriptions, and thus keep the paper alive and the editor alive and all the type-setters alive. Who will be the next?

The pastor of the church at Butte was absent last Sunday, but his pulpit was not silent. Rev. Wiley Mountjoy, of the Christian church, preached in the morning and Rev. Mr. Shippen, of the M. E. Church, at night. The services, we were sorry to learn, were not very well attended, but were greatly enjoyed by those who were in attendance. We are very grateful to our brethren for the excellent services rendered. Fraternal feelings exist among all denominations in Butte.

PRAY FOR COMMON SENSE.

Not long ago a friend handed us a paper called the Fire Brand, which, we judge is quite aptly named. In the first column on the principal page the editor announces a portion of the negative side of his creed. It is printed in bold face type and fantastic form, much like that of a modern fancy notion store advertisement to give prominence—and reads as follows:

"The word of God teaches separation from the world, and this paper, in accordance therewith is opposed to His saints and children indulging in such worldliness and follies as secret societies, intemperance, the use of tobacco, wearing of gold, pearls, costly apparel, church sprees, suppers, theatricals, concerts, choirs, renting of pews, wearing of corsets, bangs, feathers, ruffles, tucks, extra dress, lace and ribbons, plug hats, neckties, gold watches, metal watch chains, long mustaches, mustaches alone, burnsides, goatees, fancy hair cuts. We are in favor of plain men as well as plain women."

Evidently the editor considers himself in duty bound to make it warm for all who do not conform to these requirements. We wonder that eating nuts, candy and cake, riding on bycicles and sleeping cars, etc. etc. are not included in these traditions. They will be added in due time.

We are strongly in favor of simplicity, and moderation among christian people in dress, conversation, and general deportment and we deplore as much as any the inroads that the world makes upon the church, but we very seriously doubt if much progress will ever be made in curng the evil by attempts, however zealous by simply lopping of the branches. We must go deeper—strike at the root of the tree, get the people deeply convicted and thoroughly converted to God. In a sermon that we heard Dr. Deems preach one rainy Sunday in the Church of the Strangers, in New York, from the text "If we live in the spirit, let us also walk in the spirit," the preacher insisted upon the importance of frequently using this prayer "O Lord, give us plenty of good common sense." It made a lasting impression upon us. With genuine Holy Ghost religion in the heart and plenty of good common sense in the head—if we should make the destination—the life of the christian will not vary much from the true standard, whether he wears a plug hat or a plain one, a mustache alone, or a full beard, or choses to go cleanly shaven.

When we tire of runnning about, we realize the great truth "There is no place like home." Home is the place the sick one longs for, home is the only spot on earth that is dear to the heart-broken. Home has its pleasures and its sorrows, and there are none who do not love that name. We long, sometimes, for the loving hands which cooled our fevered brows, in childish sicknesses, by a loving touch. We long for the kind words which soothed our youthful sorrows. Oh! how we sometimes long for mother. Home and mother are inseparably connected in our minds, when mother is gone our home is no longer here. It is broken. Sorrows will come, death will invade the sacred precincts of the home, partings and agonies will be our lot while on earth we dwell. But, thank God, there is a home where these things are unkown. Many a time when burdened with the cares of life, when borne down with our weight of agony and grief, or suffering the pains of an afflicted body, we look away beyond the stars and wonder when we shall cross over the narrow river into our home. Home is for us. It has been promised, we look for it, we long for it. Oh! that we may be more worthy of it. Oh! that we may be ready when the summons comes to go, even at a moment's notice. When Jesus comes, may we be ready to cross with Him the dark and turbid waters.

RETROSPECT.

At the close of a day of most unclerical toil and in the hishabille incident thereto, a preacher sat in his humble manse. His thoughts go back to a most important event that occurred just fourteen years before. Upon that autumn morning he had stood up with a good, true woman and they had exchanged vows to be binding "so long as ye both shall live."

Fourteen years of sunshine and of storm have passed since that eventful day, but the storms have not been matrimonial. The sunshine has been in the home in spite of trials many and privations sore.

But there is no time for further meditation or moralizing. The "mistress of the manse" comes in hurriedly and says, "They are coming, somebody, I hear them talking."

A tap at the door followed. Opening the door, the preacher sees the smiling countenance of Professor McCroskey who introduces "some friends" of his. Behind him appears a goodly company of friends with smiling faces, and hands laden with tokens of good will.

"Why, some one must have learned that this is our anniversary," the preacher exclaims, but was too much surprised to do justice to the occasion.

The dining-room table was covered with "pounds." After a brief but pleasant stay the company dispersed leaving behind them something more enduring than the substantial tokens of their goodwill—a memory of their kind appreciation which fixes in our hearts forever the occasion and the company.

J. W. COMPTON.

Rev. D. B. Price, the new Methodist minister for Genesee, and wife and three children arrived here Sunday evening to make this their home. They were detained one day longer on the road than they had figured on, consequently arrived too late to occupy the pulpit Sunday as advertised. These people hail from Oklahoma, and witnessed the mad rush for land on the Cherokee Strip. Rev. Price was in the grand rush as a spectator and says no one can have any conception of scenes enacted there. Many people were run over and killed, maimed, starved—and for what? poor land that our people would not look at. The reverend gentleman can give you a full account of the great rush. These people have seen much of the west having lived at Helena for some time. Rev. Price is highly recommended as a minister, is courteous and friendly, and on behalf of Genesee the News extends them a hearty welcome and hope their stay will be of the pleasantest nature.—The Genesee News.

ISLAND CITY, ORE.—I promised to write often for the METHODIST, but if I should wait until I think I have something that will interest the readers, I fear I should not write at all. What about your new work? I have just commenced waging war against Satan. He is intrenched here and defies the army of the living God. But I find some of God's people here ready for all kinds of work for God. We opened the conflict the fourth Sunday, using, for a text, Judges 7:21. Yes, old split-foot is here in full force. We are in the parsonage and I am reminded of what the good Bishop Fitzgerald said at our Conference about his first parsonsonage in California in 1855, the year I was born. We are using for a table and writing desk a goods box, at present, but I think the brethren will furnish it soon. This is a lovely valley as all my predecessors, even back in the seventies will testify, notwithstanding they are scattered abroad up and down the earth. I will give you an invitation now to attend our District Conference. Don't know where it will be as yet, but think it will be at LaGrande. This is the Five Rivers district, with the veteran E. G. Michael holding the reins—and that means succes.

W. S. HORNBUCKLE.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassy ville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky., September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas, November 30.

East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai, October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Missouri Conference—Monroe City, Mo., September 13.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek, Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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T. W. ALTON,
BUSINESS MANAGER,
103 South Idaho St., Butte, Montana.

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Palouse City Circuit	J. W. Compton
Oaksdale "	Henry Barnhart
Big Bend "	A. Y. Skee
Edwall "	J. G. Carrick
Leland "	E. Palmer
Potlatch "	John D. Major
Genesee Station	To be supplied
Rockford Circuit	S. E. Emerson
Camas Prairie	Supplied by Newton Thomas
Okanagon	To be supplied
Pendleton District	M. V. Howard P. E.
Pendleton Station	G. H. Gibbs
Weston and Athena	Wm. Fancher
Walla Walla Station	M. V. Howard
Dayton Station	J. H. Shelton
Waitsbury and Covella	P. M. Bell
Pomeroy Circuit	Supplied by G. A. Taggart
Umatilla	Supplied by J. B. Chamberlin
Heppner	F. C. Adkins
Five Rivers District	E. G. Michael
Baker City and Wingville	E. G. Michael
La Grande and Moss Chapel	W. S. Hornbuckle
Summerville Circuit	C. E. Kirk
Eagle Valley Circuit	J. W. Williams
Express Circuit	D. W. Yoakum
Boise City and Nampa	C. C. Eagle
Caldwell and Wieser	M. Larkin

WHY NOT SILVER?

BY BISHOP KEENER.

The first transaction recorded was that in the twenty-third chapter of Genesis, in which is detailed minutely the purchase of "the possession of a burying-place," bought by Abraham of the sons of Heth. The Cave of Machpelah, "the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham," for "four hundred shekels of silver, current money with the merchants." Joseph was sold for "twenty pieces of silver" and centuries after another memorable burial-place was bought with the "thirty pieces of silver" which Judas cast down in the temple—the "field of blood." Nor from the beginning of postdiluvian times has there been an hour until now in which this use of purchase and sale has not been the chief recognized quality of silver.

The supply of gold and silver has kept pace with the wants of society, increasing with the needs of the race as it multiplied, and in almost parallel lines of value. The wisdom which has established a law between the current of a river and the shape of its banks, so as to make it useful for navigation, evidently has ordered the hidings of these precious metals, so that they may be had only in proportion to man's economical demands. The director of the United States Mint has recently estimated the total amount of gold and silver coin in the world, taking the twenty-five chief nations as a basis. It sums up in value $3,632,935,000 of gold, and $3,968,700,000 of silver. In France there are $800,000,000 of gold and $700,000,000 silver. In Spain $100,000,000 of gold and $125,000,000 of silver. In the United States $654,000,000 of gold and $575,000,000 of silver. In Great Britain, Germany, Portugal, and Russia gold is current in much larger quantities than silver. It must be noticed that gold is eminently war material, being easily handled in time of disturbance, so that accumulation of gold in Europe is, doubtless, part of its bristling military footing.

The convenience of a standard of value, universally accepted, imperishable, easily estimated, not too precious, as that of diamonds would be, or too base, as that of copper or cowries, cannot be overestimated. Without it there could be, and would be, little intercourse between nations. It was observed by Mr. Hume, of England, that prosperity always increased with the increase of money. The currency regulates business as well as increases it. The contradiction is hazardous to all commercial life in the same degree.

It was estimated by a conference of French bankers, in 1883, that in the previous forty years, trade throughout the world had quadrupled. According to Mulhall, the increase had been sixfold. The rapid outburst and remarkable development of the world of industry, of science, of commerce, of discovery, and of every form of wealth-producing vigor since the arrival of the "Great Western" in New York, the first successful sea-steamer, must have impressed the minds of all who have lived long enough to compare the period before and after.

The steam engine, in its full power and perfection, whether placed on seagoing vessels or on the highways which lace the continents, or in deep mines, or in factories of intricate machinery, and variety of manufacture, has been a source of enormous wealth. It has forced the day laborer to quicken hand and eye in keeping pace with its tireless sinews. It has driven sleep from the nighttime, and sent the echoes of its impatient force into all the avenues of human toil. The telegraph leaves far behind the lagging movement of the earth, and brings the East and West together as the single respiration of a world. The electric motor and light have opened boundless oportunities for appliance to all the wants of man, and already increased the wealth of human activity and intellect a hundredfold. Great continents have been pierced, and their secret sources of rivers and vast populations, ready for sale or purchase of hitherto unknown material of wealth or of useful fabric, have been opened to the enterprise of the civilized nations of Europe, Asia, and America. The canalizing of the Isthmus of Suez has opened India to the Mediterranean. The railway mileage has increased myriadfold—in fact, has only existed within the limit of fifty years. "The cost of land carriage," says Mulhall, "was $20 a ton per hundred miles; but now it has been reduced to $2.50—a saving upon every ton of $17.50." The capital expened upon the construction and equipment of the world's railways amounts to a fabulous sum.

There are many other fields of active employment which have been opened to human genius and and labor too many to mention in this article, within the memory of most readers; all which demand a corresponding increase in facility of exchange—that is an enlarged volume of currency. To narrow the amount of money with this increased activity and demand for its use, would be legislative madness, and nothing short of it. In India there are current 2,200,000,000 of silver rupees (say of half a dollar value.) "If the value of this Indian rupee rise or fall to the extent of a penny, it would vitiate the calculations of merchants to about 6 per cent."

The exact relationship betwen the volume of currency and the value of commerce can scracely be estimated. The sensitiveness of the currency when disturbed affects all values, as an electric shock. There are many values, but one standard—that is gold and silver. Notes at sight issued by the banks, or bonds by the government, are reconed by the metal that they are believed to represent, dollar for dollar. So long as gold and silver are in sight, or out of sight, many bills of exchange, checks, certified or other, are used as money, and in some respects are more convenient than money. Upon this confidence vast sums are daily exchanged, though not the ring of a dollar may be heard.

All "national banks" are trusted to the extent they are believed to be secured by value in the hands of the government, which guarantee their solvency, so that all uneasiness and want of confidence runs directly back from the bank to the treasury of the United States. If it exists at all, it exists there. There is the true source and strngth of all money current throughout the country.

In the House of Commons, Mr. Chaplin, in speaking of the recent closing of the mints to free coinage by the government of India, said: "It was full of danger to the commercial interests of the world. The government of India has escaped a deficit by tampering with the currency and artificially raising the value of the rupee. The effect of this action has been to lower the pro tanto value of everything else. The closing of the Indian mints to the free coinage of silver has led to such a fall in the value of that metal as the world had never known before. By a single stroke the government had depreciated by fifteen per cent, the value of the silver held by the population of India. A more flagrant act of public plunder had never been perpetrated by a civilized government. The result had been a convulsed financial situation from China to Peru." Mr. Balfour added, "that the indifferance of the government as to what happened to silver appeared to him to be something approaching lunacy."

We quote these passages to enforce the truth that a disturbance of the value of money in a country is, of all disasters, the most far reaching in its mischief. The coining, or the annual purchase, of $45-000,000 of silver is more than the expenditure of $40,000,000 for rivers and harbors, or $30,000,000 for ships of war, or millions upon mil-

lions for general purposes, and can have nothing to do with the drawing of gold out of the country. As soon could the fish in the gulf stream change its course by swimming in its current. The Sherman act may do for a scapegoat to stand at the door of congress; but the plain and continuous policy of the government which has come to light, when notes calling for "coin" were cashed only with gold, "at the discretion of the secretary of the treasury," instead of with silver, though the Treasury be depleted of gold, look as if there was sympathy with the purpose to reduce all currency to gold. It is this that has so widely unsettled public credit. Whether a serious attempt to discourage one-half the currency of the country—that is, $600,000,000 of silver—and to employ only the $700,000,000 of gold—equal to the reducing $1,300,000 of currency to $700,000,000—is a just ground for alarm, can find its answer in the present revulsion of credit, in the stoppage of mills, in the thousands of laborers now out of employment in Ohio, Illinois, Missouri, Kansas, Colorado, California, Tennessee, Kentucky, Alabama, the New England States, and in the financial centers of the republic.

I venture to quote from the President's message to Congress these words: "At this stage gold and silver must part company, and the Government must fail in its established policy to maintain the two metals on a parity with each other. Given once to the exclusive of currency greatly depreciated, according to the standard of the commercial world, we could no onger claim a place among nations of the first-class, nor could our Government claim a performance of its obligation, so far as such an obligation has been imposed upon it, to provide for the use of the people the best and safest money."

This sentence looks certainly to the placing this country alongside of England in making gold, and gold alone, the standard of values, no matter what goes before the sentence, or what comes after. And I place alongside of it a quotation from one of the English Reviews of 1886 (the Edinburg), pages 35, 36: "'Man hath sought out many inventions,' it was said of old; but surely a rasher act of deliberate legislation is hard to find than that by which some of the leading governments of the world have demonetized silver, which forms about one-half of the entire metallic circulation of the globe; .... and in not a few thoughtful and philosophic minds the apprehension grimly arises as to whether, and how far, these contagious legislative mistakes are not hastening a crisis in which our modern, or European, system of civilization will have to pass through a supreme ordeal, the very thought of which is appalling." That this was written seven years ago does not lessen its force, now that the "ordeal" is upon us.

What is needed is the full and free coinage of silver, not the stamp of more paper, which is often but the ghost of silver. This will give confidence West, South, and Northwest. Why not, as in France, stamp every ounce of silver brought to the Government mint, charging only the cost of coinage? Providence, as heretofore for four thousand years, will maintain the proper and equal proportion between these two precious metals; that too much shall not be yielded the miner, nor too little for commerce, save by folly of human legislation. This auri sacra fames of Eastern merchants may at last prove to be a cave larger than that of Machpelah, into which this Congress will decend, and be heard of no more.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit, -	Sept. 2nd and 3d.
Willow Creek Circuit,	Sept. 16 and 17.
Butte City, - -	Sept. 22 and 24.
Boulder and Whitehall, -	October 1st.
Belgrade Circuit, -	October 7 and 8
Deer Lodge, -	October 15th.
East Helena, -	October 21 and 22.
Bozeman Station, -	October 29th.
Bozeman Circuit, -	November 4 and 5.
Helena Station, -	November 12th.

R. H. SHAEFFER, P. E.

CHURCH EXTENSION IN THE FAR WEST.

In a recent interesting letter in the Pacific Methodist Advocate, Dr. T. H. B. Anderson "wished he had the statistics" in regard to our work in California, and as there are doubtless, some of your readers who are likewise interested, I have taken the pains to carefully examine the records of the office of the Corresponding Secretary, Dr. Morton, as to operations in Montana and on the Pacific Slope generally down to the close of the last fiscal year, and herewith present the result.

THE BEGINNINGS.

At the general conference of 1882, the subject of church extension thrust itself upon the attention of that body in a way that could not be ignored. Already the people were beginning to take hold of it without waiting for the general conference action, and it became evident that we must have church extension, either local or spasmodic, or, if the church willed, connectional and permanent. This restlessness was most pressing. Away up in Montana, almost at the apex of the dome of the continent, Rev. E. J. Stanley had gathered and offered to God the first fruits of organized church extension effort in the Methodist Episcopal Church, South - a little church in the Boulder Valley.

When the general board had organized, and gotten some money in its coffers, its first care was to provide for the destitute West; and $14,127.50, or about four-fifths of the proceeds of the first call and assessment, went to the Rocky Mountains and beyond. Since that time there has been a steady flow in that direction, and the conferences in the East have sent one hundred thousand dollars across the Mississippi river to their Western brethren, after providing for their own necessities at home.

You who are on the spot and realize most acutely the needs of your field becomes restless and impatient, sometimes, at the failure of the church to do more, without realizing or reflecting how much has been done, for the common cause within your borders.

THE FACTS.

Here are some interesting figures. In the ten years of its helpful history, the general board of church extension hasgranted aid to churches in the total sum of $369,011.22, to April 1, 1893, and of this sum $65,875 has gone to the farther West, as follows:

Montana.....10	churches	$6,450
Idaho..... 1	"	200
Washington..... 5	"	5,800
Oregon..... 19	"	8,875
California.....33	"	42,850
Arizona.....2	"	1,000
Total..... 70	churches.	$65,875

More than one-sixth, therefore, of the entire appropriations of the general board have gone to Montana and the Pacific slope.

SELF HELP.

But the brave-spirited Westerners have not been content to be passive recipients of this bounty. The conferences within the territory named have, from the first, contributed to the church extension funds in cash, as follows, all told:

Columbia Conference.....		$1,476 46
E. Columbia "		495 70
Los Angeles "		3,369 39
Montana "		2,877 95
Pacific "		7,484 89
Total.....		$15,704 38

Out of that portion of the above fund, retained and administered by the several conference boards, aid has been dispensed as follows:

Arizona..... 2	churches	$ 82 55
California.....39	"	6,170 00
Montana..... 9	"	512 68
Oregon..... 12	"	466 80
Washington... 7	"	350 30
Total.....		$7,582 52

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Adding this self-help to the aid furnished by the general board, we have, as the total amount laid out for church extensions in the given territory, $73,457.52. The grand total for the whole church is $617,173.56.

THE LIST.

A list of the churches that have received aid from the general board will not prove uninteresting. Here it is in part:

In Columbia Conference:

		Gifts	Loans.
North Fork....Oregon		$ 75	.....
Dixie.....	"	200	.....
William's Creek...	"	100	.....
Coquille.....	"	800	.....
Grant's Pass.....	"	500	.....
Spicer.....	"	400	.....
Gold Hill.....	"	350	.....
Peoria.....	"	300	.....
Lebanon.....	"	800	.....
Dairyville.....	"	250	.....
Roseburg.....	"	500	.....
North Brownsville.	"	650	.....
Medford.....	"	400	.....
Total Columbia Con.		$5,325	.....

In East Columbia Conference:

		Gifts.	Loans.
Weston	Oregon	$ 700	.....
Heppner	"	600	.....
Pendleton	"	1,000	.....
Wyatt's	"	250	.....
Eagle Valley	"	500	.....
La Grange	"	500	.....
Walla Walla	Washington	500	$ 500
Trent	"	100	.....
Spokane	"	1,000	1,000
Dayton	"	800	1,000
Poaluse	"	400	500
Total E. Columbia Con.		$6,350	$3,000

In Montana Conference:

		Gifts.	Loans.
Anaconda	Montana	$ 600	.....
Boulder	"	....	$ 250
Butte	"	1,000	.....
Bozeman	"	1,500	.....
Victor	"	500	.....
Deer Lodge	"	600	400
Belgrade	"	400	.....
Townsend	"	400	.....
Helena	"	400	.....
Demersville	"	400	.....
Wallace	Idaho	500	400
Total Montana Con.		$6,300	$1,050

A HINT.

Let me close this dry outline of church extention work in the sunset land by quoting a significant paragraph from the Church Extension Bulletin:

Three thousand congregations in Southern Methodism have received aid from the church extention boards, in sums ranging from $15 to $3,000, the average being about $200. This aid, as the applications show, was in every instance sorely needed by those to whom it was given; and, doubtless in every case provoked in the minds and hearts of the recipients devoutly thankful resolves to more than make it good to the church in future liberality.

The time for the redemption of these promises has come. There are hundreds of other churches today as sorely in need of help as they were. At the recent meeting of the general board of church extension, one hundred and eight applications were regretfully notified that the limited recources at the command of the board, and the seemingly more imperative demands of one hundred and two other applicants, made it impossible to respond to their necessities with aid. How many such disappointing replies were sent out by the conference board we have no means of computing, but, doubtless, their name is legion.

Will not the three thousand fortunate recipents of bounty during the past ten ysars see to it that the board is furnished with the means to respond more liberally to these calls in the future? The amount asked of each is quite moderate, not under five dollars nor above one hundred dollars. This board does not undertake to suggest what amount, within these limits, each beneficiary shall give. The divine measure of benevolence is—"as God has prospered you;" and the divine exhortation is: "Freely ye have received, freely give." If all who owe this tribute of thanksgiving will be guided by these inspired utterances, we will have no fears as to the responses that will be made to this modest reminder of the benefits they have derived from the liberality of their brethren.

The sum raised under this call will not be donated to churches, but will constitute a permanent "Thank-offering Loan Fund," to be administered as the other loan funds, in making loans to churches to be paid in easy installments at six per cent, interest. We ought to receive for it at least $25,000, after making ample allowance for those, who will "forget all his benefits."

All contributions under this call should be sent direct to David Morton, corresponding secretary, 705 W. Chestnut street, Louisville, Kentucky.

Read the list, read this excerpt, and act accordingly,

WILBER F. BARCLAY,
LOUISVILLE, Ky.

TOWNSEND, MONT.—We begun a protracted meeting on Monday October 2nd. Brother Tabor of Bozeman has preached this week for us. He fears nobody but God in preaching the Word. He uses no court-plasters. He makes the Gospel so plain that a "wayfaring-man though a fool need not err therein." He illuminates and illustrates the truth by well chosen incidents. He preaches the word in this manner and does not worry about the results. The Holy Spirit has been manifestly present. The interast is good. No definite results to date. We hope to get the Presiding Elder's help next week. Pray for us. "Prayer touches God, and God touches everything."

E. L. LEE.

During our recent visit to Helena we made a pleasant call upon the Helena National Bank, which has consolidated with the Second National. The management of both banks is virtually continued, Mr. Baird, Cashier of the Helena National, retaining his position as such, with the consolidated banks, and Mr. Edgerton, former President of the Second National Bank, is President of the "Helena." This banking institution is doing a good business and increasing; their facilities for transacting business are equal to any bank in the State. The management have the credit of having weathered the late financial storm with two banks on their hands, and stand well in the community in which they are located.

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OCTOBER 22, 1893.

CHRISTIAN LIVING.

LESSON TEXT:—Rom. xii:1-15.

GOLDEN TEXT:—"Be not overcome of evil, but overcome evil with good."—Rom. 12:21.

LESSON BY REV. HERBERT T. BACON, IN THE SUNDAY SCHOOL MAGAZINE.

Before the coming of our Lord Jesus Christ the Jews used to offer as a sacrifice for sin the bodies of lambs and bullocks and goats upon the altar. Many of you have seen pictures of the priests as they offered their sacrifices unto the Lord. Paul had this in his mind when he wrote the first verses in today's lesson, and besought the Roman Christians to present their bodies as living sacrifices to God. I think you will see that the Jews made an entire surrender of their sacrifices to God. After they placed them on the altar, they were no longer theirs, but the Lord's. So the christian in surrendering his body, which includes the whole man—body, soul, and spirit—to God in Christ, says: "I am not my own; I belong to the Lord. Take me, Lord, and do with me and in me as thou wilt." Do you think a christian runs any risk in doing this? Is it reasonable to do this; for God has all power both in heaven and in earth, and is so good that he will not unreasonably affiict us. He can do for us better than we can for ourselves. The most reasonable thing a boy or girl ever did was to make a friend of Him who promises good things in the life that now is and that which is to come. So you see this first verse calls on us for a perfect self-surrender and a perfect trust.

A man who thus gives himself to the Lord would not be conformed to this world (verse 2), would he? What effect would a surrender of himself to God have upon him? Read the latter part of verse 2, and you will see?

Let us now suppose that a man has given hinself to God—he presented his body to him as a living sacrifice; that God has accepted him; that he has been transformed by the renewing of his mind. We must now expect "christian living" of him, inasmuch as he has now become a child of God. Let me here say there must be life before there is living; we must be transformed by the renewing of our minds before we can live as christians.

A man who has given himself to Christ; who was willing to confess—yes who rejoiced to confess—that all his sufficiency was of God, would not think too highly of himself, but soberly, would he not (verse 3)?

Verses 4-8 compare the church to a body which has many different members—the foot, the eye, the hand—no two of which have the same office, but they move in harmony and order, each one doing iis appointed work.

We learn with pleasure that Rev. D. B. Price, has returned to the Northwest. His many friends in Montana will be glad to hear from him through the columns of the MONTANA METHODIST.

Lee and Tabor are working hard at Townsend, Squires, is going to help them. These three brethren and the Lord ought to accomplish something. May the meeting be a glorious success, a triumphant victory. Amen.

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Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, OCT. 19, 1893. No. 7.

Editorials.

When you get to hell you will not try to comfort yourself with the knowledge that there are hypocrites in the church.

Labors of love always pay large profits It is the other kind that bring failure and bankruptcy. God watches our labors and rewards us accordingly.

The devil often goes to church but not to pray. His business is to keep others from praying. He generally goes there in company with some church member.

The heavens may fall and the earth pass away, but God's truth will stand forever. It has been assailed by infidels and skeptics and scoffers, but it stands firm.

In cloud and in sunshine, in storm and in calm, in darkness and in light, in sickness and in health—at all times and under all circumstances let us put our trust in God. He will never forsake us. His mercy and His love endure always.

We all want friends. But we will never have any unless we show ourselves friendly. Jesus was a friend to others, and by his kindness and gentleness won to himself many who were true friends. He is our example.

The goodness of a deed is destroyed if it is done just for pay. An evil deed would be just as quickly done for the same reason. Disinterested goodness is the kind that counts. Good deeds done in secret are the ones God sees and openly rewards.

Let us not talk about our temptations and trials in a whining or complaining tone, but let us bear them patiently for Jesus' sake. Always "let patience have her perfect work." God knows all about our difficulties and will give us all the power we need to resist or to overcome.

We frequently learn of things that put us to shame. We have been careless or indifferent, or even sinful, while we are pretending to be christians. It is said that there are 240,000 saloons in this country. We are certainly to blame for such a state of things

It were better that you kept your seat, absolutely refusing to talk in prayer-meeting, than for you to talk about bearing your cross as though one of the hardest jobs a christian could have is to speak about Christ. It ought to be one of his greatest privileges to testify of the goodness and mercy of God in Jesus Christ.

When temptations assail you, when doubts crowd into your heart, when dangers come upon you, look to God for help. His strong arm alone can save you from falling, His light disperse your doubts and His wisdom guide you safely through all dangers.

If christianity were made easy there are many worldly people who would become christians. It is because of the sacrifice required they refuse to become followers of Jesus. The standard will never be lowered for them. Christ raised the standard. He reached it and He requires us to live as he lived.

Anything in the abstract is hard for man to understand. We know what honesty is only when we see honesty exemplified in the life of the just and truly honest man. Virtue is known when we see it in the chaste, pure and lovely woman. So God is understood only when we behold Him in Jesus Christ.

Sometimes the smashing business is about as good a business as Christians can engage in. Smash the liquor business. Smash the gambling business. Smash the public dance-hall business. There is smashing enough to give plenty of work for all who are willing to engage in it. An abundance of work and good pay.

Some people seem to be afraid that their worth will not be appreciated. They ask questions that almost compel good-natured people to compliment them. It is vanity. When will we come down to common sense and self-forgetfulness? Fishing for compliments is about the poorest kind of fishing a man can do.

Fools take ridicule for argument. Because some scoffer who is ready with his cheap wit, ridicules the religion of Jesus Christ, many weak and silly people laugh with him and become his disciples. Let us demand argument. No man has any right to denounce a thing until he can show wherein it is wrong.

It would be a sight to make angels rejoice to see a church wherein all the members were in love and fellowship one with another, and where all were consecrated to the Master's service. Such a church would not need "special services" nor the aid of an evangelist, but would be in a constant revival. The fire would never die out, but would burn with ever increasing volume. Sinners would be attracted there, and once within, would be sure to be convicted. They might go out and be lost, but they would never go out without having been awakened. Never could they be the same again. With such churches in our cities, the great problem of "reaching the masses" would be solved.

Sincerity is always creditable, but sometimes because of evident sincerity and zeal we excuse the most reckless folly. Zeal without knowledge may work great harm. God will give us wisdom if we ask it of Him, and then our zeal will be directed in ways of usefulness. While a man may be sincere in wrong doing, it is only the one who is sincere who will make a success of this life.

The way of obedience is often rough and steep, but in that way lies safety. If the devil can persuade you that the way is too rough and too steep for you, and can get you to abandon it, or even to go round any portion of it, he has gained a victory over you. The best way to get rid of him is to persevere in obedience. Just keep climbing that hill and you will leave him down upon the low level beneath you.

It seems hard for many to trust Christ in times of adversity. When there is enough wood in the shed, the flour barrel is full, an abundance of meat in the smoke-house, potatoes and other vegetables fill the cellar, it is not difficult to put our trust in Him; but when the wood-pile is low, the flour barrel empty, the cellar filled with nothing but damp air and darkness, no meat in the smoke-house and we can see no prospect of prosperity before us, it is faith alone that can trust.

The Ram's Horn gives some very apt illustrations of six very common excuses for not attending church services: "Mr. Goodenough says the preacher can't tell him anything." And he is lounging about his home. "Mr. Makepenny says he has no time." He sits amid a pile of Sunday papers. "Mr. Guzzle says that Christianity is played out." He is drinking beer. "Mr. Chips says there is no excitement in it." Cards furnish him the necessary excitement. "Mr. Gourmand says he is about half sick anyhow," while he is stuffing himself with a very fine dinner. "Lonesome Dick says he has no clothes." And he, poor fellow, is in rags and tatters.

Happy are we if our lives agree with what our lips say. There is no more telling testimony than a correct life following words of truth and teachings of Christianity. On the other hand, we can hardly do the cause of Christ more harm than by following our professions of religion and protestations of love with lives of sinfulness or worldliness. Let us be always true. If we are to be the salt of the earth we must be true to Christ or the saving quality will be lost. The true life is one of the grandest things in the world. So shall we honor Christ, and Christ in turn will say, "Come thou blessed of my father, and inherit the kingdom prepared for you from the foundation of the world."

The love of money is certainly the root of all evil. There are more people who will sacrifice principle for money than for any other cause. The devil baits his largest hook with money, and it is astonishing what numbers of people he catches. The merchant is caught, and cheats somebody. The carpenter is caught, and slights his work. The blacksmith is caught and uses iron or steel full of flaws. The milk-man is caught and waters his milk. The lawyer is caught, and sells the interests of his client. The doctor is caught, and gives up to the temptation of mal-practice. The legislator is caught, and sells his vote to the highest bidder. Even the preacher is caught and becomes a place-seeker. When will the world see that Christ is worth more to the soul than all the gold and silver of these mountains among which we dwell?

If the preacher does not intend to preach Christ he had better not go into the pulpit. Every time he enters that sacred place to preach anything else, the cause of Jesus suffers. Faithfully should he present the Son of God as the atonement, as the only Savior. While he shows people the "exceeding sinfulness of sin," he must also point to the way of escape from sin. There is balm in Gilead for the healing of all the sin sick ones and it is duty to tell the people who wait on his ministry about it. There is bread upon which the saved may grow stronger and stronger until they have reached the full stature of perfect manhood or womanhood, and it is the preachers business to break unto them this bread. Christ must be the "all and in all" of his preaching. Upon that kind of pulpit ministrations the blessings of God will rest and the efforts will not be in vain.

It is true that in Montana there is not much disposition to attend upon divine services. People have left their homes in the east and come out here to make money. Home influences, religion and almost everything that was of an uplifting character have been thrown aside, and getting gain has become the chief end. With this throwing aside of religious influences has come in a flood-tide of wickedness. Sin of almost all shades and degrees is cursing this fair state. We say these things are true. But it is also true that this very state of affairs ought also to develop a strong, courageous and aggressive Christianity. In the midst of discouraging circumstances the Christian hopefulness shines out with most brilliant light. In the midst of wickedness and crime is the pure character most beautiful. And in the very midst of worldly carelessness and indifference, do the constant consecration and devotion of the followers of Jesus Christ most clearly show to the world "a peculiar people."

WANTED.

An unlimited number of people to advertise the Lord Jesus. Steady employment, and big pay given to all who will do the work properly. He is a large Christ, and if not correctly presented, it means a great loss to humanity.

This world has been in a sorry plight ever since Adam did that bad job for us away back there in Eden. Satan turned things upside down generally and well nigh ruined us all, but just when sin was rampant and the devil thought to foreclose his mortgage Jesus came, and said, "Save them, for I have found a ransom.'

We had a pretty close call, but the lion of the tribe of Judah led captivity captive, broke the power of evil, and gave us back in Christ more than we lost in Adam.

That was nearly two thousand years ago, and ever since that time multitudes of men and women have accepted the Nazarene and found their heaven on earth begun. Jesus Christ is a universal cure-all, but everybody don't believe it, or know it, and consequently this old world is not getting back to God at a very rapid pace.

What can be done to make better dispatch? Why simply this, advertise Christ. He is the Light of the world. He is the Life. He is everything. Advertise Him, ye sons and daughters of men. Come, my brother, shed that old prayer and experience of yours which have done duty until they are nearly seasoned to death. Throw them off and go in for making Christ look big to somebody. If your Saviour is small of stature, go tarry at the cross until he grows upon your vision and becomes great enough to fill the world, then you can go about as a Jesus Christ man, without being a failure.

To the front with Jesus. Christian workers. What are you doing with care lines on your faces, and where did you get that limp? Is Jordan a hard road to travel? Is your religion like a life assurance premium, a hard thing to keep up while you live, but a good thing to have in case of death? If you are all out of gear, for the dear Lord'e sake, go in for repairs, and don't come out until the Saviour of men appears to you to be greater than all you know, and all you don't know.

To the front with Jesus, everybody, young and old, rich and poor, great and small. Jesus first, second, third, last and all the time. Let your advertisements so shine that somebody will believe in the world's Redeemer.

He has been advertised too much in the way some merchants write notices for newspapers, stiff and stereotyped, utterly lacking in genius, and if noticed at all, having no power to impress.

Some of us have not made anybody fall in love with Christ in twenty years. Hardly any one cares about the kind of Christ we exhibit, and we profess to be on the King's business too. Isn't it altogether too bad, when He is such a beautiful and precious possession, so loving, so grand, so mighty and so glorious. His name is familiar to the world, and yet so few prefer Him as their chief joy. Surely were He better known, more would care to enjoy His friendship and esteem Him more highly than gold, and find Him sweeter than honey and the honeycomb.

Do we really believe in Him? Does he ring out in our laughter? Does He sparkle in our eyes? Does He make our step elastic, and our lives a song? If not, then we don't know Him well enough to advertise Him in a way that will pay. No, for such work our services are not in demand. Almost any little eight by ten scheme can get more attention than the Great Remedy for the world's woes. Beloved, this ought not to be. It is God's intention that His Son shall have in all things the pre-eminence, and we cannot afford not to have a hand in bringing it about.

Christ in you the hope of glory. Is He? Well, then, give Him a chance to be properly read in your life. If we are living epistles to be read and known of all men, we should see to it that the world has opportunity to read us correctly, seeing that we are about all the gospel that many ever peruse. Under the constraining power of this Christ, may we walk about, eat drink, do business, be merry, yea, rejoice evermore, and have some genius in advertising our blessed guest. The man who never induces any one to fall in love with the Christ he professes, surely cannot be well up in the business.—J. Galloway, in The Ram's Horn.

TRIP TO MONTANA.

Rev. Doddridge Bauer, writes to the Pacific organ of his trip to Montana and return. Beginning at Ogden, we copy:

"After a rest of five or six hours at Ogden we entered for the first time on the trip, a first-class car. The others we had ridden in were such by name only; and I noticed that it made even the brakeman clear his throat to call it such. The Union Pacific runs magnificent coaches, with soft seats with high backs, and has every modern improvement. From this point, our journey was very pleasant. Going North we soon passed up a canyon, through a mountain gorge, and some extinct craters, into Idaho. I was much supprised at the surface of this state. I had always supposed it was rough and mountainous. It is an elevated plateau. From Pocatello we journeyed so straightly that I sometimes thought the Snake river drew in its sinuous folds to get out of our way. Crossing the main divide of the Rockies twice during the night we arrived in Butte at 5:38 in the morning. Here we changed cars to the Great Northern and reached our destination at 11 a. m.

Wickes is a mining camp, almost de funct, situated in a deep hollow or hollows among the mountains. As I first looked down upon it, from the station upon the mountain-side, its long row of irregular houses reminded me somewhat of a funeral procession. Bnt when we had walked, slid, jumped and hobbled down the path to the street below, we found the place was still alive and one family, at least, very glad to see us. It had been almost eleven years since their oldest daughter had left their Missouri home to try her fortune in California. One year later her fortune bid adieu to the same friends, and followed her to the golden shore. We were visited and feasted, as fond parents know how, for nearly four weeks. A severe cold prevented my doing many things I had intended to do while there.

Our homeward route was by the North Pacific to Portland, thence by steamer State of California to San Francisco. The grandest mountain scenery I ever saw is that along Clark's Fork of the Columbia in Montana. As we leave Hope, the meridian city between Montana and Idaho, another of nature's beauties burst upon our view. A mountain lake of clear water, sixty-five miles long and fifteen wide, and in places over two thousand feet deep. Its name is Lake Pend d' Oreille; pronounced Pondo-ra. This article is already to long. I am getting upon your territory, Mr. Editor, and I forbear. I must speak, though, of our ocean trip. Yes, I liked it—was not sick a particle. The little fishes would starve to death, if they depended upon my feeding them; poor things. Well, we are home again. Once more in the harness, and plenty of work to do.

WINTERS, CAL., September, 11, 1893.

READING THE APPOINTMENTS.

I was sitting in a wing-slip, close beside the altar-rail,
When the Bishop came in softly, with a face serene. but pale;
And a silence indescribably pathetic in its power—
Such as might have reigned in heaven through that "space of half an hour"
Rested on the whole assembly as the Bishop rose and said:
"All the business being finished, the Appointments will be read."

"Beulah Mountains—Henry Singer.'
Happy people, happy priest.
On the dainties of the Gospel through the changing year to feast!
Not a church-trial ever vexed them; all their preachers stay four years,
And depart amid a tempest of the purest kind of tears.

"Troubled Waters—Nathan Peaceful."
How the saintly face grew red!
How the tears streamed through his fingers as he held his swimming head!
But his wife stooped down and whispered—what sweet message did she bear?
For he turned with face transfigured as upon some mount of prayer.
Swift as though in highest action, sorrow past and gladness came,
At some wonderous strain of music breaking forth from Jesus' name.

"Grand Endeavor—Jonas Laggard."
Blessed be the Lord!—thought I—
They have put that Brother Laggard where he has to work or die;
For the church at Grand Endeavor, with its energy and prayer,
Will transform him to a hero, or just drive him to despair.
If his trumpet lacks the vigor of the Gospel's charming sound,
They will start a big revival, and forget that he's around.

"Consecration—Jacob Faithful."
Hand in hand the two will go
Through the year before them, bringing heavenly life to earth below.
"Greenland Corners—Peter Wholesoul."
But he lost his self control,
Buttoned up his coat as if he felt a cold wind strike his soul;
Saw the dreary path before him, drew a deep breath, knit his brows;
Then concluded to be faithful to his Ordination vows.

In the front pews sat the fathers, hair as white as driven snow:
As the Bishop read appointments they had filled long years ago;
Tender memories rushed upon them, life revived in heart and brain,
Till it seemed that they could travel their old circuits o'er again.

"Happy Haven—Joseph Restful."
How the joy shone in his face
At the thought of being pastor for four years in such a place!

Then a mist came o'er my vision as the Bishop still read on,
And the veil that hides the future for a moment was withdrawn;
For I saw the world's Redeemer far above the Bishop stand,
On his head a crown of glory, and a long roll in his hand.
Round his throne a countless number of the ransomed, listening, pressed—
He was stationing his preachers in the city of the blessed.

Some whose names were most familiar, known and reverenced by all,
Went down to the smaller mansions back against the City wall.
One who took the poorest churches, miles away from crowd and cars,
Went up to a throne of splendor with a crown ablaze with stars.

How the angels sang to greet him! how the Master cried, "Well done!"
While the preacher blushed and wondered where he had such glory won.
Some whose speech on earth was simple, with no argument but tears.
Nothing novel in their sermons for fastidious, itching ears,
Coldly welcomed by the churches, counted burdensome by all,
Went up to the royal mansions, and were neighbors to Saint Paul.

Soon the master called a woman, only known here in the strife
By her quiet, gentle nature, though a famous preacher's wife;
Praised and blessed her for the harvest she had garnered in the sky,
But she meekly turned and answered—
"'Twas my husband, Lord, not I."
"Yes," the Master said "his talents were as stars that glow and shine,
But thy faith gave them their virtue; and the glory, child, is thine!"

Then a lame girl—I had known her—heard her name called with surprise—
There was trembling in her bosom, there was wonder in her eyes:
"I was nothing but a cripple—gleaned in no wide fields, my King—
Only sat a silent sufferer 'neath the shadow of Thy wing!"
"Thou hast been a mighty preacher, and the hearts of many stirred
To devotion by thy patience without uttering a word."
Said the Master: and the maiden to his side with wonder pressed,
Christ was stationing his preachers in the city of the blessed;
And the harp-strings of the angels linked their names to sweetest praise,
Whom the world had passed unnoticed in the blindness of its ways.

—Rev. Alfred J. Hough.

THE RIGHT OF CONSCIENCE.

It is right to follow conscience even though conscience be not always right in its decisions. Conscience may be ill informed and may be led astray by its want of information or misinformation; for conscience is nothing more nor less than the soul itself passing judgment on moral actions; and the judgment must be according to capacity and intelligence. Man judges by what he hath, and not by what he hath not. He cannot rise above himself, or act beyond his sphere; he is not endowed with infallibility; there is no pope in his mental economy to whom appeal may be made for ultimate certainty. Uncertainty belongs to our mortal condition. We are to follow conscience, not as an infallible guide, but as the best light we have in this obscure and devious way. It will not generally lead us astray; and even in case we be wrong, the act will incur no guilt. Our works may be burned, while we escape as from the flames. The intention may be good while the conduct is wrong; and we are judged by the great Father by our controlling purpose. In persecuting the saints Saul intended to serve God, though his acts were satanic. His wss a curious specimen of the perversion of moral judgment, while his general intention remained sound and safe. He did well to follow conscience until a greater than conscience spoke audibly from the heavens, and he showed his general good intention by becoming then at once obedient to the heavenly vision. —Zion's Herald.

"Our Homes," edited by Miss Lucinda B. Helm, and devoted to parsonage and home mission work, is a highly readable paper, is doing much good and should be in every Methodist home in the land. It is published monthly. Price 50 cents, a year.

ALWAYS PREPARED.

In an article in the Nashville Christian Advocate, speaking of the early mental training and habits of Dr. Lovick Pierce, Bishop Haygood has this to say:

To the last he protested vehemently against the practice of using either ancient or modern skeleton books; and nearly as warmly against using musty manuscripts.

This man could do his best preaching with less special preparation than any man I have knonw. There were two secrets: first, he was always thinking, it was a life-long habit; second, he was always studying the Bible and human life in its revealing light.

He never declined preaching on the ground that he "was not prepared." He was always prepared. "Give me five minutes to get my text on its basis, and I will be ready," he said to me on one occasion. No wonder his preaching was a joy to him and a blessing to hearers.

PARSONAGE AND HOME MISSION SOCIETY.

The St Louis Convention, held in May, was so important, and by its resolutions there adopted the scope of the work enterprised by our women so enlarged, that we have given space to Miss Helm's report. The Church a missionary Society, and every Church member of a missionary, should be their key-note.

Who dare be so small as to make invidious comparisons in favor of or against Home or Forign Missions? "The Son of man came to seek and to save that which was lost." A man may be as much lost in New Orleans as in Calcutta, or in the Pan Handle of Texas as on the steppes of Tartary. Away with the narrow-minded bigotry that looks askance at one who attempts to reach down and touch poor, submerged women in the slums of our cities, and canonizes the missionary who has lived and worked, perchance, in beautiful Japan or sunny Mexico. Go on, brave women, until you have beleaguered and taken every Southern city for Christ, and converted every parsonage and home into a Christian stronghold.—Methodist Review of Missions.

The Pacific Methodist Advocate expresses our sentiment very aptly in the following: "'I am saved up to date,' is the rather flippant way in which a no doubt truly good man reports his case to a church paper. While we only too sadly admit the possibility of apostacy in believers, we doubt if it is honoring to the Holy Ghost or helpful to the possibility of our own perseverance to speak of our experience in a vein of apparent levity. We use the word apparant advisedly; for light the remark referred to appears to us, though it was indulged in all sincerity by the writer thereof. It is greatly to be regreted that a certain enthusiastic profession of the sweetly pleasing doctrine of sanctification is so often associated with a body of cant and platitude which adds nothing to but detracts much from, the force of religion outwardly expressed."

FROM LA GRANDE, ORE.

Rev. W. S. Hornbuckle sends this encouraging note along the line: "Yesterday (no date given) was a glad day for us at the opening of the new conference year. The Lord blessed us, and the outlook is good for a glorious year. We waut 50 souls this year. Is that too much for a preacher to ask of the Lord. O, for grace to keep us humble."

The above stirring note came on a small postal card, and did not require but a minute or two to write it, yet it thrilled our heart and will thrill the hearts of hundreds more. Let all our preachers adopt this plan and send us postal card bulletins at least every two weeks, on Monday. By so doing they will possibly be published the same week. Send in your report.

LIVE THE GOSPEL.

It is to be impressed on us that it is not smart sayings, snap, or push; it is not profound or original thoughts, or what the world thinks about the Gospel or its preachers, but holy living, which is to make its impress on the world and train a church to militant attitude for God. In the true idea of preaching the preacher who lives better than anybody else will preach better than anybody else. The preacher's true power lies in what he is himself and what he lives, as well as what he preaches. The measure of the preacher's personal holiness will be the measure of his authority to shape his people for heaven. Holy, authoritative examples are needed everywhere. These are the true epistles and apostles of Christ. Nowhere are the apostles of holy living more needed than in the pulpit. Here it is all-powerful, and shines like a bright running star. How dark, dull, and dead the pulpit which shines not with the luster of a holy life.

The preacher is bound to be an example in all things. He is bound to live the gospel, the whole gospel, as well as preach it. His words, though angelic, will be but sounding brass and tinkling cymbal. His church will be a demoralized untrained army, the prey of every enemy. The gospel never looks so well, never sounds so well, never fares so well as when coming out of the preacher's life. Then his words weigh and his life is better to train than a manual of arms and the drill sergent. Each word weighs a pound when impelled by the force of holy life. Each sermon is a most terrific assault on sin and the world because backed by a life that has crucified sin and the world. The preacher's holy life is not only the great manufactory for saints, but the successful training school for saintly soldiers.—Nashville Christian Advocate.

HELENA HINTS.

DEAR METHODIST:

As you desire to give the news of work and workers on the field, I determined to "drop you a few" from time to time about this point and the work of this scribe.

The unusual wet weather for Montana has turned our dust into mud, and there is nothing dry about the capital.

The work of the church, has been some what retarded by the weather and the congregations irregular rangning from twenty souls on a rainy Sunday night, to about one hundred under favorable circumstances. Last Sunday night being the best since we came, one month ago. The attention and spirit of the worship is the very best. Four names have been added to the roll here since conference and three others have applied for membership.

The S. S. and League work promises well, about eight new pupils at S. S. yesterday morning—some little scholars bringing in two or three new ones. There were forty puplis who recited verses in the S. S. Several clases being perfect. At the end of the quarter, Mr. Editor, you will get to publish the verses thus recited by our school, the attendance, collection and the Banner class in the school.

OUR LEAGUE.

Mrs. Callie Price, president, is one of the very best I have seen—they conduct a devotional service just before evening preaching. They mean soon to take up the literary department—establishing a reading circle among us.

The prayer-meetings are good and growing better. On Tuesday evening we have a teacher's meeting at the parsonage which is very profitable. There is a fine harmony amoung the christian workers in the city. A local union having been formed of all the Leagues and Endeavors in the city—interdenominational. They have planned "relief" work in the city during the winter.

Faithfully,

J. E. SQUIRES.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassyville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky., September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas, November 30.

East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai, October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Missouri Conference—Monroe City, Mo., September 13.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek, Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

Devoted to the cause of earnest christianity in the West and Northwest.

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BUSINESS MANAGER,
103 South Idaho St., Butte, Montana.

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EDITORIAL NOTES.

Rev. W. M. Britt, is holding a protracted meeting at Deer Lodge. He is being assisted by the presiding elder. May they have a good meeting in which many souls shall be born into the kingdom of our Lord.

***

The assistant editor spent Sunday the 8th inst. at Bozeman, where he preached morning and evening. That was a very pleasant occassion. Sister Tabor, gave him a beautiful geranium to carry home with him. It now adorns the parsonage.

***

Silver may be depreciated in value. The silver dollar may not be worth a dollar. But if you will send us a dollar we will send you the MONTANA METHODIST, for one year. Silver is good at this office. But please don't send stamps we cannot use them.

***

The article, "Why not Silver," which appeared in last week's issue was not properly credited. It was written by Bishop Keener and appeared in the Nashville Chrsitian Advocate. This was an oversight. The article was a good one and we were glad to use it.

***

Let every one of our readers send us one new subscriber this week. It would take but very little time and would require but very little effort, but to us it would mean a great deal. We promise to give you just as good a paper as we can. Do what you can toward making the MONTANA METHODIST, a success.

***

Let our preachers all present the subject of taking the METHODIST, to their congregations and see what can be done in that way. We urge the paper upon all, so that our field of usefulness may be enlarged. We want to increase our weekly congregation as much as possible. We preach through the paper, and the larger the congregation the more good we shall be able to accomplish.

***

Is it not a pity that the class-meetings which were once the very life of Methodism, have fallen so largely into disuse? There were kindled many of the fires that burned and burned until much of the sin of the community was consumed and the pure gold was left purer than ever. There the young christian was fired with a burning zeal for Christ upon hearing the testimony of an old soldier of the cross who had been faithful through storms and sunshine alike. There the class-leader was brought near to the hearts of all the members of the church, and he in turn brought the flock nearer to the pastor and to God. Oh, for a return to many of the customs of the days gone by

***

We attended Brother Warren's Quarterly Conference, at Belgrade. Had a pleasant time at Warren's home. His little girl is as fine a baby as we have seen anywhere. There we met Mrs. Forbes, who had just arrived from Indiana, to visit her son, Rev. Forbes, of the M. E. Church. The lady proved to be almost an acquaintance, having known our mother in her girlhood days.

***

A good brother said, recently, that it was almost impossible for farmers in this state to observe the Sabbath as they were compelled to thrash grain on that day. They "swap" work, and when called upon by those with whom they have "swapped," they must go. It often occurs that they are called out on Sunday. If they refuse to go they cannot get others to assist them. They ought to have relief by legislation. But at any rate they ought never to forsake God. Let them stand firm and have faith and God will find a way for them to succeed.

***

Montana is cursed with saloons and gambling hells. There are saloons in the cities, saloons in the towns, and saloons at the cross-roads. When will the christians arouse themselves and put down the deadly foe to humanity. These are some of the things fathers who are voters say by their ballot: Mr. Highlicense says, "For a thousand dollars a year you can have the privilege of ruining my boy and my neighbor's boys." Mr Low-license says, "You must pay five hundred dollars for that privilege." Mr. Nolicense says, "My boy is worth more than the gold and silver of the world, and for no price can you have the privilege of dragging him down in ruin, dishonor and shame." Now, my friend, what is your name? Highlic ense or Lowlicense or Nolicense?

***

To our poor blinded mind it seems strange that God should deny us so many of the things that we long to have. It is easy to see why, for our good, he should withhold such merely temporal benefactions as houses, lands, and moneys. These are not the soul's true needs. We can get along without them. The absence of them is, in fact, often a necessary condition of growth to the greatest heights of character. In crucifying our natural desires for them we may be performing the acts that shall give the badge of nobility in the kingdom of heaven. But why should we be denied the human love after which we long with intense and ardent desire? Why should the very best and holiest of our instincts often fail to find the object of their satisfaction? Ah, this is a hard question. But we may be sure that when our heavenly Father keeps back any good thing from us he does it in order that either here or hereafter, he may give us some better thing in its place.—Nashville Christian Advocate.

A DREAM.

The long summer day had closed, and was followed by an evening of exquisite coolness. Out of a sky of cloudless blue the myriad stars looked down upon a peaceful earth. No sound was on the air except the occasonial notes of the mocking bird who perched himself on the topmost limb of a magnolia tree, and swayed and sung to his heart's content. Wearied almost to exhaustion with labor that had taxed body and brain to their utmost, and perplexed with cares that grew to greater proportions as we tried to dismiss them, we stretched ourself on the grass and looked up, up, up, into the overarching heavens; and, as we looked, we felt that it would be worth all the world if we could recall for one brief hour the unquestioning faith with which we once gazed upon those mystic heights as the throne and dwelling place of the Eternal. Nature soon came to our relief. Before we were aware of it, sleep hadlaid its kindly hand upon our tired eyes, and we were in the land of dreams.

Ah, what sweet faces meeet us there, faces that are radiant now with an immortal love. The distant days came back, and were glorified by the golden mists that hung about them. The desire of our hearts was realized. Once more without shadow of doubt or mistrust we bowed at our mother's knee, and felt the pressure of her gentle hand upon our head, as we tried to say, "Now I lay me down to sleep." It all took place in a very few moments; but when we awoke we felt as if we had seen a vision of angels. And, in truth, our common life, if we only knew it, may be charged with heavenly forces. The better land is not far off.—Nashville Christian Advocate.

WASHINGTON LETTER.

WASHINGTON, D. C., Oct. 3, 1893. —The political game includes various moves, if interpreters and prophets are true. It is charged that there is a scheme to sidetrack the silver repeal bill and put in its place the election bill repeal measure in the senate. This would

throw the work and odium of delay, debate and filibustering upon the republicans, who will oppose such repeal by every known means.

Senator Platt's bill providing for the putting of the previous question whenever the majority so decide and thus ending debate and delay is said, by those who see strategy in everything, to be a shrewd move to commit the senate majority afresh against any reform of rules by which filibustering can be stopped. It is asserted that his object is to preserve the present power of the minority to prevent a vote when they are so determined in order that the republicans may defeat the election repeal and tariff bills from the house. On the other hand it is clear that a large part of the republicans, both in the house and the senate are really in favor of rules which will permit the majority to govern.

Tariff and silver schemers are offering to help the silver people in return for a postponement of any serious modification of the tariff until 1895, and such proposition has been publicly broached in the senate but has not many open friends.

A compromise based largely upon Senator Faulkner's plan which contemplates coining about two millions of silver monthly and repealing the present law for purchasing three times that amount, is much talked of. It also looks to the appointment of a commission to consider the whole subject and propose a comprehensive currency scheme to be acted upon hereafter. A provision for selling three per cent. bonds for European gold to be held in the treasury for the purpose of maintaining the entire national currency at par is embraced in the scheme. An attempt is to be made soon to tire out the silver purchase repealers by a continuous session. This is expected to fail and is for the purpose of saving appearances and satisfying the president and those who with him favor unconditional repeal, that it is impossible of attainment. After this piece of strategy the compromise which is now being industriously discussed by various senators, not including Voorhees openly however, is to be uncovered and put through a recess taken to allow senators and representatives to visit the Fair, about the middle of this month. But who knows?

President Cleveland, appears to be the most doubtful element of this plan, as few if any know how it would be treated by him when presented in a bill to be approved or vetoed.

OLD TIME DEBATES.

In 1820 the senate having about one-third its present number, discussed the admission of Missouri. In 1850, the Clay compromise was discussed from January to the middle of August, over six months. A very, very large and united majority may prevail, but the more usual outcome of determined struggle by a minority is a compromise. The silver men can talk repeal to death.

THE WHITE CITY.

It is proposed to keep the World's Fair buildings for the celebration of the advent of the twentieth century. It seems wasteful to destroy buildings of such beauty and extravagant cost. One hundred thousand dollars annually will be required to keep them in repair. It is thought that this can be collected by charging an admission fee to Jackson Park and to the beautiful palaces which outshine the dreams of the Arabian Nights entertainment.

CAPITAL.

"THE MISTRESS OF THE MANSE."

The personal history of the Methodist parsonage would make a story of pleasing interest; showing perhaps, not unusual heroism, for the average modern parsonage represents many comfrots and conveniences, but genuine devotion and consecration, and the especial graces of womanhood in the mistress and mother thereof. In the dream of brave women, out of which may grow the songs of a coming time, "the mistress of the manse" will be extolled with other brides of fame. The manhood and courage of our ministry already live in lines of enduring prose; but we ask if the record be not defective, in that sufficient honor has not been given, in the general account, to the womanhood of the parsonage. Our ecclesiastical system has been the subject of many self-gratulatory speeches in conferences of every degree, and the inspiration of many creeds in the denominational press; but the whole complicated system of connectional Methodism would break down if loyalty and consecration departed from the parsonage. And what are these but other terms applied to the character of the lady who directs the fortunes of the pastor's home?

We saw a great merchant ship in the bay, the other day, being towed to the open seas by a tiny steam tug. The recollection of the use to which a great preacher once put a similar sight has suggested to us its use in this connection. The merchant ship may well represent the mind and soul of the pastor, burdened with a message from heaven. The little steam pilot will represent the wife of the parsonage who, by consecration and loving helpfulness, brings the man of her heart to the open seas of the Sabbath with the message he has received. We noticed also that while the motive power was supplied by the lesser craft, it was still the ruder of the merchantman which determined the course of both. The Methodist parsonage must perpetuate the true model of the divinely instituted home, with the fellowship of husband and wife, under the headship of the man.

The merchant ship, once towed to the Golden Gate, caught the wind in its ample sails, and bent bravely to the voyage. The true wife of the parsonage, by her love and helpful fellowship, brings the preacher to the embracing breath of the Holy Ghost, and so to a prosperous and prevailing ministry.

Having so large a part in the successes of the station she shares, and being made, at every juncture, aware of personal obligation therein, it would seem but simple justice that the wife of the pastoral household should share the honors and enjoy the encomiums which come to it. At Conference, the wives of the pastors should be as welcome as their lords. The inspiration which there often rushes, like a Pentecost, upon the assembled ministry, refurnishes and perpetuates its power. How much would be gained if the toiling and self-denying wifehood of the parsonage drank of the same spirit, and became informed of the annually recurring intercourse! This is a well earned, though feebly expressed, tribute to "The Mistress of the Manse." It is also a plea on her behalf.—Pacific Methodist Advocate.

FAITH AND FRET.

Have faith in God. Fret not. These are the positive and negative commands in regard to faith and fret. The Morning Star, deals with them: "Does God mean that whatever the condition of the world and the perversity of the generation as a whole, his servants shall fume and fret and waste in ceaseless anxiety and excess of toil the energies and possessions that he has given them? The greatest souls are usually those of great faith and calmness. Fret is a sign of feebleness."—Ex.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit, -	Sept. 2nd and 3d.
Willow Creek Circuit,	Sept. 16 and 17.
Butte City, - -	Sept. 22 and 24.
Boulder and Whitehall, -	October 1st.
Belgrade Circuit, -	October 7 and 8
Deer Lodge, -	October 15th.
East Helena, -	October 21 and 22.
Bozeman Station, -	October 29th.
Bozeman Circuit, -	November 4 and 5.
Helena Station, -	November 12th.

R. H. SHAFFER, P. E.

THE LENGTH OF THE SERMON.

Some sermons are long that last twenty minutes; some short that last three-quarters of an hour or an hour. Every sermon should be timed, not by the clock, but by the continuance of the sympathetic relation between the occupant of the pulpit and the average occupant of the pew. When the speaker has lost his retention of the hearer's attention further detention is a crime, a violation of the right of habeas corpus. Restiveness in the pew should be construed as a signal for rest in the pulpit.—Homiletic Review.

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Sunday School.

OCTOBER 29, 1893.

ABSTINENCE FOR THE SAKE OF OTHERS.

LESSON TEXT:—1 Cor. viii. 1-13.

GOLDEN TEXT:—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. xv. 1.

DOCTRINAL TEACHING.

In one of the September lessons we have studied, from one of its standpoints, the theme before us today. The subject for discussion in today's lesson Alford sums up thus: "Though for those who are strong in the faith, an idol having no existence, this is not so with all; and the infirmities of the weak must in such a matter be regarded in our conduct."

In the first paragraph (verses 1-3) Paul lays down a doctrine of prime importance, and needed every day: "knowledge" is good; but if it be without "charity," it breeds vanity and hardness in dealing with others. The second verse appears to suggest what few seem to consider: we know thoroughly so few things that we should be modest about the little we do know. But the first teachings is this: Whatever our knowledge or opinions, we must be tolerant and charitable, whether other people are or not. This doctrine Christ teaches over and over.

But Paul would not put his doctrine of the duty of abstinence from meats offered to idols on the wrong ground; he would not promote charity toward the week by destroying laws of morals, by admitting to be true what he knew to be false.

An idol is "nothing in the world." Meats offered to idols are no more spoiled for good eating, nor in themselves morally tainted, than if offered to a stump instead of a graven or carved image. With his clear knowledge of the utter nothingness of an idol, he could, without hurt, eat meat offered to it. Yet if brethren with less compass of knowledge and clearness of views had "conscience" about it, and his eating might lead them to sin, he would cheerfully forego his rights. A man as clear-headed as Paul—as free by the truth as he was, to say nothing of inspiration—could never have meant, "I must do nothing that another man thinks I ought not to do." Some forget that offending people's whims and "causing them to offend," to sin, are very differnt things.

It is well to bear in mind that Paul's strong statement in verse 13 is about "meat offered to idols." It is not a concession to a fanatic or a fool who draws the line at all meats. In Romans xiv., discussing meats simply, he exhorts to tolerance, but does not say, "I will join the vegetarians, and eat no meat, because they say flesh-eating is wrong to them." In that passage he gives the noneaters a very strong reproof for assuming to judge those who did eat meat. On that passage Cowles says tersely: "The eating man is prone to think his noneating brother very foolish; the latter is equally prone to judge his brother who eats all things to be very wicked."

It is indeed a very nice thing to perform fully the duty of preserving one's personal freedom in Christ Jesus and at the same time exercise the patience of charity with unthinking, ill-informed, narrow people, who stake Christianity on the truth of their particular notion of what Christianity is. That the doctrine of abstinence for others' sake, and its correlative conformity to their way of thinking for the sake of their conscience, is not of unqualified application experience will make manifest. A school of Judaizing believers made a point of conscience on circumcising Gentile converts. Paul would not hear to this despotism of opinion. He carried the question to the apostolic college, and they promptiy decided that they would not, for anybody's conscience, impose no Gentile converts "a yoke that neither they nor their fathers were able to bear."

Let every man seek to know the truth of things as taught in the Bible and by sound common sense; let every man be "fully persuaded in his own mind;" let every man avoid occasion of offending the conscience of his weak brother; let all, the wise and the unwise, the strong and the weak, be tolerant. Tolererance is not simply a noble trait of character; it is a virtue; and intolerance is a weakness that may easily become a vice.—Bishop Haygood. in S. S. Magazine.

NERVOUS BUT PLUCKY.

We are deeply pained, though not at all surprised, at some things stated in a letter written by Brother P. L. Stanton to the Pacific Methodist Advocate, an extract from which is given below. We knew there would be a "financial pressure" in the homes of scores of Methodist preachers throughout all the West, and we did all we could to avert it. The $10,000.00 asked for would have relieved the situation greatly, saved much suffering and kept some good men in the field who will, perhaps, be compelled to abandon it. They might have pulled through, and we hoped they would try and hold out one more year, But the late panic seems to have destroyed all hope with some. We admire the pluck of Brother Stanton. His nerves are not seriously affected, and he will recover. He possesses taying qualities. Would that there were more men who were so fully identified with our work in the West as to resolve to stay with our work here regardless of what the Missionary Board may do. The presence of a few such here and there has inspired confidence and brought success, and the increase of such would greatly strengthen confidence and increase the measure of success. We believe that the Lord wants us here, and that He will see that we are sustained. Brother Stanton says:

DEAR BROTHER DU BOSE: Perhaps you are wondering what has become of us down here. Well, we are all here—that is, those of us who have not moved away. Our ranks have been somewhat depleted by removals, and there threatens to be quite an exodus about conference time; still, we are planning to hold the fort. We are resolved to make up in dignity and earnestness what is lacked in numbers. The financial pressure upon the country has struck us with stunning force. This, coming so soon after the recent operation by our Board of Missions at Kansas City, has had a depressing effect, so it is no wonder that some of us, and the families of some, are troubled with rheumatism, catarrh, bronchitis, or general nervousness. I, myself, have touches of catarrh, and a few slight symptoms of rheumatism; and then I have been nervous recently, especially since the Kansas City operation. Otherwise, my health is "distressingly" good.

From all points of the compass, except the Pacific side, report has reached me that P. L. Stanton is to transfer at the coming session of our conference; but I do not believe the report. Of course, if he is not wanted here, he will try to stand the strain of a transfer. He has no fear that he will suddenly develop into "giraffe" proportions, and be sent away on that account. Doubtless, much courage is going to be needed in those who remain in the work here, especially if the money panic continues. But I have not the courage to leave our struggling band now, unless I had a better excuse than I can produce. I feel that God wants some of us here, and if he does, he is able to look after us. His institutions are built on the eternal Rock.

REDUCED RATES.

The rate of one and one-fifth fare on certificate plan has been authorized over the N. P. R. R. for the following occasions:

Grand Lodge of Masons at Helena, October 9th to 13th, 1893. From all points in Montana, subject to an attendance of one hundred or more who pay full fare going; certificates to be honored up to and including Oct. 14th, 1893.

Grand Lodge I. O. O. F., Livingston, Oct. 17, 18 and 19, 1893. From all points in Montana, subject to an attendance of seventy-five or more who pay full fare going; certificates to be honored up to and including October 20th, 1893.

25th Anniversary A. O. U. W., Missoula, Oct. 27th and 28th, 1893. From all points in Montana, subject to an attendance of seventy-five or more who pay full fare going; certificates to be honored up to and including Oct. 29th.

CHAS. S. FEE, G. P. & T. A.
A. L. CRAIG, A. G. T. A.

It would be well for all in authority in Church or Sabbath school to consider carefully what it is proposed to introduce into the sanctuary. The willing workers who endeavor to please young and old are entitled to earnest sympathy, gratitude, and cooperation. But coarseness and buffoonery in God's house should be received with coldness. It is demoralizing to applaud anything irreverent or low. In a fine church, erected by a son in memory of his father, the ladies of the Society appeared as an amateur minstrel company, with vulgar jokes and their faces blackened with burnt cork! And this in a New England city! It was not a Methodist Church, but the Christmas celebrations of some of our own Societies have gone almost as far.— N. Y. Christian Advocate.

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, OCT. 26, 1893. No. 8.

Editorials.

The safe rule of life: "Do right."

"Let love be without dissimulation."

Forgive, if you expect to be forgiven.

Attend to your own business strictly.

"Be merciful if you would obtain mercy."

We need to pray more, oftener and longer.

There is no place on earth or in heaven for a lazy man.

The saloon must go. It is written in the book of fate.

The Sabbath of the Lord our God must be respected.

We need to do more. There is so much to do and life is so short.

If you listen to the lying tongue of the slanderer you are just as bad as he.

There is something the matter with the politics that don't desire any religion in it'

"The heavens declare the glory of God and the firmament showeth His handiwork."

We need to read more. God speaks to us through His holy book which is the Word of life.

We need to talk more about what God has done for us through Jesus Christ and less about things that are of no profit.

If they who know what is right but will not do it have consciences unseared, they must certainly be often annoyed.

It is always best to wait till we get to the bridge before crossing it. Troubles ought to be dealt with in the same way.

If it is a difficult task to do the will of God by following Jesus, it will prove vastly more difficult to keep refusing to do it.

There are a great many people who do not believe in revivals. They have on their side a very great personage. The devil does not believe in them under any circumstances.

Sin destroys. But who is afraid of sin? Certainly not those who engage in it every day and every hour of their waking time.

It will make a wicked man mad to tell him of his faults. He knows them but does not want anybody to warn him against them.

If Jesus lamented over the wickedness of Jerusalem, what would he do were he to walk upon the streets of some of our modern cities?

If you have faith there ought to be some evidence of it. Works done in the name of Jesus give the best evidence of a living faith.

Some people seem much better after they are buried if we compare what was said about them while they were alive with what is written in their obituaries.

Make war on the evils with which our cities are crowded. Make it now. Don't wait until these evils have reached such gigantic proportions as to be almost, if not altogether, invincible.

The services of God's house are means of grace to all who are willing to use them as such. To neglect them is to throw away opportunities for holding sacred communion with God.

Every day you are brought under renewed obligation to God for His bountiful blessings. How often do you stop amid your pleasures or your labors to give Him praise and thanks?

Death comes to the rich as well as to the poor. None can escape his solemn visits. Having this truth in mind we ought to be prepared for his coming whether it be in the day or night.

When church members are found in bad company, they are there are for one of two reasons. Their purpose is to lift up and save the fallen, or they associate with them became they like their ways.

A secular news-paper championed the cause of the preachers in a Montana town as against Sabbath desecration. What wondrous thing is going to happen next? Verily, this is a year of strange occurances.

Power always accompanies the baptism of the Holy Ghost. That baptism is obtained by prayer. God will hear the prayers of devout and consecrated christians and will pour out His Spirit upon them. A church baptized with the Holy Ghost is prepared to do the work of God in evangelizing the wold. O, for that baptism.

The Father sends a message of love to His children. We carry that message. "Your Father loves you still," Will you heed it and return unto His house from which you, as a prodigal, have wandered so for away?

You don't have to say something to slander your neighbor. You can do it by sitting quietly by and hearing others say mean things about him while your silence gives assent. It may also be effectually done by a simple shake of the head.

Somebody is watching us all the time. As our lives measure up to the standard of Christianity so will our influence for good be felt by our watchers. If, on the other hand, we fall below that standard, we become stumbling-blocks in their way.

If a man can't put up a stove-pipe without swearing, he has not much control of himself. It is a weakness that any man ought to be ashamed to own. To get out of patience at any little trouble and say mean, vile things is not worthy of a man.

Some people talk about living for God in private but will not take a public stand for Him. Such living will not count for much either in this world or in the world to come. There is no use for a man to talk about living for God unless he is willing to come out before the world and say so.

The way of the righteous man is a way that needs no covering. What he does who is right with God, is done in the open day. The wicked seek the cover of darkness for their deeds. Yet, God sees all that is done in day-time or at night, and God will call every man and woman into account for all He sees.

It is strange how some people who belong to the church and profess to love God can be so quiet during a revival. They are afraid to move. We always feel sorry for them. Sometimes we feel just as though a little slang would be pardonable in speaking to them. "Get a move on you."

In the fifteenth Psalm, "taking up a reproach against a neighbor" is condemned. When anybody tells us anything evil about a neighbor, let us take the whole matter under careful consideration. It may be there is something wrong with the one who told us. He may not have acted in the right way toward the one he condemns, and may, in malice, miscon strue every word and action. Or, if he be honest in his accusations, he may be honestly mistaken in having misinterpreted words and actions. We connot be too careful about such things if we do not desire to injure another.

Jesus is presented as the hope of the world, the only Savior, and yet people are indifferent to His claims. They can sit in God's house, hear the reading of the Word, listen attentively and respect fully to the earnest preaching and exhortation, and go away without having made manifest the least desire to be saved from their sins. How can they think upon the life of Christ without desiring to be like him?

When we begin to look upon our own good qualities and upon our neighbors' faults, we make ourselves appear to great advantage by the comparison. If we reverse the order, we will soon find out that it is not so hard to love our neighbors as God directs after all. Our neighbors have some good points if we only try to find them. If we desire it, we can find something about them to love.

Called to bury a stranger, the preacher did not know what to say. What was the life just ended? Who knows? It may have been a very wicked one. In that case the death is a warning to all the wicked ones who look upon the clay cold features of the dead. If a pure life, the death is but a lesson of righteousness. The spirit gone to rest is waiting upon the shores of bliss for the coming of loved ones. Will they be ready when their summons comes?

If our religion is not full of sunshine we have not the right kind. Why should a child of God be gloomy and cast down? What is there in the service of our Master to make us wear a sad countenance? Dark looks, gloomy sayings, fearful forebodings, pessimistic prophesies and long-faced worship will not make the world fall in love with our religion. Men of sense will say, "If that is religion deliver us. If your religion makes you so gloomy here, what will it do in heaven where religion is intensified?" The religion which is sunshine in the heart will light up the face with a happy smile. The outlook for the future will be hopeful. Everybody seeing it will feel that it is true religion.

Some people seem to think it is repentance and confession if they just tell the Lord they have been sinners, but make excuse for having done so by showing how great the temptation was. That is a repentance that needs to be repented of. We have all been tempted many times every day, yet if yielded we commited sin. God has promised grace to enable us to overcome all our temptations. If we do not have this grace and use it, it is our own fault. No excuse can be offered for having done what we knew to be wrong. The only proper way is to acknowledge our wickedness and ask God to have mercy upon us and forgive us.

A REVIEW OF THE METHODIST REVIEW OF MISSIONS.

Our Methodism, together with the church, has heard the "Macedonian cry" of the unsaved world and simultaneously found the right interpretation of the "go yo into all the world and preach the Gospel to every creature." So that the men and the women needed for the work and the money to send them can be used at once. and could have been in place long years ago if the church had called for them,

The event in the history of the church of the nineteenth century is its awakening from the sleep of the centuries and coming forth in tho name of its divine Lord to take the world for Him.

A missionary literature would naturally spring up on such soil as this, and the "truth which is stranger than fiction" and a thousand-fold more inspiring, may be read in the biographies of missionaries and their achievements in the name of Christ. Books and periodicals, a great family, have come into existence in all the branches of the victorious chureh. Southern Methodism has furnished a part of these along, but within the few months past, the Methodist Review of Missions has made its appearance among the family of periodicals on missions, ond of the very richest and best of them all. And we are justly proud of this youngest child of the family, "My people are destroyed for lack of knowledge', is not more emphatically true any where in the whole realm af human thought than here and at this time.

Dr. Mellen dwells with force and at length upon the ignorance and the utter indifference, uot only of many of our people at this point, but of ministers of the Gospel—they think the earth is flat yet, and that the "sun do move."

The open and inviting fields for missionaries, the answering church of God, the victorious achievments of those who have gone forth in His name: all of these are a sealed book to them, and fhey do not care to have it opened.

Let our missionary literature come into the homes of our people "line upon line," page after page, day after day, is the remedy, the only hope of lifting them up into sympathy with the great onward move of the church.

The scope of the Review of Missions is after the order of the great Missionary Review of the World by Dr. Pierson, and is next to it of all that have come under my observation. And it is as fresh and rich and sweet as the very best in all the field. The range of topics is from the Negro, Chinaman and Japanese—the heathen at our door—to the great countries from whence these come—Africa, China, Japan and India; and the contributors are from our chief paators to the humblest men on the field.

The September number of the Review which is a good sample only of the other numbers preceding it, makes the third copy since the development from the Misssionary Reporter of precious memory.

Bishap W. W. Duncan and President Wm. Walker, of the Paine Institute, each gives an outline of the work boing done by our church for the Negroes in that section, educating, evangelizing and developing them in christian character. About 1200 pupils have been under our hand during the 9 years of the existence of that worthy institution, about 30 per cent of whom are preparing for the holy ministry—several of these having offered themselves as missionaries to their native Africa. The 18 young ministers of that school, whose portrait is on the frontispiece of this number, bear marks of intelligence and of high christian character. Our successful work in educating and uplifting these people is in striking contrast to a picture drawn by one Dr. Gray, of the Freedman's Aid Society, of the ignorance and degradation of the Negroes of the South and the utter neglect and unconcern of Southern people for them. May this work go on and greatly enlarge.

Bishop A. G. Haygood follows with an article on Conscience and Missions, in which he shows in characteristic way, that when the church comes to feel its obligation to the Son of God. to carry out His commission to it, then giving to this cause will be easy and abundant. He urges that it is not a matter between the man and his pastor, or between the individual and the church, but between the soul and its God. The doors are open and the Lord is ready, as He has always been, to "go with us" if we were really willing to go or to send,

The "Survey of the Field" is worthy of a place in every home in Southern Methodism, and in every mind and heart in the land. Rev, T. Masao, a native Japanese christian, writes at length of Methodism in Japan, beginning with Canadian Methodism and the M. E. Church in the same year, 1873—Southern Methodism following on in 1886, and now taking a bold place in the evangelization of that white field.

Rev. M. E. Towson, P. E, of a district in the Japan Conferece, (my old roommate at the Vanderbilt) gives an account of a District Conference. Our Methodism fits the Japanese character.

Prof. Twing writes on China's Awakening in a most striking and interesting manner. And Mrs. McGavock gives an account of the work of the Woman's Board in Mexico. Dr. Rankin discusses the work among the Chinese and Japanese—"the heathen at our door." The M. E Church and Presbyterian Church have done the most for these needy souls. We can but wonder that all of us have done so little for them. Thus, from men on the field and others well acquainted with the field, we get a bird's-eye view of all from time to time.

I cannot close this reviov of our new periodical without a word touching the excellent selection from the pen of Dr. Gordon, of the Baptist Churbh, on Education and Missions. in which he emphasizes the evangelistic phase of missionary work as contrasted with the work of teaching the heathen. Referring to the work and lives of missionaries and mentioning in very complimentary terms the presence and lecturing in Nashville of Missionary Shepherd, of Africa, his own race, Dr. Lambuth says that indeed "truth is stranger than fiction," and if Shelly fainted when christobel was read to him, the church ought to awake from its lethargy and slumber at these strange and wonderful passages in actual human life.

Can't the MONTANA METHODIST make terms with this Review so that every reader of our conference organ shall also enjoy with us the Methndist Review of Missions?

J. E. SQUIRES.

FROM LAGRANDE ORE.

DEAR BRETHREN:

Will you read this? We are about ready to enter our new church in LaGrande. Will every one who reads this send us as much as fifty cents and aid us that much in getting an organ for the church there? Fifty cents will not be much to you even these hard times, and it will help us greatly. Send to me at Island City Ore., or to Mrs. H. C. Montgomery, LaGrande, Ore.

Your Brother,

W. S. HORNBUCKLE.

TEN GROSS INCONSISTENCIES.

1. To recognize the evils of the liquor traffic, and yet do nothing to arouse public sentiment against it.

2. To preach against intemperance, and yet vote for men who will use their whole influence to perpetuate it.

3. To pray for the suppression of the liquor curse, and then support men for office who will legalize and extend it.

4. To know that God denounces his woe upon him that giveth his neighbor drink, and then by your ballot make it possible for him to obtain license to carry on his diabolical work.

5. To aid or perpetuate, by influence or ballot, a great sin for the sake of revenue.

6. To know that a candidote for office is a friend of the liquor dealers, and yet allow blind attachment to a political party to lead you to vete for him.

7. To claim independence of thought and principle, and yet submit to the dictation of the liquor lords in regard to candidates and measures.

8. To know that liquor is the direct cause of three-fourths of the misery and crime of our country, and yet place a premium upon misery and crime breeding by granting high license.

9. To know that the indifference and inactivity of Christian men will strengthen the hands of the liquor dealers, multiply saloons, increase crime, debauch morals, and damn souls, and yet allow a blind conservatism to keep you silent.

10. To pass with one hand resolutions denouncing the liquor traffic, condemning license of every kind, and deprecating the evils and horrors of intemperance, and yet, with the other hand, deposit a ballot which will help to continue this traffic, increase its political influence, secure the passage of license laws, and thus make yourself a party to all the corruption misery and crime which follow.

"O consistency, thou art a jewel!"—By J. M. Hawley in Tennesee Methodist.

A DILEMMA.

It seems to us that the Evangelical Christians who have fairly committed themselves to the most advanced results of "the higher criticism" are in an exceedingly perilous position. They assure us there is nothing to lose, but much to gain, from the changed method of looking at the Scriptures. They tell us, often in language of great beauty and fervor, that men are saved, not by a book, but by a living Christ. The experience of this salvation, they earnestly declare, is the final proof of the divine origin of our holy religion. The emphasis which they put upon the evidential value of Christian experience is indeed something wonderful. In reading their glowing pages one might well imagine himself sitting in a Methodist class meeting, and listening to sincere, but unlearned, believers tell how they were actually rescued from their sins by their faith in Jesus.

All this is well in its place; but unless it presupposes the historical veracity of the New Testament, it comes to nothing. What do we actually know about Jesus Christ except that which is told us concerning him in the Gospels and Epistles? If that source of information be untrustworthy, our "experience" is a delusion and a snare, and our confidence is built on the sand. The Chris that is able to save us is not a mere ideal image that every man frames for himself in the chambers of his own brain, a mere phantom Christ, but a historical personage, the story of whose life and death is set before us in a veracious and inspired narrative. The issue is as distinct as it could possibly be made. The London Quarterly Review for October puts the matter admirably as follows:

"If the statements of the Old and New Testament are not substantially trustworthy—if the teaching of Christ and his Apostles is not to be taken as a guide and authority in doctrine—if, instead of "going to school" to the Bible, we are to be its judges and critics, then doubtless the faith of Evangelical Protestants will have to be recast. This does not necessarily imply the doctrine of "verbal inspiration," the absence of all flaw or error in Scripture on questions of science and history, or a slavish adherence to a book as a mechanically-constructed code of reference, to be mechanically and unintelligently used. The true view of the authority of the Bible regards it as a living book, revealing a living God and a present Savior. But if Faith is to hold her own against criticism, the claims of this book to its high position must first be established, then recognized, then loyally deferred to and obeyed."—Nashville Christian Advocate.

NEWSPAPER CORRESPONDENTS.

Some men write as though they thought the editor was out of a job and they wanted to give him one, and you may depend upon it he would have a great big one if he undertook to decipher their careless chirography and write it again so that the compositor could do his work with some satisfaction. The writers expect the editor to tell the "typo" just where to put in capital letters as there are none in the "copy."

Proper names are so carelessly written that unless the editor happens to be acquainted with the person mentioned, it is almost impossible to tell whether they are English or Japanese.

Both sides of the sheet are written on for a further aggravation and annoyance, And, some of these manuscripts are so formidable looking that the editor only reads them at all because he feels compelled to do so.

Another thing that gives annoyance is for the poetical brother, who quotes a great many verses in his paper, to write so small that one is almost compelled to get a magnifying glass to read it. He does that so as to get the poetry on the paper line for line and thus save writing material.

But of all who give trouble in the "print-shop" the careless scribbler, who writes in a very great hurry and then never reads his article over to see that it is right before sending it, is most dreaded. His time is so valuable that he must hurry, but he thinks not that other people have valuable time too. Perhaps the best plan for breaking him of his carelessness would be to send his manuscript back to him for correction and more careful writing after it has grown "cold" and let him see just how it looks.

The poor printer has a soul to save, and no good man ought to put any thing in his way. It requires only a hint to the wise.

Life is a solemn thing. While we live great responsibilities will rest upon us. How foolish it is to run from our duties and try to spend our days in pleasure as children play. God calls upon us to do something every day and if we do not perform our task we shall be held to strict account. How can we bear to go into judgment without having done our work?

He said to the Quaker, "I can't help feeling for the poor, perishing heathen," and quoth the Quaker. "Does thee feel in the right place? Does thee feel in thy pocket?"—Ex.

BELGRADE NOTES.

DEAR METHODIST:

I was asked by the P. E. to run over and fill a few appointments in the White Hall charge, last week, I preached to a good congregation in the morning at Fish Creek, the third Sunday, and to a smaller one at Waterloo, at night. Bro. Mountjoy, of Butte, of the Campbellite Christian Church, had sent in an appointment for the same day, not knowing of our appointment, but we divided the time and there was no conflict. This whole Jefferson Valley, from White Hall to Twin Bridges, is a wide field for us and should be cultivated vigorously by our church.

Work has already begun on a branch rail-road from White Hall up the valley. This valley is a fertile region that has many natural advantages.

Bro. Wm. Beall gave us a box of as fine apples as I have seen since I left dear old Missouri.

I had a most pleasent visit with Bro. "Doc." Tuttle and his interesting family.

Monday night I preached at White Hall. The rain that evening cut our congregation down, but I had three preahers and a teacher in the congregation. I have observed for many years that no weather is too bad to deter a faithful minister of Christ.

Our cause at White Hall is suffering for want of a pastor. Bro. Goulder, of Boulder, is too far away to do justice to that end of the work. Bro. Brooks, is hopeful of our cause and is determined to have a Methodist Episcepal Church, South, at no distant day.

Bro. T. T. Black, has removed to White Hall, and is teaching school. He is one of our strong, brave, big hearted laymen, gifted in song and devoted to his church. His good wife and sweet little daughters made our stay with them very pleasent. T. T. Black, Jr., is a pretty baby boy that has come to bless that home. May the Lord spare him and make him useful.

My own charge here in the valley is improving. We are rid of some bad material and the wheels of Zion will hence forth roll on unimpeded. We have had three accessions since Conference. Our two Sunday Schools are doing good work. Our people are sorely pressed by hard times, but they love their church, and I hope and trust will support it. Bro. Kauffman, who has also work in the valley is starting out well and is in great favor with his people. Bro. Tabor, at the "Hub" (Bozeman,) is active and alert and will take care of our interests there.

Your Brother,

B. E. H. WARREN.

HELENA HINTS.

The METHODIST, came on time, last week and contained a part of my communication from Helena. You failed to mention my trip to Townsend, the work of my board of stewards, and of the Ladies Aid Society.

I spent most of the week with Bro. Bramble, at East Helena, in a revival meeting. The congregations were good and the spirit of worship was fine. Bro. Shaeffer, was with him over Sunday, and will be through the week, and I confidently expect a profitable meeting. The parsonage there is a gem, and all nicely furnished, makes this little station more inviting than ever before. The man who succeeds Bro. Bramble, will honor him for the excellent home he has made here for the itinerants who come after him.

We had thirty-nine souls at prayer-meeting service here on Wednesday evening. Yesterday was a snowy day, and all the congregations were somewhat affected, in the morning, however, I baptized the infant boy our Sister Sloper.

I meant to mention in my last, the marriage at the Parsonage, Sept. 20th, of Mr. Oscar Hutchinson, Postmaster at East Helena, (an old time Mossouri friend of mine) and Miss Allie Updyke, of Kirksville, Mo., a most worthy Christian lady.

I here record the sad dispensation, which called away little Carrie Chalfan, the four year old child of Bro. Chalfan, formerly Superintendant of our Sunday School, at East Helena, and a subscriber for the METHODIST. She was an only daughter, and the home is sadly bereaved. We laid her away tenderly, the first body in the cemetery at East Helena.

Rev. P. L. Stanton my old confrere, in the Denver Conference, but later of Los Angeles Conference who suddenly became a "Giraffe" or something else, and was transferred back East or South; passed through Montana, and was to have spent a Sunday with us, but a caved in tunnel, made it impossible for him to reached us here, returned to Georgia, his first love. May he not longer remain a batchelor, is my earnest wish for him.

We are all well and hearty, and happy in the work of the Master.

Yours for victory in His name,

J. E. SQUIRES.

A letter from Rev. W. O. Waggener, dated Oct. 23rd, 1893, gives the following sad intelligence:

Mrs. E. P. Woods, of Stevenville, received a telegram announcing the death of her brother, S. M. Keaton, of Brownwood, Texas, who died at St. Joseph, Mo., on Oct. 12th, 1893, of congestion of the heart. Deceased was an old time Montanian, having come here in 1865, and until four years ago was a resident of Missouri Valley. He has long been a member of the A. O. U. W. and the A. F. and A. M. About three years ago he united with the M. E Church, South. The deceased was a nephew of Sister Kemper, of Butte.

WISDOM OF SELF-RESTRICTION.

Perhaps there is nothing under which men wince and fret more than the restraints and restrictions which the circumstances of life force upon them. And yet, humanly speaking, there is no greater helper, no surer guide, than external restrictions. Every one knows that it is comparatively easy to act the gentleman in a society where the forms of etiquette are rigidly observed; but it is not easy to come up to the same requirement in a society where freedom is the rule and where rules are free. A newly employed street-car driver has no difficulty in finding the route over which he has to direct his horses. He cannot drive off the track without being jolted into the consciousness of his own error. But a ride across a trackless prairie, while it leaves the rider free from the restraints of the rail, correspondingly opens to him the danger of going astray. Many a young man desires to leave his present employment that he may be "his own master." But no one is competent to master himself untill he knows how to impose restrictions upon himself as the servant of that master; nor will he be competent to serve himself untill he knows how to accept the restrictions which it would profit him to receive from himself as the master of that servant.—S. S. Times.

SPECULATING IN FUTURES.

Everybody seems to be speculating in "futures." We have dissertations on the "Future of Society," "The Church of the Future," "The Coming Religion," and other prophetic discourses as to what the next century is to disclose. Nothing is easier than such outgivings in regard to the coming times. As the future can only be dimly foreseen, or is veiled in thick darkness, the imagination has large room to play, and it can fill the long ages to come with its own creations, and may readily come to beleive in some of them as impending events. All study of eschatology, to which we are summoned by so many voices in our day, should be persued with the constant thought that we can know only the great lines of the future career of our world, and discern these only as they are revealed to us in the word of God. The men who are so confidently discoursing on "coming" conditions and occurrences should ever remember the sound words of the old English bishop, that "the prophecies of the New Testament were never intended to make us prophets."—The Presbyterian.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassyville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columous, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky., September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas, November 30.

East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai, October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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BUSINESS MANAGER,
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EDITORIAL NOTES.

An exchange, says, there are 600 saloons in Arizona, which is one saloon to every eight voters. That we believe, is worse than Montana, and surely it is bad enough here.

***

According to the last census, the only states where crime is not increasing faster in proportion than the population are prohibition states. This is a significant fact and speaks volums for prohibition.

***

Do not forget the day appointed by the Montana Conference to fast and pray the Lord to raise up in our midst more laborers and send them forth into these whitening fields. The day appointed was (if we mistake not) Friday before the first Sunday in November.

***

Rev W. H. Kincaid preached at Corvaelis last Sunday morning and evening to large and attentive congregations. His sermon at night made a profound impression, We rejoice to know that our brother is increasing in favor with the people.

***

Nearly $4,000 has been paid on the missionary debt by the children of the church, through the picture cards introduced by Miss Daisy Lambuth, and Miss Kate Harlan, so says, "Our Home." This shows what children can do when they try.

***

Brother Squires favors our readers with an excellent review of our Methodist Review of Missions. Read it and then subscribe for that superb Missionary Magazine, It is deserving of a place in every Methodist home in the land.

***

It is too late in the day for any one to speak in a doubtful manner concerning the permanence of our church in Montana and the Northwest. After all the difficulties that have been encountered, and with all the evidence of God's presence and approval, he who longer doubts would put even a Thomas to shame.

***

Brother J. H. Shelton, of the East Columbia Conference, visited his old conference. (Missouri) this fall after an absence of two years. It is evident that the brethren gave him a cordial welcome, for they give him $200 to help pay the debt on his church at Dayton. Such visits are not only refreshing to the workers, but do much to strengthen the work both at home and on the frontier. "Blest be the tie that binds."

Mrs E. J. Stanley and the three little ones passed through Butte last week en route from Corvallis to Whitehall going to visit the old folks at home".

***

Mr David F Allen departed this life at Corvallis, Montana the 11th of October. He was adout 40 years of age, leaves a wife and and three children, was a member of the Disciple church, and was much respected. This is the third time within sixteen months that dark-winged angel has visited this home, two daughters having preceded the father to the spirit world. We sympathize most deeply with the bereaved ones. But while they sorrow itis not without hope.

***

We note with much pleasure that the name of our old co-laborer, Rev. G. J. Warren, is in the list of clerical delegates elected to the General Conference from the Missouri Conference. Our old friend made his start in the "wild and wooly West"—the "western wilds" of Kansas, traveling circuits that were nearly a hundred miles in extent, and was at first regarded by some of the sober ones as just a little inclined to be "wild." But good gifts combined with good sense and sanctified by God's grace have fitted him for positions of usefulness and honor in the church. We note with pleasure that the Rev. John Anderson is elected also. If he gets the floor we predict that he will make himself heard and will be listened to with attention by that august body.

***

Dr. J. A. Anderson, in a recent article in the Quarterly Review, writes thus of poetry: Like all high art, it is inspired, is impossible when the breath of the Almighty does not give inspiration. One or two infidel poets have lived, but the atmosphere of unblief is too dry and withering to produce a poet. There is nothing in atheissm to stir the deepest emotions of human hearts. It does not sing, because it has nothing to sing about. Its language is flippant in life, a wild cry of despair in death; or it is dumb with the silence of a deluded and obdurate will. Faith, hope and love: these are the muses that sing. They have a language whose words breathe, whose thoughts burn, resplendent with eternal light. They have an insight which penetrates the depths of the human soul and lays bare its passions ; an insight which goes to the heart of nature and opens to au admiring world its wealth of beauty and glory, unseen by dull eyes that look upon this same wealth every day.

Brother Terry writes a jaunty letter about his trip to the old home and gives our readers a birds-eye view of the World's Fair. We are glad that amid the great and exciting scenes and comfortable surroundings of the homeland our brother has not forgotten his friends in the far Northwest. We rejoice that himself, wife and little one made the journey in safety. May the Lord prosper them in their new field.

The snow-fall that came to the Bitter Root valley a few days ago has caused much loss to the farmers, as there was much grain that had not been harvested, and some clover, the second crop, still standing. Of course it was all flat upon the ground after the snow came. Much injury was also done to the orchards, as many limbs were broken and not a few trees were literally flattened out under the great weight of snow that lodged upon the foliage which was yet green, not having been affected but very little by frost. It was equal in severity to the sleets that occasinally visit the eastern states. It was the first occurrence of the kind in Montana that we have any recollection of.

SPOKANE, CHICAGO, AND PADUCAH.

PADUCAH, KY., Sept. 23, 1893.—From Washington, to Kentucky, via., the World's Fair, is not an easy journey for a baby just three months old to-day. And yet, our sweet little Sarah Elizabeth, stood the trip better than myself, or wife. The region traversed by the Northern Pacific, system of railroads is through six of the largest states: Washington, Idaho, Montana, North Dakota, Minnesota and Wisconsin, or about one-sevnth of the area of the United States. The distance from Puget Sound, to Lake Superior, or the extreme points of the main line: Tacoma, Wash., to Ashland, Wis., is one thousand nine hundred and eighty three miles. The last rail on the Northern Pacific rail-road was laid in the Hell Gate river valley, with impressive ceremonies, Set. 23, 1883. Among the distinguished guests were members of the English, and German parliaments, British and American ambassadors at Washington, members of congress, Gen. Grant, and governors of all the states and territories, traversed by the lines, also engineers, scientists and editors from both sides of the Atlantic. Hon. W. M. Evarts, delivered an oration and Henry Villard, president of the company, drove the last spike.

The great Northwest, has already become famous for its natural resources and unsurpassed conditions

of climate and soil. But in order to fully appreciate the rapid development of the states, the abundance of its cereal productions, the extent and the value of its sublime forests, it is necessary to visit them and live among the snow clad peaks of the Rockies and the fertile vallies of the Columbia and Snake rivers. However, for those who are afraid of the "Wild West," we can highly recommend the exhibits of these states in their buildings at the World's Fair, as being a fair representation of what we saw while living in Idaho and Washington and passing through the other. Washington, the youngest state in the union, excells in many respects all the others. She spent $100,000 on the collection of her exhibits, besides her state building, which is constructed entirely of material brought from the state, costing $50,000 in addition to the material contributed. She contributed largely to the department of agriculture, forrestry, mines, fisheries, education, transportation and woman's exhibit.

Idaho's building, is colonial in style and very unique. Its principal exhibits consist in fruits, wild animals, mica and ore. Its display in the mining building is sublime.

California, Montana, Iowa, Kentucky and Virginia—my native state buildings, were given special note, also, but I must not weary you by giving details, as everything was in grand style. It is worth seeing if only for a day. Sam. Jones only spent one day, but we spent two, and it broadened our conceptions of the genius and power of man to invent, and enlarged our ideas of the world and the ability of Foreign nations to compete with our own. The meeting of the nations is given splendidly by Mathews:

They are climing over mountains; they are sailing over seas,
From the arctics, from the trpoics, from the dinanipodes,
In the steamship, in the warship, under banners loved the best,
They are laughing up the waters from the East and from the West;
From the courts of Andalusia, from the castles of the Rhone,
To the meeting of the brotherhood of nations they are blown;
From the kraals beside the Congo, from the harems of the Nile,
They are thronging to the occident in never ending file;
From the farthest crags of Asia, from the continents of snow,
The long-converging rivers of mankind begin to flow;
In the twilight of the century, its wars forever past,
The nations of the universe are clasping hands at last;
By Columbias inland waters, where in beauty lies inpearled,
The imperial 'White City' of the workers of the world.

Ada, enjoyed the Women's and Childrens' Buildings very much, but our baby was too young to leave with the rest. The Horticultural exhibit of plants and flowers was enchanting and the Crystal Cave, brought from the Mammouth Cave of South Dakota, was very attractive. The Transportation Building, has most everything from the old carriages of Ex-President Polk, and Daniel Webster, to a gold mounted hearse—price $12,000, and from the first dummy to the latest engine running a mile in thirty-two seconds. On the right side of the door to this building is a very significant expression from the English Historian, Macaulay: "Of all inventions, the alphabet and the printing press alone excepted, those inventions which abridge distance have done most for civilization." On the left side of the same door are the words of Bacon, who lived the times of Shakepeare, when Elizabeth was queen of England: "There be three things which make a nation great and prosperous a fertile soil, busy workshops, and easy conveyance for men and goods from place to place." In front of the Administration Building stands the "Liberty Bell" with two scripture texts engraved thereon: "A new commandment I give unto you, That ye love one another." This was around the center of the bell, with that angelic refrain encircling the top: "Glory to God in the highest and on earth peace and good will toward men." Over the entrance is the inscription: "Christopher Columbus, was born at Genoa, in 1446, went to sea at 14, and entered the service of Spain, Jan. 20th, 1486." A great statue of Columbus also stands on a pedestal 14 feet high, directly in front of the west entrance to this building, the figure represents Columbus with the standard of Castile and Aragon uplifted in his right hand and the discoverer's sword in his left pointing downward, taking possession of America. The face differs from nearly all the familiar portraits, in that it is beardless, in this respect resembling the Lotto, accepted as the model for the "souvenir coin." This statue has an interesting history and the pose is heroic. The greatest part of Machinery Hall is the power house. The power plant is a stupendous exibition of mechanical energy. There are over sixty steam engines with a total of 18,000 to 20,000 horse power. These operate 127 dynamos, which produce electric lights and power for all the other Exposition Buildings. The Reynolds in this gigantic power plant is said to be a third larger than the famous Carliss engine at the Centennial, which now furnishes power for the Pullman Palace Car Co., at Pullman, Ills. There is a superb display of machines for the manufacture of paper boxes and kindred exhibits. The Cotton, wool and silk looms are of wonderful variety. Sewing machines run by an operator riding as he would a bicycle for 100 feet, guiding an electric motor, which sews the carpet as he moves along. Machines for sewing wood and leather with wire thread and knitting and cutting cloth. Wood embossing and painting machines. Stump pullers and a water pipe six feet in diameter. Saw exhibit from two inches to ten feet in diameter. The Agricultural, Manufactures, Electric, Mining, Art Galleries, Fisheries, Government and some Foreign Buildings, were taken in, also the Esquimaux village. The foreigh countries most prominently represented are Germany, Canada, Great Britian, New South Wales, South Sea Island, Ceylon, Belgium, Mexico, Africa, Russia, France, Spain, Itialy, Switzerland, Austria, Brazil, Egypt, Sweden, Tartary, China and Japan. All these and more have contributed to the "Big Show."

"In a wilderness of wonders they are piling up the stores,
Gathered by the hands of labor on a hundred happy shores;
In a palpitating plexus of white palaces they heap,
The marvels of the earth and air—the treasurs of the deep;
They have reached their restless fingers in the pocket of the past,
And robbed the sleeping miser of the wealth he had amassed—
To the festival of nations—to the tourna ment of toil,
They have garnered in the offerings of every sun and soil;
They have levied on the genius of the age, and it replies,
Full handed with the blessed light of heaven in its eyes;
In honor of old Spain they have taxed the brawn and brain
Of a planet, for the glory of that master of the main,
Whose fortitude is written on each flag that is unfurled,
Above the great 'White City' of the World.

HOWSON B. TERRY.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit, -	Sept. 2nd and 3d.
Willow Creek Circuit,	Sept. 16 and 17.
Butte City, - -	Sept. 22 and 24.
Boulder and Whitehall, -	October 1st.
Belgrade Circuit, -	October 7 and 8
Deer Lodge, -	October 15th.
East Helena, -	October 21 and 22.
Bozeman Station, -	October 29th.
Bozeman Circuit, -	November 4 and 5.
Helena Station, -	November 12th.

R. H. SHAEFFER, P. E.

AN IMPORTANT MATTER.

At the recent session of the Montana Conference, the amount of $400, was assessed for Domestic Missions—that is, misions within the bounds of the conference. Most, if not all of this money was appropriated to charges, and if it is not all colected those brethren who are to be paid from this fund will fall short on their salaries. The first quarter's installment of funds from the General Board has been paid. The preacher who is supported by the home raised fund is just as needy and deserving as the one supported by the General Board, hence the importance of taking full collections for Domestic Missions and of taking them at once. Brother remember that just now you are, in a very important sense, your brother's keeper. While you are getting your draft cashed and spending the money to make your self and family comfortable for winter, don't forget your fellow laborer who is wondering where his winters supply is coming from. Take your collections now, and keep taking them at the first of each quarter until the claim for domestic missions is full and running over. Forward to A. G. Clarke, Helena, Montana.

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NOVEMBES, 5th, 1893.

THE RESURRECTION.

LESSOK TEXT:—I Cor. 15:12-26.

GOLDEN TEXT:—"Thanks be to God which giveth us the victory through our Lord Jesus Christ." —I Cor. 15:57.

The chapter in which this lesson is found is an answer to the doubts and perplexities which had arisen in the minds of the Christians at Corinth. Perhaps the Greek philosophy had caused them to doubt. Paul would dispel all clouds of doubt and show them that on this blessed doctrine hangs the Christian's hope.

OBJECTIONS TO THE RESURRECTION.

There were five objections commonly raised against this doctrine.

1. Some held that there was no soul as distinct from the body, and that there could be no future life.

2. Others believed that finally the soul would be absorbed into the great divine Being, or rather reabsorbed into the divinity from whence it sprung.

3. Some conceived that the material was the cause of all evil and could not be otherwise than eternally alien to the Divine.

4. Some taught that the resurrection was already past.

5. Yet others thought the doctrine was contrary to common sense and the teachings of science.

THE RESURRECTION A FACT.

Paul shows that no other fact of history is better attested than the fact of the resurrection of Jesus. Witness after witness was called and plain straight-forward testimony was given. To many He appeared and spoke. He walked with two discsples on the way to Emaus. He proved to doubting Thomas that he had risen. Above five hundred at once saw and heard him during the forty days after his resurrection and before the ascension, and to Paul himself Jesus had appeared. Sight, feeling, hearing were the senses of man to which he had revealed himself. On these they could stake their hopes.

THE RESURRECTION AN ESSENTIAL TRUTH OF THE GOSPEL.

If Christ has not been raised the preaching of the gospel is not consistant with the truth. But if he be risen how can any man say that none of his followers can be raised? There is nothing in the gospel at all if Christ be not risen, and all our efforts to save men by preaching Christ to them are in vain. Without a living Savior there can be no hope.

If Christ has not risen he has failed to fulfill his own prophesies. What other proof have we of his greatness or goodness beyond that of other men if he failed in this? How can we prove our immortality if this one great proof is taken away? What good can possibly come to us by worshiping a dead Savior? No atonement has been made for our sins if Christ be not risen, and we cannot approach God. All the Christian's hope is based on Jesus and the resurreciion. And if these things be true our loved ones who have died are gone forever. Paul tells us that we are of all men the most miserable if the doctrine of the resurrection is not true, no hope, no happiness, no heaven, no rest.

But thank God we have the victory over the grave and over death. Christ has risen. There is no doubt. There can be no doubt if we are reasonable and are willing to take evidence such as would be admitted, under the strictest rules, to any court. The testimony is clear, concise, conclusive and convincing. Amen! Glory to God! Through Jesus we have life and immortality.

A PRESIDING ELDER TO THE PREACHERS.

DEAR BROTHER:—I desire that this year shall be one of great prosperity. In this desire you share. Can we not, with the blessing of God upon our labors, accomplish more than we have ever done?

What seem to be results specially to be desired? I answer from my point of view, in part, as follows:

1. The Church should be edified. To this end greater care must be taken in unfolding Christian doctrine; this, in order to a higher Christian life. Our people must be stirred up to seek perfect love; they must be taught their privilege and their duty. We shall be blessed in this work if we can induce our people to become a reading people. Can we not put a worthy Church paper in every family? And can we not move our people to read books of profit? I do not specify the books. We must recommend to them those the value of which we know from our own reading of them.

2. We must labor more than ever for the conversion of sinners. Our sermons must be on vital themes. We must preach of sin and of redemption from sin, of repentance and of justification. The law, penalty and a judgment to come must have their place in our ministry, as well as the great fact of God's love. I am convinced that a demand of the day is something more than incidental references to these topics; they must have thougtful, thorough, special treatment. That we may be successful in our work, we must not forego the word by the wayside.

3. There should be no deficiency in payments and in the free-will offerings; none in the pastor's salary, none in the "Conference Collections." It is time deficiencies should cease to be reported among us. Sermons shonld be preached setting forth the obligation to support the ministry. All the causes for which we make an annual appeal should be distinctly presented, and the literature respecting them freely circulated. Begin the work of collections early, and continue till the work is done. Do all quietly, gently, unostentatiously; but do it effectually.

4. More should be made of our Quarterly Meetings. The preachers, local and traveling, should be present throughout all the services. There shonld be no appointments elsewhere at that time, unless the reasons are imperative. All official members not the stewards only, should be at the Quarterly Conference. Our members should attend the week day services. Give explicit notice of the time and place of the meeting, and talk about it in the families. Talk it up.

5. All possible attention should be given to the Sunday-schools. Pastors should learn what is the character of the teaching. They should inquire of the teachers: Are you aiming to lead the children to Christ? Do you pray daily for them? Do you look after them when not in school as you have or can command opportunity? We should see that the missionary societies of the Sunday-schools are regularly and properly conducted. Plans to make them profitable should be suggested.

6. Pastoral work must receive more attention. We are called employed and expected to make full proof of our ministry. We must deny ourselves the ease and comforts of home when to enjoy them would be to neglect any duty of our high vocation. There must be more conversation on Christian experience and the obligations of the Christ-life. There must be prayer by the pastor in the families, and the children must be spoken to personally about their souls' salvation. When we leave the homes of our people, they must feel that a man of God has been among them.

I shall not multiply words of counsel. Great and good results will follow if those given shall be heeded. It may be that some things —possibly nothing—in the suggestions made may be applicable in your case, but in a circular letter it is not possible to secure exact adaptation to all.

I beg that you will preserve this letter, and refresh your memory by its occassional reading.

Pray for me, that my personal, Christian life may be greatly enriched, and that my official life may be greatly blessed.

May all good things be to you and to me through the grace of our Lord Jesus Christ.—Baltimore Methodist.

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VOL. VI. BUTTE, MONT., THURSDAY, NOV. 2, 1893. No. 9.

Editorials.

Turn on the Light.

Hold aloft God's Word.

Point the way to the Cross.

Show to the world that you are a Christian.

Be true to your Master under all circumstances

"Be steadfast, unmovable, always abounding in good works."

"Except the Lord build the house, they labor in vain who build it."

The revival which starts in the prayer-meeting gives promise of great success.

The world is full of crime. Sin abounds, but, thank God, grace does much more abound.

"God be merciful to me a sinner," is the prayer that reaches up to the very throne and brings heaven's richest blessing down.

Christmas is coming. Yes, but it will be a sorry one for some of us. Silver is slow about coming in and bills are not slow. A hint.

That man is at fault who joins the church with the idea that by so doing he confers a favor upon the church and brings God under obligation to him.

"Lord, be thou my helper." With this prayer in our hearts and upon our lips, there is nothing we cannot accomplish, but "without God we can do nothing."

A "smart Alexander" said we were about to be lost because we could not see how a man's sins could be washed away in water baptism, but it did not scare us at all.

Some people say they don't talk in prayer meeting because they have nothing to talk about. God will give them something to talk about if they will read and study his Word.

Loafers may join the church, but they will never get to heaven. There is no place there for them. They will not work while on earth and God will not call them into rest from labors they never performed. Work earns rest; idleness earns nothing.

Christian freedom is worth seeking after. Free to do good. Free to lift up the fallen. Free to walk in the footsteps of Jesus. Free to be holy and pure and true and good.

"Well done" will be our greeting on the other shore, if we do what we can to save souls from sin. "I never knew you" if we do nothing but look out for our own selfish interests.

God gave you a talent to do as you please with until he calls for a report. Then if you have not pleased to do the right thing with it you will be cast out from God's presence.

Pessimism has gone bankrupt. Nothing remains to draw on. No more checks can be issued. The world is growing better as the light of the Gospel reaches further and further, and the poor "down-in-the-mouth" pessimist is out of a job.

When it comes to any denomination talking about the unity of the church and then preaching their own distinctive doctrines during a revival and "fighting" others, it looks very much as if they were insincere. The devil is afraid of church unity and so are some churches.

Somehow parents always think their children are better than others. Blind to their faults but with eyes wide open to their virtues, they are always ready to believe them good and true and brave. Perhaps that is a failing on the right side.

With warning after warning ringing in his ears, his wife's entreaties and his friends' admonitions, Ceaser went on to meet his doom at the hands of the conspirators. So many a man will not heed the tears and entreaties of those who love him, and will lose his soul in the bottomless pit.

The Nashville Christian Advocate of last week gives to the old soldiers of the cross the right to grumble, while it very correctly denies that privilege to young men. We can find nothing in the Bible according to any man, young or old, the right or privilege of being a grumbler or a fault-finder. It is almost unpardonable in young men, and old men are more loved if they are not guilty.

"The eagle which soars through the air does not worry itself about how to cross the river." Those who live near to God, who walk upon the highest way—the highway of holiness—are not troubled with the petty troubles and trifling annoyances of this life. They know how to pass over all. Oh, that we all might be so near to Jesus, the blessed Master, as to live always upon the mountain top of joy and peace.

It is a poor way to show your love for God by staying away from prayer-meeting because you don't like the preacher. Perhaps there are some things just as objectionable about you that he don't like, but, as God's servant, he tries to bear with your infirmities and help you to overcome them.

The croaker is still abroad in the land. Because silver is down we are told that our workingmen must become slaves. It is true that so far as silver suffers, other products of the West and South will suffer too, but God can bring us out of all danger. Let us look to Him. He is our only dependence now.

We should not give ourselves much trouble about the length of time we are to live. If we concern ourselves as to how we shall live, all will be well as to the length of our days. Our prayer need not be for a long life, but it ought to be, "So teach us to number our days that we may apply our hearts unto wisdom."

Some churches are no more than clubs. Culture is about the only good thing of which they can boast. But culture never saved a soul nor never will. It cannot kill sin and put it out of the way. It only covers over the hideousness of sin with a nicely polished veneering. It looks beautiful and attractive on the outside, but within is full of that which God despises.

"Look up; lift up." If it is dark about you, look up; the light is there. "Lift up your eyes unto the hills whence cometh your help." Let your life be a steady climb toward heaven on the royal way. Climb! Climb always! Sometimes the way will be rugged; sometimes steep and tiresome; sometimes dangers will appear. But keep on climbing to the end, for God and heaven are there.

How amusing to hear a man for several nights blowing with all his might about baptism and contending for a "mode," and making great war upon all the other churches, then follow it with an eloquent appeal for unity. Oh, the consistency of some people. Give us a rest, or give us something more sensible or consistent to think about.

When a revival is in progress the preacher finds some church members who will not go out in the congregation and ask a sinner to come to the altar. It is not because they are timid or because they are ashamed of the Gospel of Christ. It is because they are well aware that those sinners have seen them do some things of which they are ashamed. When it comes to talking to people face to face about religion, we have something to do which but very few will undertake until they are first reconciled to God.

To know when our opportunities for making a grand success of any undertaking comes, and to seize upon it, is the wisdom all should seek. When a door is open, we should enter. When an opportunity is presented, we should accept it. Make the best of all life's opportunities and you will have no lament over wasted months and years when you reach the sunset verge of life.

It is said that in a region where a drouth had prevailed until all vegetation was suffering, the people appointed a day of prayer. They were to go to their church and ask God to send the rain. A little girl went, carrying an umbrella. When some one asked her why she carried it, she replied, "Are we not going to pray for rain?" She showed that she had faith in God. Many older and wiser christians would do well to follow her in this.

A tragedy in Chicago! Mayor Harrison killed by a crank! These and others were the flaming head-lines of the daily papers on Sunday and Monday mornings. Why did not somebody know that Pendergast was crazy and have him placed in an asylum? What is the use to wait until a crazy man has done harm before saying anything about his condition? But then, why talk about hanging one crazy man as a warning to others in the same condition?

There are times when men are called upon to decide questions upon which hang their own destinies and the destinies of others. Oh, that in making our decisions for the right, we might make them as Ceaser did when he crossed the Rubican. Start forward with a determination never to return to your old sinful ways. Don't hesitate, though dangers may appear as a body of armed men. Go forward in the right way and God will take care of you amid all dangers.

There is a story of Martin Luther as follows: Luther was very ill and he seemed to see Satan coming to him with a great scroll, on which were written all the sins and errors of his life. Looking at him with a triumphant smile, Satan unrolled it before the saint: "These are your sins. There is no hope of your going to heaven." Luther read the long list with growing consternation, when suddenly it flashed upon his mind that there was one thing not written there. He said aloud: "One thing you have forgotten. The rest is all true, but one thing you have forgotten. THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN." At these words the adversary took away the scroll and disappeared. From this we may learn that in those words we have the battle cry of victory. "THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN."

SOMETHING TO THINK ABOUT.

It has been said that where the Lord wants a work accomplished he raises up the man to accomplish it. Thus Luther, John Knox, Wesley and others have stepped forth and served their day and generation in this manner and in a time when they were greatly needed. And when he wants a tabernacle erected, a temple or a church built, an institution of learning—a college or a university—founded, the money or material with which to build it is generally on hand by the time the people are ready for it.

In the wilderness there was found such an abundance of material among the poor Israelites that Moses had to pray them to desist from giving. Hiram brought cedars from Lebanon, and stones were provided in great abundance, so that the walls of the temple were erected without the sound of a hammer in all the building. The Jews at Jerusalem longed to see the walls of their city rebuilt, but could not see how it was to be done. How surprised and thrilled when good Nehemiah showed them the king's letter and told them of the hand of God that was good upon them in providing everything needful for the work. But no portion of the treasure was available until they saw and felt the great distress and reproach that was upon them, and "the people had a mind to work."

We remember something of the circumstances that attended the founding of the Vanderbilt University. The church felt the sore need of such an institution for her sons. The country had just emerged from a great war and was poverty stricken and unable to build. But after full discussion it was resolved to undertake the work of establishing a great centeral university. Subscriptions were taken and the work commenced. It was hope against hope, so far as outward appearance went, but there was faith in God and a determination to go foward. A man of great wealth saw the situation and worthy people struggling against odd in a noble undertaking and a million dollars was forthcoming to build and endow one of the greatest institutions of learning in the land.

We remember well when there came a crisis in our work in Montana. Apparently, things had come to a standstill, churches were needed, but they could not be built without help. There was no church extension board to appeal to and but little confidence in or sympathy for the Montana work in the church at large, and not much prospect for getting the needed funds. The outlook was anything but inviting. But something had to be done and something was done. The work of building was set forward, the ground was broken with pick and spade and baptized with sweat and tears, mingled with earnest prayers to God for help. By the time the first house was ready for occupancy the money was ready to pay the bills. It came in sums ranging from fifty cents to one hundred dollars, sent by men, women and children from all parts of the church and accompanied by cheering messages the memory of which is a joy and an insperation to this day, and since that time, thanks be unto God, and the Church Extention Board, which was organized soon afterwards, not a church or parsonage enterprise in the Montana Conference, has seriously suffered from lack of funds. In the course of time when reinforcements were indispensible, and our faith, patience and perseverance had been tested, both the men and means were forthcoming, and now our Conference, in proportion to its numbers, in point of ability and the provision made for its preachers, compares very favorably with any Conference in the West. Surely the Lord has been good to our Israel. True, at times he has led us by ways that we knew not and that were mysterious, but it is a joy to know that He has led and still leads our hosts. He whose grace has brought us safe thus far will lead us safely on.

But the point uppermost in our mind while writing these lines, and the application we wish to make of them is: Can we not trust God for the funds with which to build and equip an educational institution for the instruction and training of our sons and daughters? This is surely part of the work that God has given us to do, and if so, we doubt not that the funds will be forthcoming when we are ready to use them. We have been camping between the mountains with the Red sea of difficulty stretched out before us, complaining and bewailing our poverty long enough. If we do not bestir ourselves and go forward in the way of duty, the Lord will withdraw His presence, the enemy will come upon and overwhelm us, and we will become a by-word among the people because of our lethargy.

It may be premature to even mention the subject of locality in talking upon the subject. But it occurs to us that no more suitable place could be found than some point in the great Bitter Root valley where the country is thickly settled where our church is strong and growing stronger, would offer strong inducements for the founding of a good school within its borders. The climate cannot be surpassed, the landscape views are pleasing and inspiring, living is cheap, and the surrounding country would be able to contribute largely, in the way of patronage, to the support of such a school. But we would avoid selfishness in such an important movement. We only desire to set our people to thinking and talking, and to encourage our laymen with whom the Lord has dealt bountifully to begin to devise and execute liberal things along this line. The rising generation will reproach us in the years to come if we do not manifest more interest in them and do more for them. What an opportunity for doing good on earth and laying up treasure in heaven. A school of high grade founded in the midst of a dense and stable population such as we are likely to have here, and at this stage of our country's development—while yet in its infancy—who can tell the extent of its influence for good upon the coming generations that are destined to live, move and have their being in this great North west. "I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations.'

POVERTY AS A CAUSE OF VICE.

Preventive measures in the shape of aid and encouragement to poor and unprotected girls demand the most serious attention from the philanthropist and the Christian. The great majority of unfortunate women in the country have come to ruin through the outward circumstances into which they have been thrown. Poverty is the great temptation. Bright, honest girls are compelled to work for wages insufficient to feed and clothe them; their life, amid toil and struggling, is cheerless and disheartening; the sole occasion for recreation of any kind offers amid perils which the stoutest hearts are weak to resist. I know of no greater social charity than that which busies itself in the care and protection and aiding of defenseless young women.

Next to aiding the innocent comes in importance the aiding of the unfortunate one who is willing to tread again the pathways of virtue. The world, the good and religious world, is cruel to her. We pass her by disdainfully and pitilessly oblivious of what we might have done had we lived under the pressure of lesser temptations than those which had fallen upon her. There is no cheering word of hope, no welcome back to righteousness, no means of honorable livlihood. What can she often do but fall back into a life of misery and despair? Homes there are for repentant Magdalens in our cities, but they are few, out of proportion to the need, and ill-supported.

So far as the enactment of laws may be considered, the most strenuos efforts should be made, wherever the necessity exists, of raising to a reasonable standard the age of consent. It is inexplicable to me that in legislative halls of several of our States, men, honorable in purpose and bearing, fathers themselves and brothers, deliver over to passion, by their refusal to mete out proper punishment upon the criminal, I do not say girlhood, but childhood. Then be there efforts, where the necessity occurs, to oppose all enactments recognising and licensing immorality. Such enactments, making impurity legal, make it in the eyes of men licit morally. By protecting it, and eliminating by official medical care some of its dire results, they set a sort of premium upon indulgence in it. They degrade fearfully the unfortunate women to whom it is the apparent aim to give liberty of action, by stamping upon them the abiding seal of shame and making escape from sin almost impossible. Such enactments are an insult to all womanhood, the purest and the best; you cannot degrade one woman in her womanly instinct without degrading the whole sex. The results of licensing immorality, where it has been tried, are deterioration of the public moral sense, and the creation of a female slavery, the like of which has never been equaled in the story of human servitude.

AN EARNEST APPEAL TO WOMEN.

In the war which I would have waged in defense of social purity, I address my most earnest appeal to women. In the spread of immorality woman suffers more than man; she is the weaker, and the slavery, the degradation, falls heavier upon her. Can it be that the women of the land will not rise in indignation to ward off polluted hands from so many young girls who are under our eyes entrapped and sold into the service of sin, or who are regretfully compelled to endure this dire slavery because of poverty and the pressure of their unfortunate surroundings? Whatever alterations for the better have in late years taken place in public opinions and in legislation regarding social purity are mostly to be attributed to women. In their hands is the gardianship of private and public morals.

What special lines of thought and methods of the deliberations and resolutions of the Congress shall follow it is not my province to indicate. The united wisdom of the members shall decide those points. All methods, in themselves legitimate, shall be welcomed by me and receive my heartiest co-operation. When a giant evil stalks through the land I call for allies from all directions, whatever be their peculiar arms or whatever their peculiar organization. Each and every one of them will do something to weaken and repel the enemy, and this is the end we are seeking. I now say that I invoke the energies of people of all forms of Christian belief, and of people who if not Christians have yet at heart natural morals and good citizenship. It is useless to hope in our present conditions that public opinion can be affected and public dangers repulsed if we do not bring together as citizens all our forces and act as one people, independently of church organizations or other limited influences.—By Archbishop Ireland.

ABOUT ELECTIONEERING.

There is a rumor that an elder in Missouri has been brought to trial "for electioneering for the general conference." If guilty of discreditable strategy, let him be flung out by neck and heels. The instincts of every gentleman would buttress such action on the part of a trial committee. No preacher is fit to represent a company of Christian gentlemen who, directly or indirectly, by word or deed, solicits the suffrage of his brethren. And the voter who would give ear to sly depreciation of a brother by a fugleman of a candidate partakes also of the baseness. A demagogue nor his "heelers" should have place—no, not for an hour—among a self-respecting clergy. The Missourians deserve praise for crushing in the egg a practice abhorrent and forbidden, yet reported in vogue elsewhere.—Richmond Advocate. The above paragraph, we are quite sure, will receive the hearty indorsement of every self-respecting Methodist preacher and layman.—Southern Christian Advocate.

Right brethren. No good and much evil will arise from "electioneering for the general conference" and should never be allowed to be respectable among us. An annual conference is not a large body and the term of years required before one is eligible for the general conference is such that no man really competent will be unknown to his brethren if they desire him to represent them. When, therefore, canvassing is resorted to that the brethreh may be persuaded to vote for a canidate, it shows the person is manifestly unfit. Such methods should defeat the person in whose interest they are employed! They will breed factions, jealousies, slanders and a brood of other evils, discreditable and injurious to the church. No conference is so scarce of men fit to go to the general conference as to elect an ecclesiastical politician, but every conference is so committed to preserve the honor of the church it should feel the necessity of defeating him.—Wesleyan Christian Advocate.

To all of which we say amen. Such things may be allowable among professed politician who seek the honor that cometh from man, but not ameng the followers of Him who made himself of no reputation, and by word and deed in the most emphatic manner, warned his disciples against the danger of self-seeking, gaying, "he that is chief among you, let him be servant of all." When the Lord wants a man for a prominent office he is sure to tell some one else beside the man himself—he is usually the last one to find it out and the hardest to convince. True merit seldom goes unrewarded. God is not unrighteous to forget your works and labor of love. Let us be patient and bide our time.

"Montana for Jesus." Let that be the watchword of all the preachers during this conference year. In striving to reach that goal, let us aid one another. Buckle on the armor. Fight valliantly. Victory must be ours.

God is with us. Let us rally to His work. Four persons asked for prayers at a Wednesday prayer meeting. The cold reserve of indifference is being broken. Success is just ahead. Let us press forward.

Hallelujah! Send the tidings! Even the aged are seeking Christ. We hear good things. God's cause is gaining ground. Let not His soldiers "hold the fort" but "storm the castle." No defensive fighting for us, but offensive.

tells of a brave woman who, being upon the rock, challenged her persecutors to do their worst, for she "would rather die than lie." These were noble words, indicating loyalty to Christ and sustaining grace. Were such a spirit prevalent in the world society would be the better for it. How the Church would flourish if all adherents would rather surrender life than make a false testimony or live a false life.

Let people be transparent. Take off the masks. Act out your real character. Make it so pure that you will not be ashamed to have it known. In an age of dishonorable and guilty compromise with sin and Satan it is possible to win immortality by self-denying, unswerving, God-fearing devotedness to the truth.—Michigan Advocate.

PACIFIC CONFERENCE.

"The Pacific conference met in its forty-third annual session at Fresno, Calafornia, October 11th, 1893, Bishop Fitzgerald presiding. The session was harmonious and spiritual, as have been all the confernces over which Bishop Fitzgerald has presided this year. There had been about 500 additions during the year. The Conference cordially invited the bishop to make his home on the Pacific coast, appointed a committe of five to secure Episcopal residence. That looks like business. T. H. B. Anderson heads the list of delegates to the General Conference, followed by R. J. Briggs and R. P. Wilson. Lay delegates; J. S. Austin T. P. Strother, and J. A. Duncan. The above items we gather from the Pacific Advocate, from which we also copy the following paragraph."

"Attendance upon an Annual Conference teaches many valuable lessons, amongst others this: how God finds use for every variety of mind and manner of man. The personnel of ministers varies from extreme to extreme. How different in appearance is the short and ponderous Hunsaker from the long and lithe Hannon! A small man serves a large circuit, while a large man serves a small station—no allusion intended to either Batchelor or Burris. One is so humorous and witty he cannot make a speech without provoking merriment: while another presents every subject as if he were administering the Lord's Supper. All these find work to do, and seem to do it with equal efficiency."

"Antcipation ran high that the session of the Pacific Conference this year might be one in which a stress of circumstances and conditions might prevail to mar harmony and put a strain upon charity. The session opened with the administration of the holy sacrament of the Lord's Supper. All hearts were mellowed. All minds had been wrought into the frame prescribed for us—the mind that was in Christ Jesus. The sessions from day to day have developed the usual amount of individuality and independence of thought and action; but there has been in remarkable degree the unity of the Spirit in the bond of peace. Socially, and in the midst of the business items which consume the afternoons, an unusual degree of pleasantness has prevailed."

"Anent the above, our Bishop Fitzgerald seems to combine in himself the variations all, in "beautiful blend," a happy harmony. Old in appearance, young in heart, medium in stature—a Califonian, a Georgian, a Virginian from North Carolina—a pioneer more recently from the Nashville hub—he seems to have assimilated in his nature the accretions which his varied experiences brought to him. He laughs and makes others laugh whenever he will; he weeps easly on any occasion when sympathy is in order; he talks all manner of good, common sense, and is not averse to touches of poetry; in actual years one of the old men, and in spirit one of the boys; he has the respect, the esteem, the love and confidence of all classes. The harmony of his composite character diffuses its influence through the conference over which he presides.

The city of Fresno has put itself in the line of temperance progress, and, indeed, in line with the highest civilization, by closing its saloons on the Sabbath. Notwithstanding the sneer of infidelity and the rage of godless demagogues, the land goes walking on into the light of truth. The whisky traffic must give way before this march; the Sabbath also must be vindicated in this advance. Let the politicians and others take notice.

"Let us make California a missionary fulcrum to lift the Asiatic lands into the light of Christ," so said Bishop Fitzgerald at the Conference in Fresno. Let our Methodism rise to the opportunity offered it in this Coast land, where are to be witnessed in the years of the future the unfoldings of the divine plan.

Bishop Fitzgerald gave it as his opinion, in a missionary speech at Fresno, that there is not an infidel newspaper published in the Southern States. This record is creditable, though there are other things in which those beautiful lands, in common with the other sections of our country, might advance as well.

It is a matter of record that the bonds of those cities which respect the Sabbath sell highest; the output of those fish markets which take no fish on the Sabbath is larger than those which do. Those railroads which run no trains on the Sabbath are most successful in the end.—Dr Hannon at conference.

The apocalypse of missions, when written, will read: "Then the books were opened—the pocketbooks." When the Church's money is consecrated, along with the hearts of its people, to the use of Christ, the gospel wil go forth to its final triumph.

Man is never at his best until he is a missionary. The life of a man is like a palace car. It is not to be degraded into a freight or a cattle car; but it is meant for the King of Glory to ride in through the universe.—Dr. Hannon.

Some of the most unsanctified writing in the world has been on sanctification.—Bishop Fitzgerald.

Christ died that sinners might live. Through Him alone is pardon and justification. In Him alone is life. We must look to Him. The invitation is "Look and Live." If you are ready to do that, the Christ that was lifted up will draw you unto Himself. Believe in Him and life is yours.

HOW TO GET BACK A LETTER.

To recall a letter once mailed is almost as difficult a task as to take back an assertion once uttered. The sender must appear at the post-office and is handed a blank to fill out. In this he must state when and where he mailed the letter, how it was addressed, must describe the envelope, state the amount of postage prepaid, and testify "that the above mentioned letter was written by me or by my authority and I desire to recall it for the following reason"—and then state the reason, which is usually "mailed by mistake." He must then sign his name, so that the handwriting may be compared with that on the letter and sign a receipt. If the address cannot be shown to be his handwriting, or is printed or type-written, he must describe some peculiarties about the envelope sufficient to identify it. If he is unable to do this the letter is refused, unless the postmaster knows the applicant and is satisfied concerning his good intentions. If he is satisfied he asks for a statement concerning the contents, and is obliged to open the letter and read portions of it in the postmaster's presence to prove that it is the one he described. But if the letter has been sent away the process of recalling it is still more difficult. A similar blank has to be filled out, and a minute description telegraphed at the sender's expense to the postmaster at the office of its destination. If discovered in time the letter is then intercepted and sent to the department at Washington with a statement of the case.—Tennesee Methodist.

Plan of Episcopal Visitations for 1893 and 1894.

EIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassy ville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columous, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky., September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas, November 30.

East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai, October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida: January 3.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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EDITORIAL NOTES.

We are not surprised that Dr. S.H. Werlein was appointed presiding elder of St. Louis District, in the St. Louis Conference. We predict that St. Louis Methodism will not retrograde under his leadership.

We learn that Rev. L. B. Stateler, is now at Grantsdale, in the Bitter Root valley. There are scores of people in all this region who will rejoice to have the privilige of entertaining him at their homes.

Dr. H. M. Dubose, editor of the Pacific Methodist Advocate, has been elected clerical delegate to the General Conference from the Los Angeles Conference. Our California brethren will be well and ably represented in that august body.

We rejoice to learn that Rev. W. F. McMuarry, is preaching to a large and enthusiastic congregation at Richmond, Missouri, and that our good friend E. L. Rutledge, of Jamesport, Mo., is meeting with good success.

The New Orleans Advocate, gives this bit of wholesome advice: "Don't get mad because Providence put another man in the place that you intended for yourself," and shows its wisdom by adding, "all things come to him who humbly waits if he don't write too much for the newspapers."

The same paper notes the fact that Dr. W. B. Palmore has just returned from an extended trip to the countries of the old world and that he will get down to his work now and give us some echoes from Beulah land.

Our good friend Dr. W. G. Miller, formerly of Missouri, is quite an itinerant. He served four years at St. Joseph, Mo., four years at Little Rock, Ark., and has just completed four years at First Church, Memphis, Tenn., and now goes to Broadway, Louisville, Ky. He is one of the strong men of our Methodism.

An exchange says: "Everywhere in California the Chinese are now working the gold mines on their own account. The metal is sent directly to China, and is smuggled out of the country in the same way that opium is smuggled in. Since 1860 the Chinese have taken from California mines the enormous sum of $141,750,000." This is true to a large extent of the placer gold mines in Montana, and with many other things tends to arouse prejudice against these people.

Sister Flowers, wife of Rev. T. W. Flowers, has been quite ill for some time. She is a believer in the power of prayer and sends a request that the prayers of Christian people be offered in her behalf. Our sister is a veteran in the King's service, having passed her three score and ten. We trust that the Lord will deal graciously with her in this affliction and spare her to us for many years yet to come.

Editor Bryan, of the Richmond, Va., Times, took occassion to criticise a certain character, in return for which he received a challenge for a duel. Instead of accepting it he turned the document over to the police who soon landed the author of it behind the bars. A secular exchange very truly says: "That's right. When a man proposes that because of legitimate criticism the critic or himself must be killed, he should immediately be induced to take his revenge on himself or go to prison. The newspapers are sufficiently burdened without being compelled to keep a stock of editors on hand for the sole benefit of red-eyed politicians and willing undertakers."

The St. Louis Advocate says: "The condition of Dr. McAnally's health has not been improved by the unseasonable warm weather of the early days of October. He is very weak, but fortunately, not confined to his bed, being able to sit up during a large part of each day. His friends have strong hope that, with the coming of cooler weather, he may regain at least a portion of his strength. In spite of his weakness, his mind continues singularly bright and clear, and his habitual cheerfulness is unimpaired." There is no man in the M. E. Church, South, in whose welfare the older and midle-aged members of our church throughout the West and Northwest feel a deeper interest, or for whom they have a stronger affection, than the venerable Dr. McAnally. May the Lord be gracious unto our venerable veteran editor in his declining years.

The Walnut Street and Centenary Churches, of Kansas City, have consolidated and will now be known as the Central M. E. Church, South, of Kansas City. Rev C. M. Hawkins is the pastor of the new organization. The church will now build one of the largest and most costly edifices in the city. The services on the first Sunday after the consolidation were very enthusiastic and a number of persons united with the church. We hope our people will not trust in great numbers or in costly edifices, but in the spirit of the living God, and that they may be a great power for good in that mighty metropolis of the West.

We see from the St. Louis Advocate, that Bishop Hendrix recently dedicated the new Todd's chapel, near Richmond, Mo. What a pleasure it would have afforded this scribe to have been there. Our honored father built the old chapel with his own hands and our first recollections of church going are connected with the dear old house. Within its walls the early dead of our house hold—four of our little mates—were carried when the Master claimed them, where the funeral services were held, conducted by T. D. Clanton, and others, and their ashes now sleep under four little hillocks in the cemetary near by. Within the the walls of the old house many people were converted who are now in heaven. What a satisfaction to our dear brother and father in Israel, Payton Smith, who was the leading spirit in the erection of the old house and whose zeal and devotion has contributed so much to keep the fires alive upon its altars during all these years, to witness the completion of the new building and take part in consecrating it to the Lord. May the glory of the latter house exceed that of the former, and may our Brother Smith, and all the other good people there at last have a temple not made with hands, that building of God which is eternal in the heavens.

FROM PENDLETON, ORE.

PENDLETON, ORE., October 1893.

DEAR BRO. STANLEY:

The death angel has visited Pendleton, and taken a precious jewel from the home in which we were so pleasantly entertained during the annul conference recently held here, Oliver Ainley Smith, eldest son of Mr. and Mrs. J. R. Smith. He was born May, 1st, 1877, and died Oct. 15th, 1893, aged 16 years 5 months and 12 days. He was thrown by a horse and died about thee hours afterwards. Oliver was an excellent young man, he was the pride of his home, and a loved and honored puple of the public school of Pendleton. Had he lived he would have graduated this year. He has advanced on into the school above. There was a glow of gentleness always radiant in his character and of nobleness shining serenely in his countenence. Much that was very commendable might be said to his well merited praise if space would allow, but we simply add that he lived so as to have the confidence and esteem of all who knew him. His father, mother and two of his sisters are members of our church at Pendleton.

The writer of this sketch preached his funeral in the presence of a large congregation, at the residence of his parents, after which his

mortal remains were carried to the Olney cemetery and deposited there to rest till the resurrection morn. He leaves a father and mother, four sisters and two brothers with many school mates and friends to mourn their loss. May the giver of all that is good and true help us all to say "Thy will be done." We sincerely sympathize with the heart stricken family in this dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to him who orders all things for the best, and whose chastisements are all meant in mercy. Dear parents, weep not; for Jesus of nazareth hath said thy son shall live. "Because I live, ye shall live also." Christ has conquered death, and brought life and immortality to light. On this truth we can hang our hope and faith.

G. H. GIBBS.

THE RUSH OF WATERS.

Those who live in sequestered places, especially if they do not keep "abreast of the times" by constant reading, do not know that the world moves and with what a rush it is moving.

The Columbian Exposition will have opened the eyes of many. In the Department of Art—using the word in a broad sense—the movement is wonderful and the progress already made startling. There is a machine for almost everything from a kitchen knife to the loom which weaves wonderful fabrics. Electricity is made to serve for lighting, heating, propelling machinery, driving street cars, and even for the production of fountains of fire and the mimic rainbow.

The little locomotive of the fathers has given place to the mighty eight-wheel engine which draws with ease its many thousand tons of freight. The "Great Western" which did wonders when it crossed the Western Ocean in fifteen days is almost forgotten now that the mighty steamer forges its way over the Atlantic in less than six days, and at an average rate of over twenty miles an hour.

Then we find everywhere the organizations of men and women, industrial, benevolent and some of another character. We have prison reform, houses of correction, homes for the blind, the deaf, the dumb, where they are provided with food and shelter and taught. Benevolent men have established sanitariums for little children and homes for the friendless.

But probably in nothing is the rush of movement in the Nineteenth Century more apparant than in the advanced position taken by women. They are telegraphers, stenographers, type-writers, clerks; they serve in stores and shops; they operate sewing machines in large factories, they are reporters for the great Dailies. If we look to the professions, we find among them a few lawyers, many physicians and not a few preachers. They are crowding into Colleges and Universites. They are not only teachers they occupy also the lecturer platform, and acquit themselves well at the easel and in molding the plastic clay. They are designers archcitects—what are they not? They are pushing young men out of the positions they have hitherto occupied, so that now they are at thier wit's end to know what to do. Necessity drives many women into places they would not willingly seek, while others who are not dependent seek employment that they may help to "keep the family up" or o procure finer raiment or larger pleasures than would be possible if they should look, for supplies of money, only to the father's purse.

There is indeed a mighty rush! Where and what are the termini of this great movement? A question no one can answer. But we can pray that God will in mercy keep His hand on the helm, and guide all affairs in His infinite discretion. We ought to pray that none of these things may unsettle the foundations of the home. This is the bulwark of our peace. If its sanctity should be invaded and the divine order turned topsy-turvy, the deluge will not be far off.—Baltimore Episcopal Methodist.

ACTION OF THE BOARD OF MISSIONS.

The Board of Missions of the Methodis Episcopal Church, South in called session, October 9, 1893, in view of the sad intelligence that Rev. P. A. Peterson, D. D., its late Vice-President, and for many years one of its most faithful and influential members, has been called by the Great Head of the Church from his labors below to the home of the redeemed, after weeks of severe but patient suffering, and had closed his earthly mission; and in memory of his faithful service to the Board and its missions, adopted the following tribute:

Resolved, 1. That the Board of Missions, while bowing reverently to the wise Providence of our Heavenly Father, shares with the entire Church the loss we have sustained in the death of Dr. Peterson, one of our officers and devoted members.

Resolved, 2. That we mourn with the Virginia Conference, whose ranks have thus been broken by the departure of one of their ablest and most honored veterans.

Resolved, 3. That we tender to the family of our deceased brother the sincere condolence of the members of the Board of Missions in the great sorrow that has entered their home.

Resolved, 4. That the Secretary be instructed to communicate its expression of sympathy to the bereaved family.

I. G. JOHN,
W. G. E. CUNNYNGHAM.

UNDER THE SKIN A SAVAGE.

There yet remains a vein of the brute even in civilized men. The Roman made a holiday of witnessing a contest of gladiators, where human beings were hacked and butchered. Asia and Africa were scoured to secure lions, bear, and panthers for the arena where wild beasts fought each other, or with men, amid the cheers of Senators, poets, patrician dames and daughters.

Christianity banished the battle between trained cut throats in the circus. It has not entirley rid the heart of its love of bloody sports. Spain has its bull fights; Mexico and Cuba their matching of cocks, with gaffs, keen as a razor, on the spurs of the fowls, to pierce each other.

Last week we inquired at a stand in Richmond for a Northern newspaper, and were told that the interest in a horse-race had brought unusual number of buyers, and every copy went in a few minutes after arrival of the mail.

We never look at certain parts of the modern daily—such as base-ball games, pigeon shooting, theatres and horse-racing. But we caught up one of our own city papers to scan again and find out what a famous contest of animals had engrossed our citizens.

The report of the race between "Domino and Dobbins" covered more space than was given to the session of a Congress that had the fortunes of sixty million citizens in the balances. The match was between two colts. And we quote the brutal use of lash and steel prong upon the poor creatures driven under whip and spur.

"Once, twice thrice the lash descended upon Domino's quivering flanks. Taral shifted his whip from his right to his left hand, and played a tattoo on Domino's ribs that could be heard half a mile away. His heels were busy, too, and Domino's sides ran blood. The air was tremulous with cheers, and hats, umbrellas and canes were thrown aloft by many in their great enthusiasm."

"Scratch a Russian and you will find a Tartar." Scratch an American and you will find a savage. And thousands, not of the "slums," (for there was "Croker," he the chief of Tammany who makes and unmakes Presidents) made up the mad crowd.

Christianity and civilization have not expelled all the cravings for bloody contests of our savage ancestors from the refined folks of our land and age.—Richmond Christian Advocate.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit, -	Sept. 2nd and 3d.
Willow Creek Circuit,	Sept. 16 and 17.
Butte City, - -	Sept. 22 and 24.
Boulder and Whitehall, -	October 1st.
Belgrade Circuit, -	October 7 and 8.
Deer Lodge, -	October 15th.
East Helena, -	October 21 and 22.
Bozeman Station, -	October 29th.
Bozeman Circuit, -	November 4 and 5.
Helena Station, -	November 12th.

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NOVEMBER, 12th, 1893.

THE GRACE OF LIBERALITY

LESSON TEXT:—2 Cor. 8:1-12.

GOLDEN TEXT:—"He became poor, that ye through his poverty might be rich."—2 Cor. 8:9.

Paul had promised to "take a collection for the saints" at Jerusalem. The need of this collection arose from several causes, some of which we give: 1. From the great number of strangers at Jerusalem from all parts of the world. 2. Most of the converts were of the poorer class. 3. The turbulent and unsettled state of the people. The times were harder then than we have them now, and that is saying a great deal. Money was scarce, laborers were suffering for the want of work out of which they might make money enough to live upon. When the others were suffering, it is probable that Christians were unable to find employment at all. They were regarded as traitors to the national faith and were hated and persecuted, and now, Paul, after having received liberal offerings from the churches of Macedonia, writes to the Corinthians to let them know of this liberality and to urge upon them a similar course. They ought to help their suffering brethren. The liberal giving out of their very limited means by the Macedonians was looked upon as the fruit of God's grace. So it is always with those who truly give. It may be of their own free will, but God is praised for the opportunity of giving while self is entirely forgotten.

These people gave rightly. They first gave themselves to God and then offered of their earthly substance to relieve the sufferings of their fellow-christians. When they offered themselves to God and were accepted of him, their joy was abundant. Though they were poor in this world's goods, they were rich in the grace of God and the joy of the Holy Ghost.

Paul says they were "willing of themselves" to make the offering. Not urged. Not entreated. Not begged. Out of willing hearts they gave. What a blessing to be able to give, though never so little, if it can be given in Jesus' name and out of a loving heart. They even asked as a favor, that they might be permitted to join with the other churches in aiding their brethren. It is a great privilege to give. The church or Christian who neglects that privilege will not grow in grace.

Paul, in sending this letter back to the Corinthians, by Titus, urges them to cultivate the grace of liberality. He does not find fault with them, for Paul is no faultfinder. He does rebuke when that is needed, but he is able to see the good that exists in all. After praising them for their good, he urges the example of Macedonia. Liberality is needed, we ought to be sowing good seed. We shall reap what we sow, and we shall reap in proportion to what we sow. "Spiritual prosperity is inseparable from christian liberality," and the only true way to get rich is to give.

Our liberality is the test of our love. If a man say, "I love God and the church," and never gives anything to the cause he professes to love, he is set down as a falsifier. Those who prove the genuineness of their professions are the ones who give liberally and ungrudgingly. We have, as an incentive to liberality, the example of Christ. "How do we measure the 'grace' or goodness of anyone towards others? By four things: By the height from which he looks down on his objects; by the depth in which he finds them lying beneath him; by the sacrifices to which he submits, for their good; and by the benefits which at much cost to himself he confers upon them." "Though he was rich, yet for our sake he became poor."

"The grace of liberality is so divine a gift, so full of heaven, that we should seek for it, and pray for it with all our hearts." No church will ever die of too much liberality. A venerable colored minister who had been preaching earnestly for foreign missions, closed his exhortations, according to the Advance, with these words: "Bredren, I've heard of churches dat's dying of 'spectability, I've heard of a church where de souls of de people is all shrivelled up with selfishness, and I've heard of lots of churches, like a great barren desert, with no living waters, no waters of 'freshment running in 'em 'cause dey refuse to do de Lord's will. But, bredren, who ever heard of a church dat was killed 'cuase it gave money to foreign missions? Who ever heard of a church dat died 'cause it did what de Lord said? Neber! Neber! Bredren if any body would tell me of such a church in all dis wide univarse, I'd make a pilgrimage to dat church. I would clime up its ivy-mantled walls, and up to de top of de steeple, and lay dis great black hand on de top-most stone of dat temple, and say, "B ressed are the dead that die in the Lord,"

The world is continually growing smaller, and the Church of God is growing larger. All that has been accomplished in art and science is but the preparation of God for the coming of the time when a nation shall be born in a day.—Bishop Fitzgerald.

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FROM OREGON.

WESTON, ORE., Oct. 17, 1893,
DEAR METHODIST:

The storm is over and the old ship is still afloat with banners flying. By the storm I mean that of reorganizing church officers, Sunday School and choir. This was necessitated partly from a change in the work which took off some of our officials to help the Milton work. This worked a hardship at the time, but we are pleased with it as the outcome will be for our good, enabling us to occupy an important point heretofore neglected. Some of our members, (temporary) drew off to unite with the North Methodist, at this place, who now have quite a class and Sunday School. We lost four in all. Among them was our Sunday School Superintendant and leader of the choir. But we found material loyal and competent to do the work, so our Sunday School, is in good shape, choir splendid and all services spiritual and good. We knew the crisis was coming and prepared to meet it, and are in some respects in a better condition now than before our brethren left us. Not but what they were great helps to us, but were never quite at home among us. They have our love and goodwill. They did good work and were liberal, but we have good workers to take their places and liberal brethren to shoulder the finances, one brother proposing to carry the assesments of three or more if necessary. (How is that for our Methodism, in these hard times? one brother carrying three assestments,) viz., $24, $31, and $10 making a total of $65.

The schools, public and normal are all that we could wish. Times are hard but might be worse. The health of the people is good, crops average, but the weather unfavorable and prices low. We are praying, hoping and working for a good year.

Yes, by all means let us have our own schools. Undenominational schools are all right if they are run on the square. Still every church should have its own high school. Let us have a school.

W. M. FANCHER.

LETTER FROM BOZEMAN.

BOZEMAN, MONT., Oct. 30th, 1893,
DEAR METHODIST:

Our Presiding Elder, made his first official visit to Bozeman, last Saturday and Sunday. His sermon in the morning on the "Rise and Progress of Christ's Kingdom," was well received, but his sermon at night to mothers, on the character of Moses, made the deepest impression and was heartily endorsed by many. I have heard no criticisms, but I have no doubt that in some quarters his emphatic views about short haired women, would not be received. He goes to-day to Willow Creek, to visit Bro. St. Clair. We are glad to hear that he is on the field and those of his people that have met him, are well pleased.

We had the pleasure for the first time of meeting the wife and children of the senior editor of the MONTANA METHODIST, last Friday, who with her mother, Mrs. Brooke, was visiting Sister Wade, of this city.

We think the outlook for our church in Bozeman, is more promising than ever before. May, ye editors long live to push forward the work of the Master.

S. B. TABOR.

A TRUTHFUL SOUL.

It costs some people very little effort to be false and faithless, but the friends they lose and the injury they work would make it worth their while to put forth great efforts to be true. Fidelity wins admiration. Unfaithfulness excites disgust. To be genuine and trustworthey under all circumstances is the highest mark of the Christian. Jerome, of Prague,

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, NOV. 16, 1893. NO. 11.

Editorials.

Our need in Montana: A praying church.

The praying church is the fighting church.

"Look unto me all ye ends of the earth and be saved."

Who is afraid? Not the person whose trust is in God.

Christian love is the beauty of the life which it illuminates.

"Believe on the Lord Jesus Christ and thou shalt be saved."

Obedience to God in all things is the best worship we can offer.

Who goes to prayer-meeting? The one who loves God and humanity.

Who stays away from prayer-meeting? The one who has no interest there.

Rich now, poor in eternity. Having a good time now, writhing in agony then.

The Bible does not mean foolish preaching when it says, "the foolishness of preaching."

Who runs from danger? Not the Christian who has in him the stuff that martyrs are made of.

Be careful. Your house is built on the sand and some day the storm will beat upon it till it falls.

The soul gives the expression to the face through which it shines, either of beauty or otherwise.

"The love of glory is the most dangerous enemy of the love of truth. The one loses what the other gains."

Stop singing "Hold the Fort" and go out and capture a few forts. By doing that you will honor God.

A woman said she was afraid to ask her husband for money. What good do his prayers and testimonies do while that fact remains?

There are a great many lame and halt Christians. Doubt has made them so They began to doubt God's word and God's promises and then their walk was not as it was.

The boast of the Pharisee, "God I thank Thee that I am not as other men," found no favor with God.

The prayer that was heard: "God be merciful to me a sinner," was the one that found favor with God.

God will never call upon us to do anything that He will not help us to do when we are unable of ourselves.

Who is backward about speaking of God's wondrous love? Not the Christian who has received the full benefit of that love.

"Nothing but leaves" may be the Master's statement about you when He looks for fruit. How do you think you will feel then?

"The light of the world is Jesus." That light shines everywhere and gives life. O, that it may fall upon our hearts and quicken them into new life.

Hard times! That is the cry now all over this fair land of ours. But don't let the hard times make you go back on the MONTANA METHODIST.

Criticism has its place and must be thorough; but it is not everything, and it is despicable if personal glory instead of love of truth is its motive.

God's children are not selfish. Not one of them wants to enjoy the blessings of Christianity alone. Not one true child of God wants to go to heaven alone.

Cranks of a dangerous character should be put in a place of safe keeping. It is said that a crank has been lying around Washington awaiting a favorable opportunity to assassinate President Cleveland.

In answer to the question, "What is the cause of so much poverty in Butte this fall," a Sunday School scholar answered, "There are so many saloons." That was a good answer although not the one expected.

It is not a compliment to an audience to resort to sensationalism in order to attract and hold the people. And the preacher who does that sort of work shows that he lacks true spiritual refinement.

Push the battle. Fight hard. Carry forward the banner of Jesus. Break the pitchers. Let the light shine. Cry with a mighty voice: "The sword of the Lord and of Gideon." Then the next shout will be that of victory over the routed hosts of sin.

Miners are turning from the white metal to the yellow. Gold is more valuable now that the Congress of the United States has settled it that silver is not to be recognized.

There are some people who do not look happy inside a church. They cannot get a smile of any respectability whatever to linger on their faces. Something must be wrong with their religion or they got the wrong kind.

Liberality is a Christian grace. It is a virtue that none of us can afford to be without. Give that you may receive. Put something in Heaven's bank. It never fails and always pays large interest. Don't be afraid of it.

A great deal of petty stealing is going on lately. It seems that the hard times are rapidly bringing to the surface all the latent meanness of many individuals. Such times as these do not produce thieves. only develop them.

When people who go to their work in all kinds of weather will stay away from church because of a light rain or snow storm, you may set it down for a fact that they love their work or their business better than they love God.

The Bible does not show you clearly so that you can fully understand and comprehend the providences that control your life, but it does show you that these providences are for your good and gives you confidence in them.

It is always true that those who have only the intellectual religion have no love for God. Love is not of the head but of the heart. Love is emotional, not cold and calculating. Love's language is: "I will praise thee, O Lord, with my whole heart."

That man who thinks he is all right because he joined the church is very much mistaken. Simply joining the church has never saved a soul and never will save one. We must first join Christ—be united to him by faith—and then unite ourselves with God's people.

What is the good of complaining at our lot? What we are God has made us. The very best we can do is to be contented. At least, let us be patient. All our trials will soon be ended, our difficulties past; then God will make us to rejoice and gladness shall fill our cup.

The religion which only gets into the head is not the kind which will ever make a man celebrated for his piety. We may talk about different temperaments and make sport of emotional religion, but as sure as true religion gets into the heart, the mouth will speak.

Fishing for men with dry manuscript filled with platitudes and dogmatic utterances for bait, will prove a failure. The bait must be tempting to the fish we would catch. To be a good fisher, a man must know the habits of the fish—trout, cat, perch, etc. To be able to catch men he must understand their habits—know their likes and dislikes.

The church which depends upon worldly elements for strength, cannot make true success. Wealth, numbers, popularity of preacher, fine singing and all these things may draw, but the true elements of strength are not in them. Where these worldly elements are above all others, "failure" will sooner or later be written. Holy Ghost religion is what is needed more than all things else.

In Montana our Methodism is moving on. Bro. Goulder writes that things are looking up on the Boulder charge. They have had four additions to the church since Conference, and these among the very best. Fine workers and ready for the service of the Lord. He says that the people are standing by him and "holding up his hands." May the Lord bless his work this year.

Why trample upon the love of the Savior? Why set at naught all that He has done for you? Why steep your soul in sin? Why bury all that is good in you beneath a load of worldly rubbish? Why! Why!! Why!!! God has done so much for you, cannot you learn to love Him? He waits so patiently for you to return to Him, cannot you do as the prodigal? Return unto your Father's house. There is the bread of life.

When a church gets hard up for members and takes in everybody who is willing to be taken in, regardless of moral character, that church is on the right road to ruin. Moral weakness is sure to follow such a course. Discipline will be neglected. The card party and the dance will have a greater hold upon the membership than will the prayer meeting and the Epworth League. The best thing which can happen such a church is dissolution and disorganization.

There are two ways, the way of life and the way of death. "God knoweth the way of the righteous but the way of the ungodly shall perish." The way of the ungodly is often strewn with flowers. It is a way of pleasure. But its end is darkness and blighted hopes and blasted reputations and murdered souls and eternal death. The way of the righteous is often rough and steep No flowers. No music. Nothing but sorrow and cross-bearing. But its end is peace and joy and music and rest and life. Choose ye this day.

FUNERAL SERVICES.

In memory of Mrs. Mary J. Woodruff, May 3, 1893.

The remains were met at the door of the church by the pastor, Rev. J. W. Craig, and Rev. Rev J. W. Compton, of Palouse, who preceded the coffin to the altar of the church, reading that cheering part of the burial service, "I am the resurrection and the Life," and "I know that my Redeemer liveth," and "We brought nothing into this world and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord!"

A solo, "Oh Those Beautiful Hands," was then sung by Mrs. Kate Dyer.

Rev. A. Y. Skee, of the Big Bend circuit, then led in prayer. After prayer the choir sang "Asleep in Jesus.

The 90th Psalm was then read by Rev. J. W. Craig, after which the choir sang an anthem.

After the anthem Rev. Reg. B. Swift read the lesson from First Corinthians, 15th chapter, beginning "But now is Christ risen from the dead and become the first fruits of them that slept."

Then Rev. J. W. Compton spoke substantially as follows:

It gives me a mournful pleasure to be with you this morning, which could not have been but for the postponement of these services. It is, perhaps, not inappropriate that I should bear some part in them, since I have known our departed sister for nearly fifteen years. And in the hard service of a pioneer itinerant those hands, now motionless, have ministered to my necessities. and I nave been often helped by her words of encouragement.

It was my privilege to attend Brother Woodruff in his last sickness and to preach the funeral sermon in his memory. It is then, perhaps, fitting that I should conduct this service also.

I will read some notes prepared by Bro. Craig, the pastor, who expected to conduct this service yesterday morning. These notes will give us the dates that we need in this connection:

Mrs. Sarah J. Woodruff was born in Batesville Ark., March 29, 1835 She departed this life April 30, 1893, aged 59 years and one month. Her maiden name was Engles. She was converted and united with the Methodist church in her 16th year, and has ever since remained a faithful and devoted member and has lived in the faith of the Gospel. She was married to Bro. W. F. Woodruff on Aug. 14, 1851, whose lives from that moment flowed on together in peace and harmony to the close. They were blessed with two sons and three daughters who still linger upon the shore, awaiting the summons to the grand family reunion in Heaven.

Sister Woodruff spent about fifteen years of her life in the school room and profitted greatly by the experience. She was a woman of good understanding, a safe counselor and an interesting companion. She was truly a mother to her children and they now realize how deep and sad is the loss they have sustained in the separation.

Her last illness was protracted and attended with severe physical suffering. She was patient and resigned. Though anxious to live, she was submissive to Divine will.

In answer to my question, at one time, she affirmed the experience of the great apostle, "For me to live is Christ, to die is gain." Nature recoils from the cold embrace of death, our hearts cling fondly to loved ones here, and not many seek to be released from this mortal life, though it be full of trouble. Concerning our sister we can say, farewell until we meet in Heaven. We sorrow, but not as those without hope. We can surely say, "She is at rest; fallen asleep in Jesus."

It seems to me hardly necessary for me to add anything more. A funeral sermon is not needed for the dead. Aught of praise or blame that might be said, would fall alike unheeded upon "the dull cold ear of death."

If our service shall amount to only a show of grief or mere pomp of ceremony, it will be worse than useless. But as funeral services are designed not for the good of the dead but of the living, it is well for us to learn the l ssons taught us by these solemn occasions. We are reminded at such times of the inevitable lot of all and the necessity for preparation for it. Soon kind hands will do for me what we are doing for our sister today, and I want to see what ground there is for our hope beyond the grave.

I have thought it appropriate to take for a text the scripture selected by Bro. Woodruff as the text for his funeral sermon. It is the 15th verse of the 49th Psalm: "But God will redeem my soul from the power of the grave, for He will receive me." And in connection with it the cheering words of St. Paul, found in the 20th verse of the 15th chapter of First Corinthians: "But now is Christ risen from the dead and become the first fruits of them that slept." The one is a prophecy, the other the emphatic etatement of its fulfillment.

The Psalmist, looking into the grave with its darkness and universal power over men, and in view of the agonizing question of all the ages, "Is there anything beyond?—will its power never be broken?" exclaims, "God shall redeem my soul from its power—He shall receive me."

There is neither time nor inclination for theological disquisitions, or a critical discussion of the text. I believe, and so do you, that its plain meaning is that God will break the power of the grave and receive the soul that trusts in Him. That, too, was in what we call the early twilight of revelation.

We turn to the words of Paul and see how emphatically he declares that this has been done. He said there were some who said there was no resurrection of the dead. By a train of close logical reasoning, he shows that if the dead rise not, then Christ is not risen and they were yet in their sins. Those that were fallen asleep in Jesus had perished. But he exclaimed joyfully, "He is risen and become the first fruits of them that slept." Elsewhere he says that Christ has abolished death, or counteracted it, and brought life and immortality to light through the Gospel. But he makes the Gospel to reach back and include all the revelation of God to man, saying that the Gospel was preached to the Jews in the wilderness. We need not wonder, then, at the joyous trust of the Psalmist in that power that was to break the power of the grave.

The resurrection I cannot explain. How the dust shall be gathered up and resume its form I do not know. Paul speaks of it as foolish speculation. "Thou sowest not that body that shall be but bear grain."

You plant a grain of wheat; it is destroyed, but out of it comes a form seemingly identical, and we can say this is the grain of wheat. Paul tells us it is so with the body—identical yet different—the same yet changed. "It is sown in weakness, it is ralsed in power. It is sown a natural body, it is raised a spiritual body." We cannot tell how it can be but there is an old illustration that is familiar to many of us, but an apt one in this connection. A chemist, working in his laboratory, accidentally dropped a valuable silver cup into a strong acid and it was dissolved so as to totally disappear. The master chemist being informed of the loss, by introducing another element caused the silver in solution to be precipitated, and it was gathered up and refashioned into another cup apparently identical with the former, only more beautiful, having lost all rust or tarnish. If a human chemist can do that with a silver cup, cannot God, the Great Chemist, gather up this body that He has made, even though all semblance of its form is lost? I believe it and rejoice in the hope.

Christ is the first fruits of them that slept. Not that he was the first that ever came back to life from the dead. Others had been snatched for a time from death after the spirit had departed. But where to-day is the Shunamite's son? Where the daughter of the Ruler? Where the son of the widow of Nain? Where is Lazarus, at whose grave Jesus wept? They are passed again under the power of the grave and their dust slumbers today, awaiting the final resurrection. Christ rose to die no more. His body was apparently the same, for the disciples handled it. Yet, it was not the same, for it finally floated upward, against the law of gravity, and disappeared from the adoring gaze of his disciples.

It is not an extravagance of thought to suppose that, as some have suggested, he was joined somewhere by the bodies of those saints(and perhaps others) who, Matthew tells us, arose from the earthquake-riven tombs around Jerusalem after His resurrection and came into the city and were seen of many, and who went with Him, perhaps, through the everlasting gates that were lifted up to let in "the Lord of Hosts—the King of Glory."

Our bodies shall be fashioned like unto His glorious body. He is the first fruits gathered from the harvest of death. But he says it is not death. "Our friend Lazarus sleepeth." "He that liveth and believeth in me shall never die." Paul says: "They that sleep in Jesus will God bring with Him." "The first fruits of them that slept."

Then, is our sister, our mother, dead to-day or only asleep in Jesus? She is not dead. To such

There is no death! The stars go down
To rise upon some foreign shore,
And bright in Heaven's jeweled crown
They shine forevermore.

There is no death! The flowers
May bloom and fade away—
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best beloved away,
And then we call them dead.

I meet some here to-day for the first time, as often as I have been in this place. Some of you, in all probability for the last time on earth. Shall we all have part in that resurrection where all shall be redeemed from the dominion of death, received by Him, and over whom the second death shall have no power?

To the sorrowing children of our sister I will say: You who are followers of Christ, rejoice in the assurance that you shall meet that mother again. To those who are not, I urge you to seek an interest in the blood of Christ, and so live that you may all form an unbroken family circle in Heaven.

Why should we grieve; why should we mourn. Like the poet who poured out his soul in the earnest apostrophe, so we would say:

"TO MY MOTHER."

"I know thou art gone to the land of the rest!
Then why should my soul be so sad?
I know thou art gone where the weary are blest,
And the mourner looks up and is glad.

I know thou hast drank of the Lethe that flows
Through the land where they do not forget—
That adds to the memory only repose—
And takes form it only regret:

Where love has put off, in the land of its birth,
The stain it had gathered in this
And hope, the sweet singer that gladdened the earth,
Lies asleep in the bosom of bliss.

In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
There is ever a presence that whispers of thee
And my spirit lies down and is still.

In that far-away home wheresoe'er it may be,
I know thou hast visions of mine,
And my heart hath revealings of thine and of thee
In many a token and sign.

By sorrow revealed—as the stars are by night—
Far off, a bright vision appears,
And hope—like the rainbow—a creature of light—
Is born—like the rainbow—in tears."

May all who have it not "fly for refuge to the hope set before us, and may we all have that hope as an anchor to the soul both sure and steadfast!"

After singing "Nearer my God to Thee" the congregation dispersed and the services were concluded at the grave.

LOW RATES.

The Northern Pacific railroad has just put into effect a series of low round-trip rates to Pacific coast points. These California tickets are good until April 30th, 1894, and are good for stop-over under certain conditions.

These rates will enable those desiring to do so, to spend the winter in Southern California, or to visit the mid-winter fair to be held at San Francisco. This latter event will undoubtedly be second only to the World's Fair just closed, and will repay a visit, as it will exhibit the resources and capabilities of California.

St. Paul, Minneapolis and Duluth to North Pacific Coast points and return, $65.50; to San Francisco and return to Missouri River, $80.50; to Los Angeles and return to Missouri River, $90.

MINUTES OF CONFERENCE.

We have the minutes of the 16th, session of the annual conference of the M. E. Church, South, ready for all who desire them. The book is a neat one. It is well edited by Brother Britt, and the work is of the best. The MONTANA METHODIST PUBLISHING COMPANY turns out good work and these books are up to the standard. Send in your orders promptly brethren, and they will be promptly attended to.

Rev. Mr. Ghormley is having a very successful meeting at the Disciple Church in Butte. About fifty have been added to the church. Mr. Ghormley is a successful evangelist. He has with him a splendid singer. The appreciation of the people for their work is well attested in the multitudes that attend the meetings every evening.

THANKSGIVING.

THE USUAL PROCLAMATION ISSUED BY PRESIDENT CLEVELAND.

WASHINGTON Nov. 3.—The president to-day issued the following Thanksgiving proclamation:

By the president of the United States of America proclamation: While the American people should every day remember with praise and thanksgiving the divine goodness and mercy which have followed them since their beginning as a nation, it is fitting that one day in each year should be especially devoted to a contemplation of the blessings received from the hand of God, and to a grateful acknowlegement of his loving kindness.

Therefore I, Grovor Cleveland, president of the United States, do hereby designate and set apart Thursday, the 30th day of the present month of November, as a day of thanksgiving and praise to be kept and observed by all the people of our land. On that day let us forego our ordinary work and employment and assemble in our usual places of worship, where we may recall all God has done for us, and and where from grateful hearts our united tributes of praise and songs may reach the throne of grace. Let the reunions of kindred and the meetings of friends lend cheer and enjoyment to this duty, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving.

GROVER CLEVELAND.

By the President:

WALTER Q. GRESHAM. Secretary of State.

HOME MAKING.

Rev. W. Poynter D. D. principal of Science Hill college at Shelbyville, Ky. in his commencement address delivered last summer, utters some very timely words to his pupils upon this subject. the gist of which is sustained in the following extract which we copy from Our Homes:

"With all callings to women, her highest will be that of making a home for herself and her loved ones, as it will be that of her husband. What is true of one is true of the other. No matter what public position one may fill, whether man or woman, nor how well that position may be filled, the highest and best work of both man and woman is that done at the home. And if that be badly done, no great achievement elsewhere will atone for its lack. I passed the dilapidated nome of a United States Senator quite recently, and the general dilapidation told of failure at the source of all true living. There was a sense of disappointment, keen disappointment. A United States Senator should have an elegant home; not elegant plate and furniture necessarily, but a home perfect in its appointments and fitted for the abode of culture and character.

"No matter, then, what we may be elsewhere, nor what we may do elsewhere, the making of the home of which we are a part is our greatest work, our highest achievement. More important than the church is the home; more necessary than statecraft. is homecraft; and he or she, or they, who build a true home have done the highest service to the world.

"You, young ladies, are called to this work. You cannot escape the responsibility, though you may fail to measure up to its fullness, you may write books and rule states, but the home you will make or mar, and there is where you will get your best reward or make your signal failures, according as you understand your duties in this relationship, and meet them fully or leave them undone. Your life work is to make a home. You may do other things, and perchance do noted things, but your work is that of making a home. A teacher may have a farm and tend it; but his work is teaching, and he stands or falls as a teacher. Whatever incidental activity you may take on, your work is to make a home. I would that I could sound it so loud that all young women should hear. Mark it. I do not put this upon you alone, my sisters. It is man's duty as well. He may be a lawyer, preacher, or merchant, but his business, his real business, is to build that home. Man and woman together here, as elsewhere, both under the same obligations and the same law.

Home means a house in which the home is fixed, with all necessary appointments for its intended uses. A house in harmony with its occupants' means and position, furnished and kept in a way that shall give pleasure to all who enter its portals.

O young women, no statesman or warrior has your opportunities for usefulness and joy. I mean yours in the domain of the home, in the doing of that work you must do, whatever else you may or may not accomplish.

For this you must prepare. And it is a prepration which will demand all the education you can get. It is a sad error to suppose that because a woman is to be only a home maker she needs but little literary preparation. That has been the error of years. Anything is good enough for a girl, but the boys must go to college. He will be a lawyer, and the girl will be only a wife and mother and a housekeeper! Looking at it from the true standpoint, which has the greatest cause in hand, the lawyer pleading at the bar, or the woman who has the care of the home and the training of children? There is no comparison in the importance, and the preparation that woman should have is far beyond that of the other. Her work is more complicated, and the principles she must understand are more subtle and harder to find.

Take this work into your plans as the great thing you must do, and prepare for it by every means accessible to you. Study its details as you find them in your own homes and the homes of your neighbors. Every community will furnish you any number of failures and a few successes. Study both. We learn from failures, as well as successes.

Do not listen to the suggestions that these things will come to you when you have a home of your own. They may; but while they are coming you may lose your husband's respect and the sweet satisfaction which comes from doing things well."

CHRISTMAS BOXES.

Under the above heading we notice a suggestion in Our Homes, which shows what the good ladies of the Home Mission Society are thinking and what good things are in store for some of the "frontier preachers." Rest assured they will not come amiss. The following is the paragraph referred to:

Mrs. Nathan Scarritt writes: "Do you not think we can awaken a greater interest in the sending of boxes of supplies to our frontier preachers? Do you not think there will be considerable suffering among our underpaid ministers this winter?" I know these suggestive questions from the kind heart of one woman will reach the hearts of many others. Think over that question: "Do you not think there will be considerable suffering among our underpaid ministers this winter?" Talk over the matter with others, and see what can be done in the way of making up boxes of household supplies to send as Christmas remembrances of these laborers in the Master's vineyard. The boxes sent last winter brought comfort and pleasure to the homes they entered. If the times are hard, the more need there will be for relief to those, who giving their lives to Christ, look to us for such aid as we can give them.

Christmas is not far off. Every effort will be made to learn where it will be best to send these boxes. For addresses, write to Mrs. Nathan Scarritt, Kansas City, Mo.

The American Baptist, at St. Louis, is publishing a series of apocryphal letters—number twenty-two has already appeared—vilifying our Church. Strangely enough, these letters bear the anonymous signature of "A Methodist Preacher." Whoever it is that writes them is both a slanderer and a coward. In publishing these the Baptist puts itself beyond the pale of decent journalism. It is our good fortune to know and love thousands of good Baptists who cling most tenaciously to the tenets of their own denomination, but would feel utterly ashamed to aid in the circulation of these false and malicious charges against the Methodists.—Nashville Advocate.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassy ville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columous, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo, Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6.

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky., September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas, November 30.

East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai, October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Southwest Missouri Conference—At Boonville. Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek, Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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EDITORIAL NOTES.

We enjoyed a visit recently from Brother Marvin McMurry, who is now teaching school at Camas Prairie, a few miles south of Hamilton. Brother McMurry, is one of the substantial young men of our valley and will be heard from later on.

Before us is a pamphlet of fifty-two pages, well printed on good paper and neatly gotten up, called "Method." A magazine for christian workers, devoted exclusively to the discussion of methods of church work—religious, social and financial. It is published by the Christian Giver Company, at Sparta, Ga., and edited by Rev. Ellison R. Cook. Published quarterly at 60 cents a year. This is volume one, and number one. The present number contains some excellent articles and useful hints on the various phase of christian work. We wish the enterprise success.

Our brethren of the M. E. Church, North, have the faculty of getting before the public. The daily St. Paul Pioneer Press, of Nov. 2nd, comes to us with an announcment in the first column on the first page of the meeting of the Church Extention Board and the Freedman's Aid Society, together with a list of Episcopal appointments of the Spring Conferences and a well executed cut of each one of the eleven bishops present, all in the most prominent part of one the leading papers of the Northwest. The paper states that every four years each bishop in the order of seniority, choses a place of residence. So that their families have to move about as often as those of the ministers. They will not choose again until 1896.

The quarterly meeting for Victor charge was held on Saturday and Sunday October, 28, and 29. The meeting was postponed a week to give the presiding elder an opportunity to be present and then when the time did arrive it found him assisting in a meeting at Deer Lodge where the interest was such that he could not be spared. But Brother Kincaid and our venerable pioneer Rev. L. B. Stateler, favored us with their presence and rendered very valuable assistance. Brother Kincaid confirmed the good impressions made by a former visit, while "Father Stateler," as he is commonly called, greatly edified and delighted the large congregation that came out to hear him on Sunday morning. The sacramental service was solemn and impressive and a deep seriousness pervadid the large audience present on Sunday night. It was commonly remarked that such gatherings at church had not been witnessed at Victor for a long time.

In a recent article to the Richmond Christian Advocate, Rev. P. M. Bell, of the East Columbia Conference, presented some facts accompanied by reflections that will help put the people east of the father of waters to thinking. The editor makes no comments, but heads the article with the words in bold faced type. "Who are the Heros"? The arguments are similar to those that have been appearing in some of our church papers all these years from the preachers in the west. But when they go back over the signatures of men from the ranks of the F. F. V. of course they carry a weight and attract attention in certain circles that others would not. When one's own boy writes home from a distant land he gets a hearing, and if he is in distress something must be done to relieve him. We hope our brethern in the Northwest from the various conferences in the South will not neglect to keep the readers of their old home papers supplied with the leading facts concerning the importance and needs of our work in the Northwest.

We are told that at the St. Louis Conference, (we believe it was) Bishop Haygood, preached a sermon by request on the subject contained in the words. "This man receiveth sinners" and made a profound impression upon the conference and the large audience as he talked to them about their duty in trying to reach and save the ungodly men and women. It seems strange that it should be thought necessary to request a Methodist preacher or bishop to choose such a theme and also that it should attract any special attention. Sermons to the masses and conversions among the masses ought to be the normal condition of our Methodism. This is the way we started out. Whither are we drifting? Let us be careful lest while we are gathered in fine and costly churches preaching and talking about reaching the masses, our good friends of the Salvation Army, outstrip us by their active and selfdenying zeal in going among and getting hold of the masses and leading them to the Lord Christ.

We are pleased to see Brother Stateler so strong and vigorous both in body and mind. His step is firm, his eye bright, his heart warm and tender for his friends and the cause he loves so well, and his voice rings out clear and strong as he delivers his message to the people. His sermon was based on the Savior's words. "He that is not with me is against me, and he that gathereth not with me scattereth a broad." He dwelt upon the doctrins of the gospel showing that "God was in Christ reconciling the world unto himself." That the scheme of redemption was not merely a revelation, but a manifestation—God manifest in the flesh. This manifestation caused devils to fear and fly. Redemption was not based merely upon the fact of Christs coming to earth, but upon what he did when he suffered and died for us, the just for the unjust upon the cross. His death was vicarious, propitiatory. Man was a moral agent and capable of accepting or rejecting offered mercy, of choosing or refusing Christ as his Savior. To be with Christ was to have a consciousness of acceptance accompanied with peace and love and joy in the Holy Ghost, attended by efforts to gloryfy his Lord and Master, "gathering" others into his fold. There is no middle ground—either with Christ or against him. He dwelt upon the glorious privilege of being "with Christ" and having him with us and then in an impressive manner depicted the sin and doom of those who are against Christ and who, instead of gathering with Him are, by word and act, and influence scattering abroad.

It is a pleasure to hear the gospel message from one who has passed his four score years, more than sixty of which have been spent in telling of Jesus and his love to dying men, and one who speaks from a full heart and with an ever brightening hope of immortality and so near the golden portal of the better world.

Our Home, the bright and newsy organ of the Woman's Parsonage and Home Missoin Society, for the month of November, is before us. It tells of the resignation of Miss Helm as secretary of the society and of the election of Mrs. Nathan Scorfit, of Kansas City, Mo., as her successor. Miss Helm has done noble work, and while we regret that she is compelled to resighn yet we rejoice that her place is filled by one so competent to meet its responsibilities. Mrs. Scarrit is consecrated to the work, eminently capable and her location at Kansas City, such as to bring her into direct contact with a portion of the field in which the society proposes to do much of its work. Miss Helm will now devote her attention more especially to the editorial duties of Our Home, which is now an eight page monthly paper, issued at Nashville, Tennesee, at fifty cents per annum. Subscriptions should be sent to Miss Lucinda B. Helm, Louisville, Ky. It is a very readable paper, and grows better all the time. Send for it.

The body of a poor man named Hart, a German and a peddler, was found near Victor, on the day of our quarterly meeting there. He

had been intoxicated, failed to make sales of the cheap goods he carried and with a cheap weapon sent a bullet through his heart and lay dead in the field undisturbed for several days before he was found. Such events bring sadness to our hearts. As we told the boys once when we buried a man who had been found dead in the river near Salmon City, Idaho, with his skull mashed in by the poll of an ax, (he had been murdered) "though an entire stranger to all of us, he is somebody's brother, some body's friend, somebody's darling and possibly some fond mother today is thinking of him and saying "Oh, where is my wondering boy." If we had only known his critical condition, possibly a kind act in the way of assisting him in business, or a kind word spoken by some one would have turned his thoughts to better things and changed the course of his life. Sure it is, if he had only had Christ in his heart he never would have performed such a rash act. How many of our fellow creatures all around us are struggling under the heavy burdens that weigh them down and are longing for sympathy and for a word of cheer that it is in our power to speak to them. How many opportunities are we letting slip away and how many precious souls are slipping through our fingers and dropping into the pit because we do not hasten to rescue the perishing ones.

The killing of Mayor Harrison, of Chicago, by a crank named Pendergast, at about 8 o'clock on Saturday evening, October, 28th, startled the country and almost the entire world, for representatives from all parts of the world were there and were just preparing for the most elaborate closing ceremonies of the World's Fair, when the sad event occured. Mayor Harrison, though not our ideal of a public officer, was popular with the masses and from a business point of view his career has been most successful. The entire country mourns with the great city in its humiliation and greif. Such events are surely a warning to public men to use greater caution in their intercourse with the public, and also an incentive to the public to be more careful as to who it lets run at large in the land of the free and home of the brave. If we continue importing anarchists, socialists and communists from Europe and allowing them to hold their meetings and circulate their papers among the people and if Governor Altgeld, continues to turn lose murderers and robbers by the score, and his example is followed very extensively, human life will soon lose all of its sacredness and no man will be safe either in person or property. "Eternal vigilance is the price of liberty" and every freeman should stand on the watch tower. This is true in personal, social and political life. Too great license or carelessness in the enforcement of wholesome laws soon breeds anarchy and death. Mayor Harrison had previous warning from his slayer and would have been justified in putting him in confinement and thereby would have saved his life, but he deemed him harmeless, and so let him go.

"ONLY A BOY."

More than half a century ago a faithful minister coming early to the kirk met one of his deacons, whose face wore a very resolute but distressed expression. "I came early to meet you," he said, "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work. There has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broadheaded cane. "I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon. "But 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to be rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; "but charity suffereth long, and is kind; beareth all things,' hopeth all, things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear kirk after the rest were gone. He wished to be alone. The place was sacerd and inexpresibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation;and here—yes, here he had been told at last that his work was no longer owned and blessed!

No one remained—no one? "Only a boy." The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well Robert?"said the minister.

Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache of my heart, Robert. I see the divine hand now. May God bless you, my boy! Yes, I think you will become a preacher."

Some years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth; had brought under the gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the united kingdom. and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvest of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that boy was to the world.—Ex.

CHRIST IN SORROW.

Every great sorrow is in a certain sense a lonely sorrow. It drives a man into the fastnesses of himself. No friends, however near and dear, can quite penetrate to the sacred chamber of his grief. They may come so near that he can catch the sound of their footsteps, and get a vague, sweet comfort out of the sense of their hovering presence; but none can enter and raise him up, whispering, "Peace, peace" Only Christ can do that. He is the one guest who can enter the sacred chamber of our great sorrow. The soul's sense of loneliness yields to him. The heart's sensitive reserve gives way. Christ enters, and thenceforth sorrow takes a new naming and aspect. The blinding bereavement, and crushing loss or disappointment, the trial which has wrenched the very heartstrings asunder, the awful temptation which has swept the soul at last from its moorings—all these crises of life fall into harmony with the divine purpose, when the Saviour enters the hidden chamber of our griefs. We never know what sorrow means, or what it can do for the soul, till then. "Lo," says Christ to the spirit brooding in lonely grief, "lo, I am with you always, even unto the end of the world." Blessed promise! Lord Jesus, come thou into all our sorrow-burdened hearts, fill them with divine sympathy, and help us to learn through thy love the sacred meaning and uses of all life's dark and painful experiences!

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit, -	Sept. 2nd and 3d
Willow Creek Circuit,	Sept. 16 and 17
Butte City, - -	Sept. 22 and 24
Boulder and Whitehall, -	October 1st
Belgrade Circuit, -	October 7 and 8.
Deer Lodge, -	October 15th
East Helena, -	October 21 and 22
Bozeman Station, -	October 29th
Bozeman Circuit, -	November 4 and 5
Helena Station, -	November 12th.

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SOUTH CAROLINA LIQUOR LAW.

Rev. A. Coke Smith, writes to the Richmond Advocate, a two column letter descriptive of the South Carolina liquor law. From it we may gather that the law provides for a state board of control, consisting of the governor, the comptroller general and the attorney general. The governor appoints the state dispensers, and he purchases all liquors for use in the state. The state board, appoints a county board of control, of three persons in each county, and this board appoints one dispenser for each county, whose place of business shall be at the county seat, with provisions for others at other towns if needed. The dispensers must have their applications signed by the majority of the freehold voters of the incorporated town or city in which the permit is to be issued. The local dispenser must buy his liquor from the state dispenser, each one selling at a profit of fifty per cent on cost. The liquor is in sealed packages of not less than one half pint, nor more than five gallons each. No county dispenser is permitted, under any circumstances, to break a package, and purchaser is not to open the same on premises. The purchaser is compelled to furnish a written request over his own signature of true date, giving his residence, and the dispenser is to be sure that he is not a minor, nor intoxicated, and not accustomed to using liquor to excess, before he can sell liquor to him. Members of both state and county boards are "believed to be" abstainers from the use of intoxicants. The dispensaries are not opened before daylight and are closed before dark.

THE RESULTS.

The law has been in operation since last July and some good has resulted from it. It has broken up gatherings in such places and prevents the habit of "treating." It is broken, as any other liquor law would be, but according to the best testimony, a perceptible deminution in drinking and drunkenness is felt. Temperance people admit that good has been done, but believe its provisions cannot be carried out. General opinion is that the present administration, having promised a reduction of taxation and finding they could not fulfill the promise otherwise, adopted this scheme, taking advantage of the general clamor for temperance legislation, to make for the state the revenue from the liquor traffic. Framers of the law are not in harmony with the spirit of the prohibitionists. Its purpose is to make money and create a monopoly for the state. The state is not more virtuous than the individuals composing it and that a strict adherence to the law would result in loss to the state, the authorities would blink at violations which promised profit, moreover, if it is wrong for individuals to sell liquor it is wrong for the state.

A good many prohibitionists have taken a hold of the law and are earnest advocates of it, among them Mrs. Chapin, who has won national renown as a worker in the W. C. T. U. The churches have not conceded the morality of the business simply because sanctioned by the state. Mr. Traxler, the state dispenser, is a Baptist, and he has been cited to trial for accepting the position. One local dispenser was promptly expelled from the Methodist church. It will be difficult to "man" the dispensaries with men of piety. Opinion is divided as to the outcome of the law. Some think that the next step will be prohibition and that will be taken soon. Others, that the profit of the present system will fasten it upon the people for some time. Time alone will tell.

OUR RELATION TO AFRICA.

This subject is being discussed to a considerable extent by some of our leading men. There is no more extensive or inviting field for successful missionary efforts than is found in the "Dark Continent," today, and yet, our church is taking no steps to enter it. That we did much for this unfortunate race prior to the war, there can be no doubt, but that we have neglected them to a great extent and have let others come in and in a great measure, reap the fruits of our sowing, is equally true. It well be unfortunate if we let prejudice or anything else hinder us from discharging the duty that we owe to the colord people of this country and those yet in heathen darkness across the sea. Upon this subject and under the above caption, Rev. W. T. Bolling writes to the Nashville Advocate, as follows:

"The two monumental facts of history are the work of the M. E. Church, South, among the colored people before the war, and the influence of that work in making them a peaceful people during our war, when they held the lives of our families in their hands. Indeed in this latter fact we have the silent but forceful promise and pledge of God of what he would do for us if we do our part in the great work of fitting and preparing this people for work among themselves, and the distant land of their fathers, and thus let the work inaugurated by the sainted Capers be perfected by his brethren.

As the son of a slaveholder, and as one who followed the fortunes of the "Lost Cause" for four years, I can rejoice in the end of slavery, because I can see through all this the hand of God, and then as a member of the M. E. Church, South, loving her above all other things else earthly, I see her glorious opportunity in her peculiar and close relation to this people over whom she will wield a chief influence, unless we deliberately throw it from us, and in folly put out the fire kindled by the hand of God throngh a century of slavery, and made the brighter by a quarter of a century and more of kindred trial and suffering.

The colored people need education first, and the wise policy, it seems to me, for the M. E. Church, South, is to inaugurate and push this work, or some other church will take our crown and rob us of a blessed privilege.

That illogical and sickly sentiment which would laud the man or woman who goes to Africa, and condemns the same work among the colored people at home is too contemptible to be entertained, and should be banished at once and forever from among us.

If God has called us to work for Africa—and certainly under our marching orders he has—then he has called us long and loudly to work among the Africans among us, and they are pointed out as the instruments with which to reach Africa, which lies beyond.

BE YOURSELF.

"No one of us could be understood by everybody. Every one of us could be understood by somebody. All of us are peculiar, but none of us is unique. When we have sorrows, or joys, or temptations, or bitter experiences, that seem unlike any we have ever known or heard of before, we incline to the belief that we are all alone in our feeling resulting from these special experiences. And it is true that many who know us would be unable to comprehend our state of mind in view of what we are passing through. But on the other hand, there are those who joy, or sorrow, or wonder, or are tried, just like ourselves at this very time. And if we will act on this conviction, and utter truths suited to our own needs, or expressive of our own emotions, we shall be sure to help some who could not be helped in any other way. If we will dare to cry out of the depths of our own souls, in preaching, in teaching, in writing, our voices will find a response in other troupled souls, as surley as deep calleth unto deep."

What an incentive this is to every individval to be in right relation with God and then speak, write or act as the Lord giveth utterance. We miss many opportunities of doing good by a failure to improve our own talents and by trying to ape other people. Be sure that you have a message, and then deliver it in your own way. Be natural. Be yourself.—Sunday-School Times.

An exchange tells us that the dispatch box used by the late Admiral Tryon, who went down with the ill-fated steamship Victoria, though perforated and lined with lead, so as to prevent its floating and thus avoid the possibility of its falling into the hands of the foe, was found afloat. It is a singular fact that after all the combined wisdom and ingenuity gathered from experience of ages, has been concentrated in constructing two vessels, the one intended to sink and the other to ride the waves amid the most unfavorable circumstances, when a practical test was made the one that was made to sink floated, while the one that was intended to float sank and carried more than four hundred victims down to a watery grave. With all our boasted nineteenth century wisdom, when we are tempted to think that we know it all, alas, we frequently find out to our sorrow and shame, that there are yet a few things that may be learned with profit.

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Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, NOV. 30, 1893. NO. 12.

Editorials.

"Love one another."

"O, give thanks unto the Lord."

A noble man will die for the truth.

"Let love be without dissimulation."

There is no use to weep when we may as well laugh.

Not in numbers, but in discipline, is an army's strength.

Times are hard, but let us be thankful that they are no harder.

"Be steadfast unmoveable, always abounding in the work of the Lord."

The way some people economise is by refusing to pay the Lord what they owe Him.

Live for Christ and let the world know that you are doing it. Let your light shine.

The time for hunting has come. How many will waste precious time in this pursuit?

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Culture never made a saint, but it helps a saint very much in winning a sinner for Christ.

We ought to thank God because we are alive. We might have been dead but we are not.

Those who cry out the most about hard times would not die for anything to get away from them.

We have a nation united. Many states bound together in the bonds of love. Let us be thankful.

A double-tongued oracle is not to be depended upon for information nor to be relied upon for truth.

Wheat and cotton are not worth much, but let the farmers be thankful that they have abundant crops.

A splendid eminence awaits every one in every profession or occupation who is willing to toil and struggle and deny himself that he may attain it.

When did you go to prayer-meeting last? Did you lead a prayer? Did you offer a testimony to a Savior's love?

Some men must lay the foundation sure and strong before others can build upon it the splendid super structure.

Leaders in the army of the Lord take notice: Prompt decision and celerity of movement characterize all successful warriors.

Look to Calvary. That is the "hill from whence cometh our help." Jesus is there. The cross is there. The blood is there. O, for cleansing.

Silver is down. Congress has made it of very small value. But let all Montana be thankful that congress did not say silver should not be mined at all.

Pleasure is good if it is the right kind of pleasure. No man has the right to indulge in anything that is not in harmony with the teachings of Christ.

If sickness invades the home we should ask God for help. Earthly physicians are all right. We need them. But above all we need the Great Physician.

Strive not for fame or glory, but strive to be good. True goodness is true greatness. You may occupy a lowly place here but God will say come up higher.

Even those who inherit the kingdom of heaven too often overestimate their own strength and, consequently, suffer defeat when they should gain a victory.

We see Christ in the poor. The way we treat them we treat him. "Inasmuch as ye did it not unto one of the least of these brethren, ye did it not unto me."

The cry "hard times" has become chronic. Let us quit it and take the Calvary cure. That will effectually rid us of our disease. Thank God there is a cure.

Crime is not winked at in Butte as it once was. Hurdy houses are not allowed to carry on their disgraceful dances. That is something for which good citizens may rejoice.

Brother E. G. Brooke, of Whitehall, gave the business manager of this paper something to cheer him up and give him a happy Thanksgiving when he sent in six renewals.

Luxury undermines power. Right here we find a danger to our government that seems to be growing. Will our other virtues give us strength to overcome this weakening force.

Montana is one of the fairest states in all the Union. Her resources are unlimited. Her future is bright. God has done much for her. Let all her people rejoice and praise the Lord.

The dignity of labor has been the subject of a great many lectures, but the dignity of the laborer is almost entirely overlooked. Let us hear that subject discussed more and the other less.

The minnutes of the Sixtenth Session of the Annual Conference of the M. E. Church, South, are now completed and ready for distribution. Send in your orders promptly and they will be promptly filled.

Sinner let Jesus save you. Don't try to save yourself any longer. You can't do it. You are nearing the rapids. Cry out for help. He will hear you and save you. Cry as Peter did, "Lord save, I perish."

Who needs your help. You do not know for you have made no inquiry. You wait for the needy to come begging at your door. That cannot be the true way. Find the poor. Help them from sympathy and with loving cheerfulness.

Women of tact rule everywhere. Not the stump-speakers and short-haired female politicians, but the gentle, loving wives and mothers and sisters. We all revere and honor them, and we are all perfectly willing to be ruled by them.

Carve your name not in trees for they will fall and decay; not in rocks for time will waste them to dust or earthquakes will shatter them to pieces; but write it in the hearts of the people with whom you are surrounded and it will live forever.

Let the aged warrior rejoice. He is near the end of the weary march. The lights of the city are just ahead. Soon his burdens will all be laid down and he will be at home. No darkness, no night, no fear, no sorrow. Light and joy and rest forever.

If our readers would mention the MONTANA METHODIST when they purchase goods from those who advertise in our columns it would be a kindness to us Please don't forget this matter. It does not cost you anything, and it may be very helpful to us.

Whatever President Cleveland does in regard to Hawaii he has got himself in a rather complicated position. He may be able to get out, but it is feared the getting out will not be gracefully accomplished. What will he give our neighbors over there to be thankful for?

We are sorry we did not get around to your house last week, but are glad to come to-day. Our paper that we ordered from Denver was delayed and we printed our last bundle in the issue you received last. The delay was unavoidable, but we shall endeavor to escape all such in the future.

Four new subscribers this week. That helps. We may not have turkey, but our bacon and beans will taste better when we know that our efforts to establish a paper in Montana that shall be self-supporting are being appreciated by our brethren. Send in new names and don't forget renewals.

Elections have been managed by bosses and carried by boodle. There is a remedy within the reach of Christians. Let the Christians of every section, in the city or country, comes bravely to the front, and declare themselves in favor of clean candidates at the primaries, and support none others by their ballots at the poles.

Evil is giving way before the onward march of God's truth. Christianity is gaining ground and to her ranks are being added the noblest, brightest and best. The light is burning with a constantly increasing brilliancy and darkness is rapidly receding. The cross is now a badge of honor. The banner of the cross is lifted high. Revivals succeed. Jesus wins. The story of the crucifixion is heard reverently and thousands are looking to Calvary for help and for salvation. Wny should we not praise the Lord?

The saloon in politics is a very powerful factor. The two great political parties are afraid of its influence. They are very much like two boys on a "see saw," whiskey, however, is in the middle for a ballance and the one which can draw whiskey to his side goes down, having the heaviest end of the board. He holds the other high in the air struggling to keep his position until whiskey moves to the other side. Then the order is reversed. Let us as Christians fight this giant evil at elections as well as at prayermeetings.

The mines and mills and smelters are again beginning to send hope and gladness to the hearts of the workingmen of Butte by their renewed activity. The rolling wheels and flying belts and grinding rocks with all the attendant noise make the sweetest music that has fallen upon their ears for many days. Just as winter began to show his icy face among us and many homes were saddened by the prospect of a long and dreary season without work or money the mines start up. The scene brightens. Bread may now be obtained by honest labor. Thank God for his love and mercy. Providence guards us all.

SHOULD PROFANITY BE MADE A MATTER OF DISCIPLINE?

By a pastor of a church in a western city I was asked this question. I answered in the affirmative, and positively too. Profanity and irreverence are as common as they are causeless and needless. One of the banes of western social life is profanity. Even among those who clame to be ladies, the shocking and shivering sounds of oaths may be heard. "Because of swearing the land mourneth;" the breath of some men is nothing but profanity. "Their throat is an open sepulcher; their profaneness is infinitely worse than that of a stinking carcass;" and many make the most irreverent use of God's name. The name of God is great and greatly to be praised and His name should never be mentioned without a serious pause, allowing us time to think who He is, and that He is greatly to be feared.

Legal oaths are necessary, but they should only be imposed on occasions of grave importance. Their commonness impairs their sacredness and efficacy. Cowper has well said:

"Oaths are sworn on every slight pretense
Till perjurers are common as bad pence,
While thousands, careless of the damning sin.
Kiss the Book's outside who ne'er looked within."

The church's influence can be very much limited by the feigned charity of those in authority and the nursing of that old, old dogmatic maxim: "Where ignorance is bliss, t'is folly to be wise.' There is an utter needless softness upon the part of some, especially where the sin lies in the ranks of the rich and fashionable. Profanity in the West has assumed a liberty that augurs danger to the purity of our churches. It should be made a matter of discipline in our churches. 1. Because it injures personally, hardens the heart, benumbs the conscience, generates the thoughts whose subtle influence poisons the individual and lowers his standard of self respect, introducing him to the society of the vile. 2. Because it is an infringment upon the rights of others without a mere shadow of excuse. It is an insult to man's higher nature, and when used in the presence of children and youth becomes a stain upon their moral character. I would rather a man would unjustly punish my child than swear in its presence. 3. Because it is a reflection on the individual's pastor. It is a deplorable fact that some ministers of the Gospel so limit their knowledge of the private lives of their members as not to know how profane they are. 4. Because it reflects strongly upon the merits of the church. We lament that some congregations will not sustain their pastor in the administration of discipline in such cases. But you don't have to be very religious in some churches, pay your preacher and speak disparagingly of other churches in town. 5. Because it is a violation of God's law. It is an act of most daring impiety. Well authenticated instances are found in which retribution overtook the swearer. The swearer imprecates a curse upon his head and upon the heads of others he would not have come, hence he couples with his profanity lying In my boyhood I knew a lady who while trying to drive a span of horses out of the field just as a storm was approaching, became very angry at them and with bitter and vehement oaths called upon God to strike them dead with the lighting. Instantly the horses were struck dead and she was so nearly killed that she lay in a comatose state for days. The Lord will not hold him guiltless who takes His name in vain. Every trifling and ireverrent meniton of God's name is the most culpable disrespect of the Deity. For self-interest, good of society and love of Christ—"swear not at all." "Above all things swear not." (Jam. 5:12.) It is low, disgusting, senseless, debasing, vulgar and wicked. "Set a watch, O Lord, before my mouth; keep the door of my lips." (Psa. 141:3.) A church that tolerates profanity in any way or wilfully neglects to enforce discipline forfits the right to the respect of the pure and good of any age.

D. B. PRICE.

Genesee, Idaho, Nov. 8th, 1893.

WORKS IN SUBORDINATION TO FAITH.

"O for the day when we shall cease to carry on the Lord's work by the moral philosophy of the eyes and ears." Rev. H. C. Morrison, D. D. in the October, number of the Methodist Review of Missions. The "eye and ear philosophy," or work, is an indispensible element in the Divine arrangement to carry on the enterprise of human redemption on earth. But the tendency to divorce it from the faith element, on the human side of the plan of salvation, is so strong and persistent, that efforts to establish it as the "one thing needful" in effecting man's redemption, make a prominent feature in the history of the church. This fallen tendency of the human heart has a first and striking allegorical representation in Cain, who, failing in his efforts to establish works as the all sufficient means of Divine service, slew Able, because his faith was accepted as of first and chief importance in the devotion and work of the church. The "mark placed," by the hand of God, "upon Cain," who represented this sentiment that works in the chief element in effecting salvation, was "placed upon" him, to preserve and retain work in the service of God's kingdom on earth, in subordination to the faith. For in the very nature of man's fall, work, or rather the faculty in man's being through which works are performed, is "a fugitive and a vagabond in the earth," in connection with God's kingdom. As man's flesehy faculty of being is held under the law in total moral disability, all his practical operation in the church, either for his spiritual good or that of others, must be directed by faith in offering the body, through which he must act, "a living sacrifice." The scapegoat that was sent into the wilderness alive represents the body in its disabled state in the church. While the goat "upon which the Lord's lot fell" represents the inner man which He accepts in His service. The one is indeed "a fugitive and a vagabond in the earth." Ishmael's banishment from Abraham's house, that represented the church, teaches the same fact. "For the son of the bond woman shall not be heir with the son of the free woman." This same carnal propensity that had its first representative in Cain, appears in a milder or feminine form in Martha, who complained to the Lord that Mary who represented, as did Able, the faith element in His kingdom, "had left her to serve alone." We see that Martha did not regard Mary's relation and service as of any importance at all—"hath left me to serve alone." No service could be rendered only in her department of church life. But the Saviour tenderly taught her that Mary's relation to Him, which was that of faith receiving His word for practical purposes, was the one needed relation to Him in reclaiming man and in utilizing him in carrying on His kingdom in the world. It is easy to see that the Cain and Martha sentiment is fast bringing work to the front at the expense of the faith element in the advances of the church to-day. Not that she is doing too much, but that she is not divinely directed and supported in what she is doing. When will the church learn that any operation however much it may be needed in the advancement of her cause, that is not born, diricted and suported by faith that keeps her in close truthful communion with God in sin. What is not of a justifiying, peace-securing faith, can but be sin, because it is an effort of man to feast himself upon God in relations where he is held (the outer man) in total moral disability by God's government. Cain's sacrifice was not acceptable with God, because sin lay at the door. That is, moral disability pervaded the conditions of life in which he attempted an approached into God's presence in worship, thus ignoring the effect of the fall, which Abel's faith not only acknowledged, but was an approach to God in relations (soul and spirit or inner man) in which he was not held in moral disability, but simply in deprivation, ("lawful captives") and hence God could and did accept his sacrifice without dishonoring His government. Noah's faith, for the same reason, condemed the world and saved him.

If ever there was a time when the exhortation to the church to "contend earnestly for the faith once delivered to the saints," (which is coniscious salvation and a holy life,) should receive supreme attention at her hands it is to-day. O, that her watchman would "cry aloud, and spare not," liftings up their voices like a trumpet, and show to her the sin of formality, that stays the arm of God that would otherwise be revealed in her support Formality has done more to paralyze the efforts of the church in saving men than all things besides. Spiritual life in the chruch would furnish men and women with hearts fired with a holy zeal, upon every field where sin is, to drive it out, and money to meet evevy need in carying on her work.

R. S. CLARK,

Wallace, Idaho.

REVIVALS.

Dear Brethren of the Pacific Coast Conferences:

Most of us have recently entered upon a new confrence year. Now let us, under the blessing of God, make it a year of revivals throughout the church on this coast. We need revivals as a church, not that our church is farther away than others, but because she cannot live without them. The ministry needs them, both local and traveling, and also the members, official and non-official. Let the revival begin now in our hearts and blaze in the parsonage, and we can preach with such power that the congregation will feel it and sinners tremble and cry for mercy. Let us go from our closets to our pulpits. We want this to be a year of great spiritual power and a mighty awakening among the people. Then our conference collections will all be paid in full. I am frank to confess that I have no patience with a so-called revival, one that will leave the Missionary treasury empty. We want a revival that will shake the country for miles around, and bring the people together; that will make sinners fall thunder-smitten between the crags of Sinai, (then they are fit subjects to be taken up and laid at the foot of the cross.) We need a revival deep and abiding, widespread and far-reaching in its nature. It is what saved our country from the flood of French infidelity in the begining of this century, and as the tide of emigration flowed westward, revivals helped to determine the type of our civilization. The society, the tone, the sentiment and the institutions of every state have been molded by their power or marred by their absence. We are now in a crisis, socially and politically where nothing but the power of God embodied, and manifested in a general revival of religion can control and eliminate the elements of evil. The moral atmosphere is full of malaria. We need a Pentecostal revival—mighty, rushing—to purify it. Mere human agencies may modify, and abate the trouble, and thus postpone the disasterous issue, but they cannot reform and redeem the nation. The catastrophe will come. Neither education nor legislation nor administration can do the needed work. They can co-operate, but they cannot rule the sea nor stay the tidal waves. We must have the power from on high. Local religious excitements will not meet the exigency. They are not to be ignored or underestimated. They have done good and will do good. Like showers here and there in a dry season, they save land from a universal drought. Still, as a rule the crops are a failure; there is scarcity and distress. So in the church, a few conversions now and then, in this place and in that, prevents utter stagnation, yet they leave the great mass of the church inert and unfruitful. Our cities, towns, country comunities, circuts and stations, all need a moral up-heaval. A work of thorough regeneration. The church itself needs purification, not so much by the expulsion of the disorderly (though this may be necessary to some extent) as by a higher standard of ethics in business, in personal habits, in social life and a daily conscious experience of the grace of God in the heart.

Dearly beloved, I am no croaking. I am not taking gloomy views of things. I am not a panic maker. I believe in prayer and effort, in faith and work. I believe a great revival of pure and undefiled religion is according to the will of God as revealed in the Scriptures, and that God will respond in power to the cry of faith and the agony of prayer. Now then, I beseech the preachers to set their hearts upon this general baptism of the Spirit. Arrange all your plans to this end. Let us adapt our sermons to this result. Let us all pray and work for another Pentecost. O, that we too could count our converts by the thousands. Why not double our membership this year? Is this extravagant, presumption, absurd? You "never saw the like"? "Never read of it"? "Never heard of it"? Well! well! Is that the measure of our faith? Are our hopes bounded by what we have seen, read and heard? Is there nothing better? Are we to live forever at this poor dying rate? God forbid Let every member go into his chamber and pray three times a day. "Thy kingdom come." Let us preachers upon whom so much is laid, ascend Mount Carmel, and pray till the little cloud rises from the sea, and then in the spirit of prophecy announce to the church that we hear the sound of abundance of rain.

W. S. HORNBUCKLE,

Island City, Ore.

LOW RATES.

The Northern Pacific railroad has jus put into effect a series of low round-trip rates to Pacific coast points. These California tickets are good until April 30th, 1894, and are good for stop-over under certain conditions.

These rates will enable those desiring to do so, to spend the winter in Southern California, or to visit the mid-winter fair to be held at San Francisco. This latter event will undoubtedly be second only to the World's Fair just closed, and will repay a visit, as it will exhibit the resources and capabilities of California.

St. Paul, Minneapolis and Duluth to North Pacific Coast points and return, $65.50; to San Francisco and return to Missouri River, $80.50; to Los Angeles and return to Missouri River, $90.

MINUTES OF CONFERENCE.

We have the minutes of the 16th, session of the annual conference of the M. E. Church, South, ready for all who desire them. The book is a neat one. It is well edited by Brother Britt, and the work is of the best. The MONTANA METHODIST PUBLISHING COMPANY turns out good work and these books are up to the standard. Send in your orders promptly brethren, and they will be promptly attended to.

BOZEMAN LETTER.

DEAR METHODIST:

Our work in Bozeman, is very promising at this time. We are now having the best attendance at all our services since my connection with the charge. Our people are in good heart, and in the face of hard times have decided to paint, paper, and reseat our church. It will take $400. We have in hand $60, and $40 more subscribed. If any reader of the MONTANA METHODIST, or friend of our church, feels disposed to help us it will be thankfully received. Read James, 6:2, and then send us a Christmas present to repair our church.

Fraternaly,

STEPHEN B. TABOR.

FROM DAYTON, WASHINGTON.

DEAR METHODIST:

How the time goes. Three months since conference and what is accomplished? Eternity alone will reveal the result. The preachers went to their appointments in the spirit of complete consecration and we expect this to be a glorious year in the salvation of souls notwithstanding the "hard times." The cry of "hard times," has become "chronic" and many a stingy steward and otherwise Methodist will commit the crime of causing faithful pastors to suffer and lay the blame upon "hard times." Already some are beginning to feel it, and in imagination I can see that true man of God with troubled brow and careworn look, face his wife and children and break to them the fearful news that the salary—small at best—is cut down, and that means pinching poverty and privation for them, while it means that degree of backsliding for those who cause the preacher to suffer. I don't believe it is required of a man to suffer just because a "circuit" or "station" is too stingy to support him. This does not apply to every circuit and station of course. Sometimes good men are forced to "locate," or go to other denominations and in so doing bring reproach upon themselves, or rather, they are reproached by some for so doing. I don't believe any man can do his full duty as pastor when he is burdened with debt and care of secularities. How can a man go into his pulpit and preach with that freedom and power necessary to win souls to Christ, when he knows that his family are in need of the comforts of life? And yet, it is expected of him. How can he go into the homes of his people and others, visit the sick and comfort the bereaved, always be cheerful and happy, when his own soul is weighed down, his own heart burdened with care, and want facing him like a grim monster? Yet this is required of him. How many stewards have visited their pastors and inquired after their needs, and relieved them? May God help us all, both preachers and people, to do our whole duty this year. Let us hush the pessimistic wail of "hard times" and as God hath given unto us in the things of this world, give to the Lord for the support and spread of His Gospel. May the Lord save the church this year from the sin of falsehood when she is inclined to cry "hard times." Let each help the other and all do their part, and then unitedly pray for and expect a glorious pouring out of God's spirit.

P. M. BELL.

POLITICS.

No true citizen can escape, or will desire to escape, his obligation to deal with politics. He is a member of society. He receives, in common with his fellow citizens, the benefit of civil institutions. These institutions are, in part, the heritage of heroic ancestors whose sacrifice made them possible. They also express that intelligence and virtue in his own generation which make their continued existence possible. Civil institutions are expressions of the people's life If the intelligence and morality of a people deteriorate, that decline will presently manifest itself in the degradation of civil institutions. The degradation of civil institutions facilitates, in turn, the degradation of the people's character. The true citizen must constantly endeavor, through the intelligence and rectitude of his own conduct, to throw light upon citizens' duties and prompt men to righteousness in political conduct. He must, at whatever inconvenience to himself, help to form public opinion aright. He should attend caucus and vote. This is his debt to the state; and when through discouragement, pessimism or chagrin because things have not gone to suit him, he refuses to participate in political affairs, he proves himself an unworthy citizen, and deserves disfranchisement.

In order that the citizen may discharge his political duties properly it is necessary that he shall be a student in politics. The grand mischief in American politics today is that there are so few who really study the subject. Men will study exhaustively the principles and conditions of success in business, but give little serious attention to public affairs. If municipal improvements are proposed which will increase taxes, men will consider carefully whether the proposed improvements will be worth their cost. Perhaps most business men will inquire whether a policy, municipal, state or federal, will affect their own business favorably or otherwise; but they are less likely to inquire how it will affect the welfare of the great public. How large a proportion of American voters have seriously and systematically studied the social, economic and political questions of the day? How many have inquired for and read any of the best books on these subjects? Millions have given some attention to partisan politics, but how many have studied political science? Everybody knows that the newspaper press is as a rule, intensely partisan in spirit, partial and untair in its treatment of political questions. But how few voters read papers of any other party but their own. How many voters in the North seek to get views presented from the standpoint of the South? The ordinary voter accepts the organ of his political party as his political guide, and does not inquire further. We say sometimes that we need a few more real statesmen in state and national legislatures. Very true. But what chance will the real statesman have to serve his country until there are more statesmen among the people? Let the American citizen understand that he is under a solemn obligation to study political science.—F. B. C., in North and West.

THE NECESSITY OF FAITH.

Sir Humphry Davy, a most distinguished man of science, at the close of his life said, "I envy no man the gift of beauty, honor, or power; but if there be one thing I value above all else, it is the gift of faith." Philosophy, natural science political science, social science, are all good enough in their place; but as substitutes for the salvation secured throug faith in the Lord Jesus Christ as the world's Redeemer and man's atoning and all-sufficient Savior they are and must forever continue to be miserable failures. It requires more than philosophy to disarm death of its sting and comfort the bereaved soul as the eyes, through their tears, look into the open grave while it is receiving the dead body of a darling child. "Jesus Christ hath abolished death and brought life and immortality to light by the Gospel." This, in the presence of death, is worth a thousand fold more than all human philosophy and uncertain speculation.—The Religious Telescope.

BOOK BORROWERS.

Book borrowers are so numerous and so generally careless that reform in their case seems almost hopeless. Have you any borrowed books on your shelves? How long have they been there? Does the fact that the book has a paper cover make your duty any less binding? Or have you an art study, or a roll of music long ago borrowed? Do return it right away. It is not so much that the article is needed, though that is sufficient reason for returning it, but an untidy habit of failure in this respect will lead you to be careless and neglectful about more important matters.—Congregationalist.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassy ville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill. October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo. Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky. September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas, November 30.

East Texas Conference—At Orange, Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai, October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek, Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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Be careful to write business letters and communications for publication on separate sheets.

T. W. ALTON,
BUSINESS MANAGER,
103 South Idaho St., Butte, Montana.

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EDITORIAL NOTES.

Dr. S. A. Steel, who has been at McKendree Church, Nashville, Tennesee, has been appointed to West-end Church, in the same city and R. K. Brown takes McKendree.

Dr. J. W. Lee, the author of a book entitled "Making of a man." which has had quite a run, has been transferred to St. Louis Conference and stationed at St. John's Church.

Dr. Phillip Schaff, who was eminent for his researches in Biblical and theological lore, died in New York, the 20th, of last month. He will be greatly missed in the ranks of Christian scholars.

Dr. W. C. Black, pastor of Mulberry Street Church, in Macon, Ga., has been chosen editor of the New Orleans Christian Advocate. Dr. Black, we believe is the author of a sprightly little volume entitled "Christian Womanhood," and will doubtless prove a success in the new field to which he is called.

We think with the Pacific Methodist Advocate, that the "symposium," like most other innocent amusements, is all right when moderately indulged in, but that the frequent giving up of seven or nine columns of solid matter to this character of correspondence is an abuse that said symposium will not endure much longer without deterioration.

The Weslyan Advocate, says: 'The Conferences on the Pacific coast are asking Bishop Fitzgerald to make his home among them. We do not know what may be his mind now, but when we last talked with him on the subject he was disposed to make his home, as far as possible, wherever his work called him from year to year. He has a big home, however, in the hearts and homes of Atlanta Methodists (of all Georgia as to that), and though he is only an occasional resident, he always has a hearty welcome."

Already there is talk of another World's Fair, in the United States which shall be some what different from the one just closed. It is suggested that it be held in New York, some time during the year A. D. 2,000, its object being to permit Christian nations to celebrate the birthday of the new century and to express their gratitude in a becoming way for the blessings of a Christian civilization, as well as to exhibit to some extent the fruits of nineteen centuries of Christian efforts in the world. We sincerely hope that it will be under a different management from that of the one lately held in Chicago.

Life insurance companies will not take risks on liquor dealers. There is too much dynamite in the in the stuff they deal in to give any degree of assurance, and hence the great companies wilt not take such risks. The liquor men, in view of this, have resolved to form an insurance society of their own. What an argument against the unholy traffic. It is dangerous not only to the body, but doubly so to the soul. Its steps take hold on hell. It biteth like a serpent and few recover from the deadly wound that it inflicts. The only safe plan is to tuch not, taste not, handle not the unclean thing.

It is with sadness that we note the death of Oliver Smith, the eldest son of Mr. and Mrs. J. K. P. Smith, of Pendleton, Oregon. Little did we think this happy home where we were so hospitably and pleasantly entertained while attending the East Columbia Conference, would be so early visited by the dark winged angel. The young man was killed by being thrown from a horse. He was a boy of excellent habits. A genial nature, the pride of his parents and sisters, and the center of a wide circle of friends. Life was full of promise to him. The bereaved ones have our sympathy in their sore bereavement.

Joseph Cook says in the prelude to one of his lectures that the late Henry Ward Beecher "would have lived longer if he had died earlier." Is not this too true of many others, and for far different reasons? They may not, like Mr. Beecher, "become so tolerant that his toleration became intolerable;" but may they not, as years and infirmities increase, become so impatient, so soured in spirit and so disagreeable generally that it were almost charity to wish that the Lord had seen fit to call them to heaven before such a spirit fell upon them! Many men would. no doubt, have been remembered longer and more pleasantly if they had died earlier. —Baltimore Episcopal Methodist.

If all the articles that reach this office were printed just as they are written, there are some writers who would be deeply wounded in their feelings and greatly humiliated in the eyes of literary people. We do not refer to the productions of brethren whose early educational advantages were limited, but to some of those who have been to college, even to the university and understand all about the rules of orthograpny, punctuation and abbreviation, but who, on account of hasts or inexcusable neglect, continue to ignore them in their newspaper correspondence. If they knew what a tax their laziness levies upon the time, eyesight and patience of editor, printer and proof readers, they would surely be careful to write every word out in full and punctuate every sentence correctly as they go. Their time is no more valuable than that of other people and whatever is worth doing at all is worth doing well. We hope that no brother will refrain from writing to the paper, especially church news from his field of labor, because of his inperfect knowledge of writing, spelling or punctuation. We take pleasure in editing all such correspondence, but let those who know how, put in practice the knowledge they possess. Read Phillippians, 3:16.

The very general disuse of the custom of family prayers is one of the most distressing signs of the times. There are thousands and thousands of professedly Christian homes in which God is never recognized. The days come and go, and even the blessed Sabbaths pass by, without the slightest trace of worship. A very sad state of affairs! Family religion cannot subsist without prayers. We call upon all parents who reads these lines to reflect whether they have not been remiss in their duty to God and their children. Under every roof let an altar be reared, and the morning and evening sacrifice be placed upon it. Let the word of God be read, and holy songs be sung, and fervent thanksgivings and supplication be offered up. So shall our homes grow sweet and holy, every one an habitation for the Lord of hosts.

Matthew xvi:18—"Thou art Peter, and upon this rock I will build my Church." The seventy-seven interpretations of this text are unsatisfactory—all, to Dr. J. Ditzler. He says, "It never occurred to one of them to find the interpretation in the word 'oikodomaeso,' rendered, will build." The doctor's interpertation is, "And by this rock, Peter, I will edify my Church." And he puts these questions: "Did Christ build a Church on Peter? No. Did He build one on Peter's confession? No. Did he build one on the object of that confession—Christ? No. Did he build a Church at all? No. Did he use Peter to edify his Church? Yes, See Acts ii:31-47 iv:1-4; v:14," etc. The doctor's interpretation is given at length in the St. Louis Christian Advocate.

Marshal MacMahon, president of the Republic of France, 1873-'79, died October, 17th. On the paternal side he was of Irish ancestry. He had a distinguished career as a soldier, though clouded by his defeats at Weissenburg, Woerth, and the events of Sedan. He commanded a division of the French

army in the Crimean war in 1853, and on the 8th of September led the famous attack on Fort Malakoff. In 1871, as commander of the army in Versailles, he overthrew the Commune, and remained at the head of the army during the time of the reorganization. He voluntarily resigned the presidency January 30, 1879. With clean hands he retired to his estate and lived a quiet life, esteemed by friend and foe. He was in his 85th year.—Condensed from account in Baltimore Sun.

The Constitution, utters these strong words in relation to strong drink:

"This gloom of crime and misery, and all the horrible consequences that now exists in the slums of our great cities, is the results of the liquor traffic, surpass any conception and are now threatening our whole civilization. The array of crime, and destitution caused by the increased consumption of alcoholic poisons, the reign of terror, that has already been developed in the community, is but the precursor of what we may expect, in the way of anarchy, riot and rapine in the near future, unless the people rise to a just conception of their rights and privileges, and it also proves the necessity for the exercise of an honest indignation and determination to sweep this giant evil of alcoholic poisoning out of existence; and this must and can only be done by an enthusiastic effort of their sovereign will, concentrated and expressed at the ballot box."

The Richmond Advocate, gives this remarkable incident:

"We have an obituary of a minister (local probably) in which there is not the least hint where the dead brother was born, lived, labored or died. Nor is the name of the author given, nor his post-office, his county, his city his town his state. Where the dead lived, where the living lives is unknown. And the obituary is printed on a typewritter!"

The above beats any thing that we ever encountered in the "Wild and Wooly West." It helps us to appreciate the remarks made by a little Montana girl who lived on the road-side where the immigrants in a early day frequently stopped, after hearing the many curious questions about things the child was perfect familliar with, her astonishment could no longer be concealed and she gave vent to it in these words, "Mama, don't you think these States people, mighty ignorant sort of folke?"

The Richmond Advocate, relates the following:

"Dear old Bishop Kavanaugh used to laughingly tell how Bishop Capers once, in the Kentucky Conference, said to him while speaking, "Brother Kavanaugh sit down; you have spoken long enough." The old gentleman stood squarely and flat-footedly on his ground. "Bishop," he inquired gently, "am I in order?" "Oh, yes!" replied Bishop Capers. "Well then," rejoined the Kentuckian, "if I am in order, I will use my own pleasure as to how long I shall speak, and will procced till I get through." The South Carolinian waved his hand, and said in a subdued voice, "Go on, Brother Kavanaugh!" and go on he did."

Bro. L. B. Stateler, who sits at our elbow as we write, says that the above is a true story, and well illustrates the character of the two men. He adds, however that Kavanaugh, after the Bishop had decided that he was "in order," remarked, "If you had not interupted me, I would have been nearly through my speech, but now I will have to begin and go over it again." To which the occupant of the chair responded, "Go on, Brother Kavanaugh, but remember it is almost dinner-time and be a brief as you can."

There is much truth in the following paragraph which is credited to the Religious Telescope:

There is danger that in our zeal to push the work of the Church we may by overmuch machinery undermine the power and influence of the home. Our boys and girls and young people need the sweet, mellowing, restraining influences of the home. That these may do their work upon their young hearts, at least four nights out of each week should be spent in the home. One night at church, one night at the young people's meeting, and one night at their Literary Society is certainly all that should be permitted to come in between the homes and the young people of to-day. Societies and socials, which take our young people out at nights oftener than this, are excessive, and will injure more than they will do good. Let parents and pastors beware.

MARRIED.

At the residence of the bride's father, Mr. M. R. Hanger, by Rev. P. M. Bell, John A. Gillis to Miss Augusta V. Hanger, both of Dayton, Wash., on Nov. 8th, 1893.

The grom is a sterling young man and deservedly popular among his many friends. He is the son of Sister L. L. Gillis, one of the "elect ladies" of our church, well known in our Conference for her liberal hospitality. Her splendid home is ever open to Methodist preachers. Last year she was very active in raising our amount of the missionary debt.

The handsome and popular bride is a daughter of that sterling layman, Mr. M. R. Hanger, well known throughout the Northwest Pacific Conference, for his activity and zeal in district and annual conferences. At the last session of our General Conference, at St. Louis, he represented his Conference in that body.

It was a very happy event and many and hearty were the congratulations to the young couple.

P. M. Bell.

INSIGNIFICANCE.

One of the greatest advantages of the beginner in climbing the ladder of fame is the very quality he is so anxious to throw away—his insignificance. The ladder of fame begins low down, on the ground, like other ladders. Its foot is surrounded by a crowd of eager strugglers, each trying to gain the step which shall put his head above the common crowd and make him the mark of all eyes. But the rounds of this ladder are slippery, and, to his sorrow and mortification, the novice makes many a misstep. Happy is the man who makes all his missteps low down. The man who slips and gets up again many times in the beginning is he who, having gained a sure foothold, keeps it, and afterwards goes steadily up. His mistakes escape notice; they are lost in the crowd of other mistakes. The errors which would be fatal later, when made in the beginning are but the lessons by which he learns to hold himself erect while he climbs. And so he may take comfort in the simple nursery rhyme. "If at first you don't succeed, try, try again."—Harper's Bazar.

OBITUARY.

Nettie Logan, was born in Nebraska, Feb. 15th, 1879, and was born anew into Christ's Spiritual Kingdom, in a meeting held by Bro. St Clair, at Cloverdale, school house, about three years ago. Though but a child in years, she was brave in the discharge of Christian duty. I remember her as I first saw her in class meeting at that place, her face wet with tears of joy testifying of God's love and power to save, and her hope of that Heaven to which she was called so soon. She fell on sleep July, 13, 1893.

"She died, but no pencil can ever display
The grandeur and glory that burst on her sight,
As, guided by angels, she speeds on her way
Through the portals of praise to the temples of light."

A. Y. Shee.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit,	Sept. 2nd and 3d
Willow Creek Circuit,	Sept. 16 and 17
Butte City,	Sept. 22 and 24
Boulder and Whitehall,	October 1st
Belgrade Circuit,	October 7 and 8.
Deer Lodge,	October 15th
East Helena,	October 21 and 22
Bozeman Station,	October 29th
Bozeman Circuit,	November 4 and 5
Helena Station,	November 12th

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MINISTERS' CHILDREN.

Whenever I hear that old question asked, "Why are ministers' children worse than others?" I am reminded of a question once asked of a certain French scientific association, "Why are fish heavier when weighed out of water than when in it?" The answer to both is the same--they are not. The question contains an assumption which can easily be refuted, and often has been, by a simple presentation of facts.

To attempt, however, to call up all the different facts here, would be both impossible and unnecessary. None of them are difficult of access. Our prison statistics show how exceedingly small is the proportion of ministers' children in the ranks of our criminal classes. Similarly can it readily be seen how few of them ever become vagrants and paupers. Correspondingly large, on the other hand, is the proportion of them to be found on the roll of clergymen, college presidents, professors, teachers and educators in general; they largely outnumber all others in these most useful and honorable professions. They are comparatively as numerous in the realms of art and music. Among the statesmen of the world, too, they are well represented. But it is to the literary world that my attention has especially been called by the death of its two most eminent representatives, in England and America respectively, both of whom were the sons of clergymen. There have, no doubt, been a few greater poets in the past than were Alfred Tennyson and James Russell Lowell, but there have been none whose verse has been purer, and whose words have done more to hearten, help and uplift the lives of their fellow-men. They were among the latest and the greatest in the long line of ministers' children who have made literature illustrious and human life better worth living by their example and labors.

Indeed, we may go back to the very beginnings, of our literature, and we shall find that always, up to the present day, among the leaders of the forces that make for righteousness are to be seen the sons of ministers in disproportionate numbers. Of course, when our literature was born, the clergy were not expected to have any children; so they did themselves what afterwards their sons shared with them.—Sunday School Times.

WHAT IS A METHODIST?

A number of persons urged Mr. Wesley to publish a tract to show what Methodism was. He did so, and sent out a little tract called, "The Character of a Methodist." He says, "A Methodist is one who has the love of God shed abroad in his heart, by the Holy Ghost given unto him; one who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind or malignant affection. His one desire, and one design of life is not to do his own will, but the will of Him that sent him. He keeps not only some or most of God's commandments, but all, from the least to the greatest. He follows not the customs of the world; for vice does not lose its nature through his becoming fashionable. He fares not sumptuously every day. He cannot adorn himself on any pretense, with gold or costly apparel. He cannot join in any diversion that has the least tendency to evil. He cannot speak evil of his neighbor no more than he can tell a lie. He cannot utter unkind or idle words. He does good unto all men; unto neighbors, friends, strangers and enemies."—Episcopal Methodist.

COURTESY AT HOME.

Why is it so many people keep all their fine manners for the outer world, and have none left for home? Why do mothers train their little ones, in every way but by example, to be always courteous and then wonder that they are sometimes rude? If you fail to say as surely as to his elders, "Thank you," "I beg your pardon," or, "If you please," to a child, so certainly will that ready little wit take on the conviction that politeness is not for every-day use nor for home consumption.

No husband has a right to read his wife's letters, in justice to the friends who wrote them and the woman who reads. No wife has a right to pour her husband's coffee with her bang entwisted in last night's curl papers. No parent has a right to give away a child's playthings without the child's consent.

I have never forgotten an incident of my childhood. I was away from home for a few days, and on my return the younger ones fell on me at once. Letters had come from two absent brothers, they said, addressed to me; so to all their entreaties to open them our mother had said no one could do that but myself, and they thrust the envelopes into my hand. Could a daily lecture have taught the precept in so sure a manner as that practice?

Why should we show our love by our impoliteness? I remember once, when my sister and I were taking our departure after calling upon two other sisters, we jostled one another at the door. Upon our mingled apologies one of the girls broke in with a laugh, "Do you do that to each other?" she cried, "I should never think of begging Lily's pardon." Yet, they were well-mannered young persons, too --truly gentlewomen in their relations to the world.—Good Housekeeping.

HOMILETICAL SUGGESTIONS.

1. A good sermon grows out of the secret communion of the soul with God, the study of the Bible and other good books, the knowledge of human nature, and living intercourse with a congregation.

2. Prepare your sermons on your knees as well as at your study desk, and reproduce it in the pulpit under the fresh inspiration of the audience.

3. Study, first the text in all its bearings, then select its leading thoughts for your theme; divide it into parts, and bring its whole force to bear upon the hearts and conscience of the hearers. A simple plain and logical arrangement is half the sermon.

4. Commit the thoughts, if not the words, to memory, so as to be master of the manuscript, whether you read it or not.

5. Write out your sermons, and you will grow in richness of thought and facility of expression. The Lord always rewards industry and faithfulness, but idleness and neglect have no promise.

6. The Bible supplies suitable texts for all possible occassions. Like a tree, the more it is shaken the more abundant the fruit.

7. Use the true pulpit style—simple, clear, direct, forcible, and practical. True popularity is neither vulgar nor superficial, but noble, chaste, dignified, and modeled after the discourses and parables of Christ.

8. Avoid all display of learning and make your reading directly subservient to the practical aim. Think not of the few scholars and critics who may be present, but of the common people hungry for spiritual nourishment.

9. Aim at the conversion of sinners and the edification of believers.

10. Preach first to yourself before you preach to others, and then your sermons will have double force for your hearers.

11. Avoid all personalities in the pulpit, and attacks on infidels who are absent.

12. Make no apologies for Christianity, but take for granted that it is the truth and the power unto salvation. Suggest no doubts and objections which might disturb the hearer.

13. Preach Christ and the Gospel, not dogma and theology.

14. Preach from the heart to the heart.

15. Address your hearers as if it were the last occasion for you and them.

16. Honesty and earnestness rather than genius and eloquence are the secret of success in the pulpit.

17. Learn from all good preachers, but do not imitate any; be yourself, and work out your own individuality.

18. Aim to please God and not men.

19. Be brief, and stop when the interest is at its height. The Sermon on the Mount, the parables, and Peter's pentecostal sermon, which converted three thousand persons, were short. Brevity is the soul of a good speach as wel as wit. Long sermons must be justified by special occasions.

Luther: "Get up freshly;
"Open your mouth widely;
"Be done quickly."

20. "Begin slow;
"Proceed slow;
"Aim higher—
"Take fire.
"When most impressed.
"Be self-possessed."

21. After the sermon ask no one for his opinion.

22. Shut your ears against praise, but be open to censure from friends or foe; keep the blame to yourself, and give all the glory to God.—By Philip Schaff, D. D., in Homiletic Review.

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, DEC. 7, 1893. NO. 13.

Editorials.

Bro. Britt says the minutes are first-class. We can turn out first-class work of all kinds from this shop. Try us and see.

Rev. W. F. Lloyd retires from the editorship of the Epworth Methodist and Rev. I. Z. T. Morris takes his place. May the paper succeed in its object.

Congress is again in session. What will be done for silver? We predict, nothing. Some things must be learned by adversity before wisdom will rule.

Love conquers all things. Love wins its way to the hearts of the most wicked and hardened. It is Jesus' wondrous love that draws all men unto Him.

A smile won a family from worldliness to the faith of Jesus. Always work with a smile. Let no frown darken your brow when you speak or act in Jesus' name.

The Montana Baptist Record, printed at Dillon, came to our table as an exchange last week. It is a good paper. May it live long and make a good and creditable record.

Some seed may fall in stony places and some among thorns, but God will see to it that some shall fall in good ground whenever Gospel seed is sown. The harvest too, is sure.

Good news from Boulder. The people are manifesting considerable interest in the revival meeting there. Good crowds. Attentive listeners. What more can the preacher desire at the beginning of his work?

The devil fishes with beautiful hooks and tempting and attractive bait. And he is a successful fisherman too. Many a silly little trout, regardless of his mother s warning that the tempting bait but covers the point of a cruel hook, swallows the bait and finds out, to his sorrow, that mother was right.

The Sabbath is a day of rest for some people; a day of work for others. Some take their pleasure on that day, and some persue their ordinary business. A few faithful men and women observe the day in God's way—they worship Him. How shameful it is for any organization or corporation to try to break down the christian Sabbath. Let the question of Sabbath observance be agitated until the shackles shall fall from the arms and ankles of thousands of white slaves in America and they can join in the worship of God.

The Gospel is preached to the poor. Yes, that is true. But is it preached in all its truth, its warnings and its love, to the rich? How many preachers are afraid to say what they feel because some rich member of the congregation might be offended and withdraw his support? God help us preachers to be faithful.

It has been said that when God made man He gave him ten measures of speech and that the woman ran away with nine of them. That is hardly fair. When we come to sift the matter down to the bottom, we find that man has, at least, held on to five of the measures. Women do not even gossip more than men.

The assistant editor preached the union Thanksgiving sermon at the Disciples Church in Butte on the 30th. The house was well filled with attentive and courteous listeners. The music was excellent. All his surroundings were pleasant and inspiring. The collection taken for the poor was large.

Waiting for feeling, before doing what is manifestly right, is a very foolish way to do. If you know what you ought to do, do it and you will soon have all the feeling you want. If you have done any one an injury, repair that injury as nearly as you can. If you have spoken lies, acknowledge your wrong doing. Begin to right your wrongs and feeling will come.

A crank always thinks it is his turn. There is no turn for anybody else. The boast of such, is that a crank is what you run things with. Some things, it is true, are run that way, and in our country we have allowed too many important affairs to be run with cranks instead of putting on the belts of competent and efficient machinery.

To be or not to be a Christian, is a question for you to answer. If not to be is your decision, complain not at sorrow and distress and grief that have no hope. You make your own happiness or you mar it. You choose your own life. You are responsible, and you alone, for its results. And then the final end; what shall it be? "You shall gather at the harvest what you sow."

Religion is an experience. God has invited us all to try it. "O, taste and see that the Lord is good." And one of the great attractions of the Book of books, is that many of the good men who, under the inspiration of the Holy Spirit, wrote it, give in detail at times, their religious experience. Jesus only asked of the demoniac of Gadara, after he had been freed from demoniacal possession, that he return to his people and tell his experience. This telling of experience has been the means of saving many.

On Thanksgiving day at 8 o'clock, the Mountain View M. E. Church, of Butte, gave a supper and entertainment. The assistant editor of this paper was present at the beginning, but was suffering from a severe cold and was compelled to leave before his time came to "make a speech." Sorry to disappoint Brother Rollins, but know we did the best thing for the people.

The Christian fears not death, for Jesus, the Christian's friend and brother, has broken the power of death. He is no longer a grim monster who can strike terror to the Christian's heart. Jesus plucked out his sting and broke his crown and took away his keys. Captivity was led captive and the Lion of the tribe of Judah is conqueror. Victory! Glory and dominion forever.

There is a pride of intellect that is wrong and very hurtful. There is great danger of our thinking more highly of ourselves than we ought to think. If men are intellectually too proud, and are too rationalistic to obey God without a reason being given which they can understand, for everything God does, they will be lost, and ought to be.

The following incident selected from an exchange, shows how easy it is for parents to lose their influence for good over their children, or fo turn that influence to evil: A little girl asked a minister, "Do you think my father will go to heaven?" "Why, yes, my child; why do you ask?" "Well, because if he don't have his own way there he won't stay long, I was thinking."

The winter comes. The bands of Orion are tightening. Soon all nature will be bound and encased in snow and ice. The world of vegetable life will sleep as man sleeps in the night. "Canst thou loose the bands of Orion?" No. The sun must come again and warm and melt the encasement of ice, and then life will spring up again, and bud and leaf and flower will make their appearance to gladden the eye of man with their beauty.

Thanksgiving has come and gone. Sermons were preached to devout and attentive congregations. But among those who worshiped God and gave thanks on that day were many who only went to church to be entertained. Perhaps the sermons did them some good. It is to be hoped they did, and that when another thanksgiving day comes they will be true worshipers. Some cared only for the good things prepared to eat for thanksgiving dinner. They forgot the giver of those good things. May they be made to feel that their ingratitude is base and not worthy honest men and women.

All the blessings we have here, if abused, will be curses in eternity. As witnesses they will appear in the judgment, accusing to our condemnation. O, that we might properly appreciate what God has done and is doing for us. Let us use God-given opportunities and blessings of all kinds in such a way that we need have no fear of their accusing faces when we stand before the bar of God's assize.

There are heresy hunters in the churches who are always looking out for the man whose views are not in exact accord with the standards. And when they find him, they pour out vials of wrath and indignation upon his head in greater abundance than they would if he had believed right but had wrecked a bank and beggared hundreds of trusting depositors. There must be such a change as will overthrow the rule of money in churches or we can never measure up to the standard of Christ.

"Society" can accomplish a great deal when it tries. A man of evil propensity can be frowned down, a woman of evil manners can be crushed. The great trouble with "society" is, rascals do the frowning. Many good people belong to "society," but the devil is not afraid of their religion. "Society notes" in our secular papers are made up of the most rediculous twaddle. When people see just what "society" is there will be a good many reformations.

The MONTANA METHODIST has been "off time" for two weeks (though but one issue was missed) on account of our paper being side-tracked at Pocatella on its way from Denver. We are sorry for this occurrence and will use our best endeavor to pevent any such delays in the future. Our friends have been very kind, and all our patrons uniformly courteous, and we desire to give them a good paper, out on time and filled with first-class reading matter. We are going to do our best.

Courtesy wins its way to almost every heart. A young man, uniformly kind and courteous, will have an abundance of friends. It is a small matter to tip your hat to a woman, whether she comes from the drawing room or the kitchen, but it is a great indicator of character. A snob may be courteous to the wealthy or cultivated, because he looks for returns in lifting him in the social scale, but for the poor and unfortunate he has never a word or a smile. Be courteous to all. Disinterested kindness is the most valuable and, because of its scarcity, the most precious of all acts.

GLORIFYING GOD IN BUSINESS LIFE.

We are to glorify God in all our business relations. There is danger that we shall make an unwarrantable distinction between oue business engagements and our religious obligations. They do not belong to different spheres of duty. We too often act as if Sundays and churchns belonged to God, and week days and business houses to the world, the flesh and the devil. There is a sense in which the house which has been consecrated to God is peculiarly sacred; but there is also a sense in which every office and store may be consecrated to God. Religion is not for Sundays and churches alone; but it is for week days and business houses as well. Religion sanctifies and glorifies every relation in life. If a man cannot take his religion into his business he must have a bad business or a very poor religion. We all recognize the importance of what is known as "a call to the ministry;" the man who refuses to heed this call does so at his peril. But it must not be forgotten that every man is called to some form of ministry in the kingdom of our Lord.

The whole duty of everyone everywhere is to glorify God; and the exalted privilege of every man is to enjoy God forever. No man is excused from this great obligation because he refuses to confess Christ; this refusal but adds to his guilt. If you are engaged in an honest business for which you have qualifications and which you are conducting in a religious spirit, you may rest assured that God has called you into that business. By giving you ability to perform your work God has set you apart to that duty; other business men may not have formally laid their hands upon your head giving you ordination to that service, but tacitly they have given their approval, and God has given his blessing. This conception of our daily calling exalts and glorifies it; it makes the lowliest duty radiant with the glory of the loftiest motive. This conception of life and duty converts every office and store, every workshop and factory, every parlor and kitchen into a sanctuary. It makes every counter and desk, every anvil and bench a pulpit from which men and women may preach the gospel of Christ and in which they are to glorify God. We are to find our opportunity to serve God not apart from, but within our daily vocation. Any other thought of secular service degrades it and dishonors God.

HONORING GOD IN DAILY DUTY.

The Apostle Paul often emphasizes this thought. We must emphasize it today; we must repeat his words: "Servants, be obedient to them that are your masters . . . as unto Christ; not with eye-service as men pleasers, but as servants of Christ, doing the will of God from the heart;" and "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus . . ." The needle of Dorcas served God as truly as does the pen of the recording angel. With thread in the garments of the poor it wrought an inscription more durable than any on brass or marble. Her eulogy will be read when the victories of Roman arms and the glories of Grecian art are forgotten. The broom of the domestic servant may as truly be used for God as was the scepter of David or Solomon. You may have the humblest home, and yet it may be more resplendent with the glory of an indwelling Christ than was the temple in all its grandeur. The hod-carrier's ladder may be trodden by angels' feet as truly as was the ladder in the vision of Jacob. Let us not think that we must do some great thing, as we call it, to honor God; but let the little things of life be done with a great motive and God will be honored. It is just as much the duty of some men to make money as it is the duty of other men to preach the gospel. This thought is sublime—it is divine. There are business men in this city who are as consecrated to God as they are devoted to their business and successful in it. They are an honor to the church of God and to the American Republic. For such men I have a profound regard; they are true ministers of Jesus Christ. God multiply their number! We are all familiar with Herbert's admirable expression of this thought:

A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for thy laws,
Makes that and the action fine.

RIGHTLY ESTIMATING LOWLY SERVICES.

There are men in the legal and medical professions who use all their skill with this exalted motive. There are mechanics to whom belong this high meed of praise; there are literary workers whose inspiration is the love of truth and Christ. These are the men who bless and save the world. If our daily duties be done in this spirit the workman's apron will be as holy as the bishop's robe; every hearth will be, in its measure, an altar to God; every home a house of God, and every meal a table of the Lord. Religion must make its power felt as truly in the marts of trade as in the sanctuary of God. Quaintly and truly has it been said:

In laborer's ballad oft more piety
God finds, than in Te Deum's melody.

If all these things be true, then no man in health has a right to give up business. He may have money enough for himself, but the Lord's cause needs and demands all that he can bestow. But is it possible for the merchant, the doctor, the artist, the editor, the lawyer, the laborer, the preacher, to have distinctly before his mind every moment God's glory as the lofty motive of his life? Perhaps not. I start for Boston; the train winds and turns; some particular moment I may not seem to be going in the right direction. But I know that this is the Boston train, and I am sure that it will reach that city. So let a man know, in the bottom of his soul, that the dominant purpose, the controlling motive of his life, is to glorify God, then let him throw himself with the utmost enthusiasm into his work, and he will not fail of securing the end which thus he seeks. We have lost much in our daily duties because we have not carried into them this religious spirit. Every obligation which rests upon a minister to glorify God in his work rests upon all the members of the church to glorify Him in the spheres of activity

But some of you business men who may read these words are not Christians. You ought to be. Christ demands that all your powers be consecrated to his service; he demands that you recognize him as the head of your firm; he has a right to the proceeds of every transaction. You are guilty in the sight of heaven if, in carrying on your business, you fail to consult its true Head. You are dishonest if you use funds belonging to another and leave him neither an accounting nor a recognition. Bring your business, your profession, your heart to-day to Jesus Christ. Give him yourself. Give him all you have and are. This is his right. This is your duty and privilege.

OUR SOCIAL LIFE AND RELIGIOUS WORK.

In your social life God is to be glorified. This opens a wide domain. Here woman reigns as queen. Her power is regnant for good or evil. In these days Christian woman comes into positions of prominence and power. It is a serious thing when women are found to glorify a bad fashion rather than to glorify God. Many a young man has blighted his life whose first wrong stept was taken when the wine cup was given him by some fair but foolish woman. So, too, many a man has been saved to Christ and to the Church by the influence thrown around him in a Christian home. There are homes whose atmosphere is like that of heaven. Women, make the circle in which you move feel the power of Christian love. Young women, you especially exercise a power greater than you know; as you love Christ, as you love all Christ loves, use that power to glorify God and to draw all about you to higher and holier lives. Our recreations and amusements also should glorify God. Our whole lives may be a liturgy; every obligation an inspiration, and every duty a sacrament. No religious teacher can specify the amusements in which a Christian can safely share. But there are general principles which can apply. Whatever lessens one's influence as a Christian man, whatever keeps him from honestly and successfully confessing Christ, whatever interrupts his loving intercourse with his Saviour, whatever prevents him from glorifying God—that he must abandon, if it were dear as a right hand or an eye. Social position, literary culture, beauty and accomplishments of every kind are to be laid joyously at Jesus' feet. His service sweetens and ennobles every attainment; and every attainment, all true art, all forms of beauty and culture, may be so used as to add to the luster of his glorious name.—Robert S. MacArthur, in Christian Inquirer.

MINUTES OF CONFERENCE.

We have the minutes of the 16th, session of the annual conference of the M. E. Church, South, ready for all who desire them. The book is a neat one. It is well edited by Brother Britt, and the work is of the best. The MONTANA METHODIST PUBLISHING COMPANY turns out good work and these books are up to the standard. Send in your orders promptly brethren, and they will be promptly attended to.

Near by my hearthstone is the Miller School. A pagan dedicated a million and more of money to make men out of the offspring of his former humble neighbors. He had been a friendless, penniless, fatherless lad himself, born in a cabin where the vast palace and college stands which his kindness has erected. Often I have been saluted on the platform in Southern cities by this elegant gentlemen at the of head electrical works machine shops, mechanical colleges. Who are they? They were once the uncombed, unwashed, mountain Arabs of the Blue Ridge: the orphans of Albemarle. The Miller School equipped them. From the first moment my eye saw this noble charity by this heathen in the center of a Christian civilization I deplored our backwardness in good works. Is not Virginia Methodism, numbering more than a hundred thousand, brought into awkward contrast by its inertness side by side with this Godlike deed of Miller?—Dr. Lafferty, in Richmond Christian Advocate.

PROHIBITION IN MISSISSIPPI.

Coming down from Chicago recently I was amused and pleased at an announcement by a Pullman porter. It was at night and we were in Illinois. He went through the coach and cried with a loud voice: "Gentlemen, all you who wants beer or anything to drink must buy it to-night. In de morning we'll be in Mississippi, and you can't get nothing down dar." I felt, but didn't say, "Hurrah for Mississippi!" One of those porters was arrested some months ago for violating our temperance law, and is now wearing stripes. Well, we have occasion for gratulation. Our whole State is almost free from the legalized saloon. I believe there are only seven or eight counties left in which there is a licensed dram shop. Three counties have voted on the question within the past two weeks, and each carried triumphantly for the "dry ticket." I spoke to a large mass meeting in the good town of Carrollton last Saturday. The county has been "dry" for years, but the "wet" crowd desired to reverse the former decision. A telegram received from my special young friend, Mr. J. R. Bingham, reports that on Tuesday there was an overwhelming victory for prohibition—"We carried every box in the county." These elections, under our law, cannot take place within two months of any general election. The question, therefore, is entirely removed from party politics. There is a single issue before the people—license or no license—saloon or no saloon—wet or dry. Our success has been remarkable. The indications now are that in a short time, we will have the whole State except two, or possibly three, counties.—Bishop Galloway, in Arkansas Methodist.

Our readers please excuse us for the following paragraph from a personal letter from Rev. J. Tillery who is one of the solid men of the Western Conference. He says: "My home is at Havensville, Kansas. I am now on your old work, Waterville circuit. I find you have here many warm friends who have not forgotten you. Your footprints are still upon the sands of time and are likely to remain." This little note awakens many precious memories and stirs tender emotions. Those footprints were made in weakness and in fear and much trembling and some of them, alas, were very crooked. Some of the happiest experiences of our life are associated with our labors on Waterville circuit, where were gathered the first fruits of our ministry. May the Lord greatly bless Bro. Tillery in his labors there this year.

A SEED CARRIED BY THE WIND.

Many a seed falls in rich ground and springs up where there is none of its kind and where the hand of man could not sow it. It was carried by the wind that bloweth where it listeth. The Holy Spirit, like the wind, carries the seed of truth to the hearts human effort cannot reach. Scatter the seed and trust.

It is said that when Mr. Sankey and Mr. Moody were holding meetings in a certain place the church was filled, and that a great crowd had gathered outside. In order that all might hear the singing, the organ was placed on the steps of the church, an Mr. Sankey sang the famous 'Ninety and Nine.'

On a distant hillside a man was sitting on his veranda, out of sorts with his wife and daughter because they had gone to the meeting. He had no interest in such things. As he sat there one verse of the song carried by the breeze reached his ears—

None of the ransomed ever knew
How deep were the waters crossed:
Nor how dark was the night that the
Lord passed through
Ere he found his sheep that was lost.

It was an arrow that pierced his soul, and led to his conversion.

DOMESTIC MISSIONS.

Brethren of the East Columbia Conference, please remember that we promised to take our collections for Domestic Missions at the beginning of each quarter, and report to the secretary and remit to the treasurer before the close of each quarter. Let us do it.

J. W. COMPTON,
Sec. of Board,
Box 326, Polouse, Wash.,

Dear Brethren, have you taken your collection for Domestic Missions yet? If not it is time that you were doing so. You brethren who are on charges that are partly suported by this fund are depending upon your fidelity and promptness for their living. Do not let them suffer by your neglect. It is quite unjust for those whose charges are aided by the parent board to receive their appropriations promptly at the commencement of each quarter and compel those who are dependent upon the Conference Board, to wait until the close of the year.

E. J. STANLEY,
Pres. of Board.

While some of the old veterans in the larger conferences have been favored with a re-election to the general conference. Yet we notice that many new names appear on the list of delegates elected thus far, and so far as we know they are men who will do credit to the conferences that have elected them.

The Northwest Texas Conference occupied an entire day in the election of fourteen delegates—seven clerical and seven lay—to the General Conference. Like some other conferences in the west, it has so much delegate timber—so many that who are considered worthy of the honor, it is hard to make the choice. We are pleased to see that our good friend, Rev. Horace Bishop, is among the honored ones. No mistake was made in his election.

Bishop Fitzerald, writes thus to the Nashville Advocate: "It looks as if I shall again make my domicile with this people. The five conferences of Montana, Washington, Oregon and California have asked me to do so. The people have shown me no little kindness during my recent tour. I am their servant for Christ's sake. If it be God's will, I am willing to finish my course here where the prime of my manhood was spent. These personal items will be an answer to friendly inquiries that are coming to me from the East.

Prayer as a force in the universe is not appreciated by all who pray. Prayer as a force in the universe is quite beyond the conception of those who are without a sense of God as a Father and a Friend. "This is a universe of law," says the materialist; "therefore all that happens is in accordance with unvarying laws, and the idea that God will change the order of the universe at the prayer of a mere mortal is utterly preposterous." "Yet prayer has its value in its reflex influence," adds the partial believer in the power of prayer; "and it is well for us to pray, because thereby we bring ourselves into better accord with God's loving plans for us." Yes, and there is more than this in prayer. One of God's eternal laws is that a magnet held over a bit of steel shall act with potency against the eternal law of gravitation, and cause that bit of steel to jump upward instead of going downward. There is no conflict or suspension of laws in this case; but there is a harmonious coworking of two laws, both operative in their time and sphere. Another eternal law of God is that the prayer of faith shall be a force in the universe, to cowork beneficently with all the other laws of the universe, and to effect results that were otherwise impossible. A storm rages violently on the sea, according to God's eternal laws. The waves are raised according to those laws, and would prove destructive to the frail vessel that is tossed by them if it were not for outpoured oil from the deck of that imperiled craft.—Ex.

Mrs. Virginia Bandy, president of the Parsonage and Home Mission Society, in the Tennessee Conference, writes hopefully of the work along the line of city evangelization just inaugurated by the society in that city of Nashville. She says: "I intended writing to you soon after the arrival of our city missionary, Miss Tina Tucker, but I concluded to wait until I could tell you something of her work. She has been in Nashville since September, 14, and has, by untiring efforts to seek and to save the lost won the love and esteem of those who are interested in the mission work. We find her entirely devoted to her mission and possessed of a meek and quiet spirit that is of great price. Her work for the present is among the fallen women, and God is with her; the Holy Spirit is guiding her, for she has had no experience in this kind of work, and it is wonderful to see the influence she has with them. We praise the Load for answering our prayers by sending Miss Tucker to us, and praise Him for the prospects of having Miss Emma, her sister, to work with her soon as her health will permit her to come. Interest in Home Missions is growing not only in our society, but throughout our church membership, and we hope that the time is not far in the future when we shall by the grace of God have a Methodist Home in our city."—Our Home.

We rejoice to see the interest that the parsonage and Home Mission Society, is taking in this work and it is worthy of note that the Miss Tucker above referred to was a student at the Scarritt Bible and Training School at Kansas City.

The Missionary mass meetings held during the session of the general conference are occasions of interest and enthusiasm. We shall never forget those that we attended at St. Louis at which the representatives from the various Mission-fields, together with some native helpers—heathen converts—addressed the large audience. We just want to whisper in the ear of some of our delegates from the West to see to it, in time, that in arranging for such a series of meetings at Memphis, one evening at least, be devoted to our Western work. Have it early in the session; don't have it on Saturday night, see to it that some of our sprightliest men who have seen service in the West, love the work, understand its needs and can urge its claims, are selected as speakers for the occasion, and seek to make it the most enthusastic meeting of the session. It will do good.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassy ville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky. September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas November 30.

East Texas Conference—At Orange Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida. January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek. Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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EDITORIAL NOTES.

It will be a satisfaction to the Church to learn that Bishop Granbery, is again able to preach and prosecute the work committed to his care, as also that of our Doctor I. G. John, who was so long prostrated.

***

We call special attention to the article in another part of the paper entitled "Glorifying God in Business Life." It is so full of good practical sense that we desire every one of our subscribers to read and inwardly digest, every thought contained in it.

***

Our old friend, Rev. Joseph King, after a series of years spent in the presiding eldership in the Southwest Missouri Conference, is again in the regular pastoral work at Webb City. He is an active and efficient worker in any part of the Master's vineyard when he is called to labor.

***

From the St. Louis Advocate, it appears that our preachers in the Missouri Conference are pressing the battle to the very gates of the enemy. In a recent issue we note that Revs. G. W. Nollner, A. V. Bailey, J. A. Mumpower, D. F. Bone, and others, have held successful meetings on their charges.

***

The St. Louis Advocate says: "The Rev. J. Ditzler, D. D., honored the Advocate with a call on last Saturday as he was passing through St. Louis to Clinton county where he expects to spend some weeks preaching and lecturing. The doctor is in fine health and ready for a debate at any time that the Baptists or Campbellites want one."

***

We believe that Thanksgiving services were held by most of our preachers on the West-side. Bro. Kincaid, preached the sermon at a union service held in Corvallis. Rev. Smith, preached the sermon at a similar service held in our church at Stevensville. Bro Clark was announced, so we saw by the Coeur d'Alene Miner, for a sermon at Wallace, Idaho. It was our privilege to conduct the service in the presence of a respectful audience in our church at Victor. We like these thanksgiving occassons. They strengthen the state by blending with it the religious element and also by strengthening the home ties in the family reunions and fireside feastivitie that are a prominent feature of such occasions. The state cannot long survive without the family and both will decline in their life and lofty aims just in proportion as the people neglect to do "justly, love mercy, and walk humbly with God."

***

From the way that Bro. Flowers has been talking to the people at Grantsdale and Canyon Creek, we are not surprised that he should get a good pounding. But he seems to have enjoyed it hugely. It is quite different from the poundings that a poor editor usually gets for his services. We do not know but we imagine that it makes one feel like singing the long meter doxology. "Praise God from whom all blessings flow," etc., and with a sense of appreciation not experienced on ordinary occasions.

***

The Nashville Advocate, announces the marriage of Rev. J R. Mood, B. D. and Miss Ruth John, in Nashville, Tenn., on the 8th inst., and says: "It was a missionary wedding all around. The groom, is a son of the late Rev. Francis A. Mood, an honor graduate of the Biblical Department of Vanderbilt University, is under appointment to the Mexican Central Conference. The bride is the daughter of Dr. I. G. John, senior missionary secretary. The ceremony was performed by Dr W. R. Lambuth, who has made a noble record as a missionary in China and Japan, and whose father, grandfather, and great-grandfather were all missionaries. Among the guests were Rev. George B. Winton, of the Mexican Central Conference, and Dr. S. H. Wainright, of the Japan Conference. We send a thousand blessings after our young friends."

***

Our readers will relish the letter from the "Old Sailor," Rev. J. B. Chamberlin, who is in charge of Umatilla Circuit, which skirts the Columbia River. Our brother was converted on board a ship far out on the rolling deep, and he loves to use the nautical phrases. We rejoice that the old ship of Zion is afloat in that region, that our brother is on board and that the trade winds are blowing heavenward. May he induce many more to get on board, and may the whole ship's company finally round the headlands and make the landing above. He sends a new subscriber for the MONTANA METHODIST, with the promise of others. Let all our preachers do likewise.

A PREACHER POUNDED.

GRANTSDALE, MONT., Nov. 25, 1893.

EDITOR METHODIST:

On Saturday evening about 8 o'clock, while I was sitting at the table in the front of my "hired house" reading my Biblical Dictionary, there were heard outside, voices and laughter, and soon a gentle rap at the door. When the door was opened the first to appear was a good lady holding up a lot of chickens and coming right into the house. So I opened wide the door and said, "Come in." In she came, followed by about thirty persons, until the house was filled, but not with people altogether. They soon made room on the dining table, and on it piled up the packages of good things which they had brought until the table fairly groaned beneath the weight it bore of meat, sugar, coffee, tea, dried-fruit, canned-fruit, preserves, jellies, oysters, rice, crackers, butter, and silver coin, and last but not least, a ton of hay. The hay was not on the table but was promised to be delivered in my barn in the near future. Now the good people of Grantsdale are to be commended in that they give freely of those things which are of great importance in the support of the preacher and his family. Now, Mr. Editor, this is not the first pounding or shooting that I have had on Grantsdale circuit this year. The people on the west side of the Bitter Root river—the Canon(canyon) Creek— turned toward me and fired, and the contents were deposited in my cellar store room, consisting of potatoes, rutabagoes, oats, squashes, chickens and other good things in the way of eatables. But the greatest surprise to me was that a canon (canyon) could shoot so many good things at once and so accurately as to discharge the whole load in a safe place on my premises. How can these things be and the preacher not be hurt? But the preacher is wonderfully benefited and the Gospel sustained. Many thanks to the pounders. "Praise God from whom all blessings flow."

THOS. W. FLOWERS.

THE "OLD SAILOR" AT THE "LANDING."

MR. EDITOR:

I want to say first, God bless the MONTANA METHODIST in its mission of love. I have made one round on the Chinnook district, no, Potlach circuit. I finished the round at Umatilla Landing, once a flourishing city, now a reef of ruins and the end of a railroad division. No lay over point with a flourishing population. I had, at my first service, ten persons for a congregation. I held over

two Sundays, fourth and fifth in October; preached nine sermons, and had at the last service fifty persons. Mrs. Bell, a noble lady, played the organ for me. Only two members of our church present—Sister Scott, of Sanfrancisco, and Sister Switzler—two of God's elect. Sister Scott made herself useful in the choir and by helping otherwise. Mine hosts, Brother W. C. Means and wife, gave me a pleasant home and fed me on chicken, lobster, mushrooms, baked salmon, wind goose, etc. Just think of a local preacher living on such truck. [It's all splendid except the mushrooms. You are welcome to our share of those.—Editor.] Where are your giraffes now? [Some of them are not feasting so highly nor enjoying their work half so much, we dare say, as the "old sailor preacher" at Umatilla. —Editor.] Well might the Psalmist say, "I have never seen the righteous forsaken nor his seed begging bread." This is the kind of homes I have all over the "Chinnook district."

My only disappointment is in having no conversions on this round. But there has been a good interest at every appointment. Some of them are forty miles apart, but, glory to God, when the old sailor gets on to the quarter deck of the old Ship of Zion and the trade-winds of heaven begin to blow and God, sending his message through his servant, speaks to poor, fallen man, then it is that heaven comes within speaking distance.

Cheer up, brethren in Christ, on the Walla Walla district. It may look dark, but God is behind every dark cloud.

J. B. CHAMBERLIN.

Wallulah.

A TRENCHANT PLEA FOR SILVER.

The Review of Reviews follows up the efforts made in the September to secure a fair judgment of silver by further paper in October, which is in many ways one of the most remarkable contributions to the literature of the subject that has appeared. Mr. E. B. Howell aims to show in a concise article that gold has appreciated instead of silver's cheapening, and that we should be speaking of a $1.50 gold dollar instead of a sixty cent silver dollar. This statement has been made before, of course, but we do not know that anyone before Mr. Howells has made just such a logical and simple argument to that end. He prepared several interesting charts, in which he placed the production and prices of the cereal and cotton crops and other staples since 1873, and compares them with the production of silver. The charts show, with striking clearness and finality that the output of silver has kept very much nearer these commodities than has the gold product. From this Mr. Howell argues very plausibly that it would be far more just, if we are going to have monometallism, to make it silver monometallism instead of gold. And mark the injustice of this appreciating standard:

THE EVILS OF AN APPRECIATING DOLLAR.

"When the farmer has a mortgage on his land, the appreciating dollar does him a threefold injustice. It shrinks the value of his land, it augments his indebtedness, and at the same time by lowering the price of his produce takes away his ability to pay. The land value shrinks under the mortgage, and the mortgage spreads out over the land until there is no margin left for the original owner, and foreclosure is inevitable. The money broker is entitled to their principal and interest. They are not entitled to the unearned increment of their wealth caused by the appreciation of the money standard.

"But the farmer is not the only one who has suffered from this process. The shrinkage in the values of railroads, telegraph lines and manufacturing plants is everywhere felt. Investors do not like to invest in stocks that are certain to be worth less before they are worth more. They will not buy on a falling market, and there is no bedrock below which prices cannot go.

"If the monetary policy of the county makes gold the most desirable and only secure form of property, it is to be expected that men who have it will not invest it, but will either hoard or loan it. Until the monetary basis is broadened, there will be no enduring relief for the present depression of trade and enterprise. All our money is now referable to gold, and appreciates with the appreciation of gold. Even our silver dollars must be represented by gold dollars' worth of silver bullion in the treasury. Issuing new forms of currency, payable directly or indirectly in gold, will afford no relief, but will rather tend to accelerate the upward course of gold. The United States could doubtless isssue without limit greenbacks payable in gold, which would pass at par, for the faith of the world is absolute that the United States will redeem according to its promise, even though it were in dodo eggs. The United States cannot by legislation increase the supply of gold in nature. Until this is done, however, the issuance of additional promises to pay gold in whatever form will not relieve, but rather increase the difficulties of the situation.

MR. HOWELL'S REMEDY.

Prehaps it would not be safe to declare for free coinage at a ratio of 16 to 1. At the present time the market value of silver is 73 cents an ounce, while its coining value is $129. A free coinage law at the old ratio would be equivalent to an attempt on the part of the United States to raise unaided the price of all the silver in the world from 73 cents to $1.29 per ounce in gold. We are a great people, but hardly equal to such an undertaking as this. It is quite safe to say that we could not maintain it on a parity with gold.

"But the power and influence of the United States is great enough to raise and mantain the price of silver far above its present abnormally low price. This point should be discovered, and our mints opened to its free coinage at whatever ratio that would be. I believe that a free coinage law in the United States at a ratio of 20 to 1 would be an entirely safe measure, and that it would absolutely fix the price of silver the world over at not less than $1.03 an ounce in gold. Nor would we get more silver than we wanted, for confidence in the white metal would be restored thereby that it would again be in demand in other countries for money purposes.

"The failure of the Bland-Allison law and the Sherman act to fix the price of silver is no criterion of the effect a free coinage law would have, for neither of these laws was intended to accomplish this result. On the contrary, they have both treated silver as a commodity to be measured, like other commodities, by a gold standard. They have created a certain demand for silver and to this extent have benefited the owners of silver mines; but they have done nothing to stop the steady appreciation of gold that has brought disaster to all kinds of values. Nothing short of a law that involves the principle of free coinage and makes silver full legal tender will accomplish this."

A NOTE FROM SISTER FLOWERS.

GRANTSDALE, MONT., Nov. 23, 1893.

DEAR BRO. STANLEY:

My health has so greatly improved that I desire to return my thanks to Almighty God and the many friends who have so devotedly prayed for me. May the blessing of heaven rest upon them, and continue to support and comfort us as in the past. And may we have a gracious revival of religion throughout the Montana Conference this year, is my prayer.

Yours Truly,

Mrs. M. C. FLOWERS.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(First Round of Quarterly Meetings.)

Townsend Circuit, -	Sept. 2nd and 3d
Willow Creek Circuit,	Sept. 16 and 17
Butte City, - -	Sept. 22 and 24
Boulder and Whitehall, -	October 1st
Belgrade Circuit, -	October 7 and 8.
Deer Lodge, -	October 15th
East Helena, -	October 21 and 22
Bozeman Station, -	October 29th
Bozeman Circuit, -	November 4 and 5
Helena Station, -	November 12th

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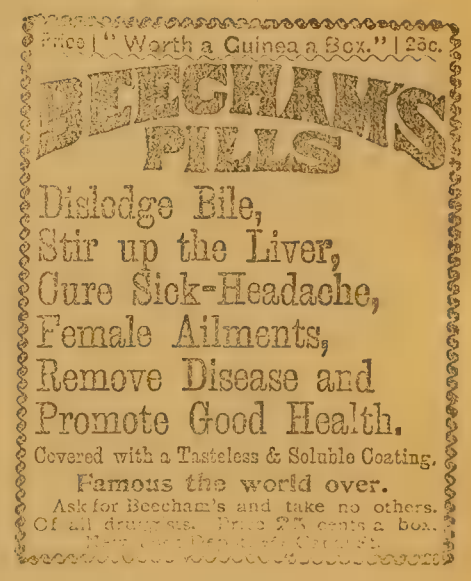

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KNEW HIS BUSINESS.

The writer paid a visit to the Mechanics' Fair in Boston, and stood for a moment near an engine in the basement. The engineer in charge possessed a bright little son whom he had taught the method of stopping and starting the machine. The little boy, who did not seem to be over ten years of age, was standing by the engine when a gentleman came up to him and said: "You seem to be a pretty small boy to run such a big engine"

"I suppose I am pretty small," replied the boy, "but I can do it all right."

"You think you understand your business," continued the visitor.

"Yes, sir, I do."

"Can you start the engine?"

"I can."

"Let's see you start it."

The boy opened the valve, and the fly-wheel slowly stared to revolve.

"You really can do it, can't you?" said the visitor.

"Yes, sir," modestly answered the boy.

"Can you make it go backward?" asked the man.

"Backward or forwards, it doesn't make any difference to me," replied the young engineer.

"Let me see you run it backwards."

The boy stopped the engine and quickly reversed it, to an opposite direction.

"Well, I declare, my boy, you seem to understand your business perfectly."

The boy said nothing for a moment, but eyed the stranger suspiciously. Suddenly an idea appeared to strike him, and he said: "May I ask what is your business?"

"Why, certainly; I am a minister of the gospel."

"Where do you reside?"

"O, right across the river here, in Cambridge."

"Do you understand your business?" further questioned the youngster.

"I believe I do," replied the minister good-naturedly.

"Can you repeat the Lord's Prayer?"

"Why, certainly."

"Say it for me," requested the boy.

The clergyman did so.

You really do know how, don't you?" laughingly said the little engineer.

"Why, of course I do: I repeat it several times a day."

"Well, now, say it backwards; you know I ran the engine backwards for you."

The clergyman, after a moment's hesitation, said he could not do it.

"You can't do it," said the little fellow. "Well you see, I understand my business a great deal better than you do yours."

The clergyman appeared to think so and retired.—Cassell's Magazine.

Rev. Charles F. Deems, D. D., the pastor of the Church of the Stranger, New York, died at New York, Nov. 18th. From early life to the close of the Civil War, he was connected with the M. E. Church, South, and became one of its useful ministers. He went to New York to recuperate his wasted finances, and, failing in his plans, was about to return to the South, when plans were devised and means provided, largely through the assistance of Vanderbilt, whose friendship Dr. Deems had won, for his continuance as pastor of the Church of the Strangers.

By his genial manners and his sterling qualities, Dr. Deems gained a prominent place among the leaders of the christian thought of the country. He was the author of a number of books and editor of a magazine entitled "Christian Thought." He was sympathetic and faternal, and will be greatly missed in the Christian world. His works will follow him.

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, DEC. 14, 1893. NO. 14.

Editorials.

Brother Barnhart says that his charge, Rosalia, is in the garden of Washington. He is at work cultivating it and hopes to see souls converted. May his highest anticipations be fully realized this year.

There are a great many people who have no higher or better knowledge of happiness than the little boy who, when he was asked, "What is happiness?" answered, "It is when you are eating."

Boulder is enjoying a revival. The assistant editor is helping Brother Goulder. Two conversions up to this writing. They came and knelt at the altar and prayed. God answered the penitent prayer. Glory to God.

The pardoned sinner must forsake his bad companions. He has no right to be with them in their ungodly pleasures. Those who often led him into evil are not fit companions for him when he seeks to walk in the way of life.

Old fashioned revivals are the kind we need in Montana. Earnest preaching and exhortation; faithful work and prayer; penitents called to kneel at the altar and pray for God's forgiveness and for the unmistakable evidence of conversion. Let us pray for this and look for it.

A baby trying to walk is very much like a Christian beginning to tread the narrow way. The steps are at first slow and feeble and tottering, but confidence comes and strength increases. The walking becomes easier and steadier until at last it is done with unfaltering step.

The Church Extension Bulletin for November is at hand. This is now a permanent publication, issued quarterly, and the organ of the Church Extension Board. Price 20 cents per annum. It is edited by Rev. David Morton, D. D., and W. F. Barclay, and is chuck full of matter pertaining to this department of church work. It ought to be in every Methodist home in the land.

We are ignorant about many things and often it becomes painful to us. So many things are improperly done because we do not know how to do them. So much more good might be accomplished if we were only a little wiser. But God is wise. And God has promised to give wisdom if we ask of Him. If we walk in the dark, we know that God is in the light. The nearer our approach to Him the brighter becomes the light that shines upon our pathway. Let us approach as near our God as mortals can.

There are two things which some people seem never to understand. They are salvation and service. Salvation is God's business; service is ours. God will see to it that His business will be properly attended to. Let us attend to ours carefully and give ourselves no uneasiness.

Brother Hornbuckle writes of a good day at Mess Chapel, of increasing congregations, a hopeful outlook, and says that he is praying and working for one hundred conversions this year. He is one of the many earnest and successful workers in the East Columbia Conference.

If we are searching after truth, let us live the truth which we have already found. More will be revealed to us when we need it. The miner does not scorn the vein of silver or gold because it is small, but develops his mine hoping that, as he goes down, the vein will widen. He uses what he has until more is needed, then searches for it.

Brother Bell and others have written earnestly and ably upon a subject that is of vital interest to our people throughout the West and Northwest. It is high time that the church should heed such calls. The faithful servant standing on the outpost of the church in the home land is just as deserving of a reasonable support as the man who happens to cross the boundary line of the United States to preach the Gospel.

We cannot live without prayer. By living, we mean not keeping up the continuance of this physical life, but the continuance of the spiritual life. Prayer is the very pulse of the soul. Prayer is the vital breath of the Christian. We live on prayer. No wonder the spiritual pulse is so low in this land of mountains and valleys, of mines and mills, of wealth and wickedness. There is not enough prayer. O, brethren, let us kneel oftener at the altar of prayer, alone with God, and pray. In answer will come, first, our own spiritual advancement and then, the salvation of the people to whom we are sent with the message of God's love.

Life is a voyage. We are out on the sea and we are seeking a haven of rest. Sometimes the storm rages. Night, dark and impenetrable settles down upon us. The waves are lashed into foam and the tempest's roar strikes terror to the fearful heart. Our way is lost. Compass and chart can be of no service for we cannot use them. Our wisdom fails. We cannot see. But in our peril we can look toward heaven and faith becomes the poll star of our deliverance. By faith we steer our bark safely through storm and breaker, and past rock and seething maelstram into the open sea of peace and joy whose nearing shore is the port of life.

In a postal, which we regret was overlooked at the time, our good brother, P. M. Bell, states that the people on the charge he served last year did nobly in that they made up the balance behind on his salary and bought his stoves, to be the permanent property of the parsonage, notwithstanding the hard times. One man, not a member of the church, contributed last year about $70 toward the preacher's support. The people will do a good part by Brother Hornbuckle.

"It snows! cries the school boy. Hurrah! and his shout is echoed through parlor and hall." We were once happy to see the snow, but we dare say that the boys out among thdse mountains, where it snows so much, do not appreciate that little school-day's poem. So it is with older persons. That which comes to us but seldom is appreciated and prized if it be of good. But the blessings which are poured out in great abundance are accepted as a matter of course.

Long faces are not good evidences of Christianity. It is the Christian's privilege to rejoice always. Who has better reason for rejoicing? Who has more cause for gladness? God is with the Christian and is his helper in trouble, his support in weakness, his guide in darkness, his shield in battle, and the giver of all the good he enjoys. What more is needed to make him happy? Lift up your head and walk as a free man.

A home is desolate. Death has come and taken the strongest. The support of a poverty stricken family is gone. We know not why this should be. We cannot understand some of the dark and mysterious things which are known to all of the bereaved ones of earth. God alone knows how good may come from such suffering. His is the kinkly hand that guides us in the night. We walk in paths we know not of, and the light of love leads on the way. No mountain path is too rough or steep when we are sure of the divine guidance.

The church papers have contained favorable notices of two books recently issued from the press, one by Bishop Haygood and the other by Bishop Fitzgerald. We would gladly examine and notice them in our columns if we were considered worthy of a copy for notice. Our little MONTANA METHODIST is so small and so far away out here in the Rocky Mountains, that the book-makers—even at our own publishing house at Nashville—forget that it has an existence. They seem not to realize that it is read every week by three or four thousand people, and possibly has as bright a future as some papers that have been more highly favored. It is no individual or private enterprise either, but as much the property of the M. E. Church, South, in Montana, as is the Nashville Christian Advocate or Pacific Methodist Advocate.

The Preacher's Magazine, for December, edited by Mark Guy Pearse and Arthur E. Gregory, completes the third volume. This number is before us and is full of interesting matter and able sermons on live topics by leading preachers. It contains valuable notes on the International Lessons, and is a very readable magazine. Price $1.50 per year, published by Wilbur F. Ketchum, Cooper Union, New York.

We are sorry to learn, through the Pacific Methodist Advocate, of the sickness of Rev. J. C. Hyden. The mention of his name calls to mind our pleasant associations with him at the session of the Western Conference held in Council Grove in 1871. We remember well some of the scenes depicted in the excellent sermon that he preached about Danial on Sunday afternoon, and also the words of good cheer that he spoke to us when we were "read out" at that Conference for far away Montana. If it please the Lord, may he be spared yet many years to bless the church.

The Review of Reviews for December contains a new portrait of Gladstone, also portraits of Hon. A. S. Willis, James H. Blount, Mrs. Lucy Stone, Dr. C. F. Deems, the German Emperor, and other distinguished persons. Among the leading articles are, "The Personal Force of Mr. Cleveland," "Obstruction in the South," "Why the Silver Senators Resisted Repeal," "Proportional Representation" "Commercial Relations with Canada," "California Midwinter International Exposition." This periodical is well worth the subscription price, $2.50 per year, or it and the MONTANA METHODIST for $3.00 per year.

Lay up your treasure in heaven for there it is safe. To illustrate this truth we use the following story: A French peasant had managed, by industry and sober habits, to put aside a few thousand franks against old age, which is now fast overtaking him. Requiring recently about a hundred pounds, he took it out in bank notes and, on returning to his cottage, stowed the valuable papers carefully away in the bottom of the family linnen cupboard, the lock of which was turned and the key concealed to guard against thieves. Whilst reflecting upon the possibility of robbery, however, the peasant forgot that rats infested the ground floor of the cottage and also the cupboard. A few days later, when he went to look for the notes; he was reminded of the fact in a peculiarly distressing way. The rats had devoured the precious papers regresenting half the poor fellow's savings, all that remained of the notes being a few remnants, so minute and so torn that it was impossible to realize anything with them.

DO I GO TO CHURCH?

No.

Why?

Because I don't want to.

Have you any objection to the preacher?

No, but I never fancied the man; he has never counseled with me about anything he has done this year.

Ah! that is it. People have no confidence in your piety, say you drink whiskey, and that your associates are the most corrupt men in town, and that you never have time to go to prayer-meeting, but that you go to lodge regularly every week, and the preacher, knowing all this, must counsel with you or receive your displeasure. Beware, the day of judgement is near.

Another says, his sermons are not food for me; I am sick of listening to so much about repentance, faith and conversion. I have passed that long ago, and I want to hear something about sinless perfection.

Again, another says: There is nothing new or startling in his sermons, his oratory is not good and his choice of similes and metaphors is not in good taste.

I could mention other forms of complaint, but suffice it to say, that the custom of rasping at the preacher requires less ability and compasses more harm, and best suits the devil's purpose, of any of the forms of social sinning. Now, if you wish to destroy all the influence of your preacher, find fault with him, sneer at him, ridicule his manner, and, if you have sense enough, emphasize the fact that there is no originality in his thought, that he is defective in style; at all events find something to object to. If you will do this, you will render the devil more efficient service than if you were a gambler, skeptic or saloon keeper. Don't shake your head, for it is the truth. No matter how much open, well-doing Sunday school, church and prayer-meeting work you may undertake in the meanwhile, for one Sunday's efforts against the preacher, before the world, will neutralize all the other good things you may do in six months. Be critical, cold and indifferent towards the preacher and you will set in operation a spirit that will destroy preacher and church. Reader, you make the application, please.

D. B. PRICE.

Genesee, Idaho.

DEER LODGE NOTES.

As a matter of duty more than of pleasure, I must admit, I sit down to write some notes for the METHODIST. I have promised to and of course I will keep my promise. I am preparing a sermon on "lying," and note in that, that one of the most usual ways of lying is to fail to fulfill promises. Some passably good people have consciences that are not tender enough at this point. They are not like David's "citizen of Zion," who swears to his own hurt and changes not.

The above is a preliminary note. As another such, I remark that I want to hear oftener from the other brethren. Bro. Goulder's and Bro. Tabor's reports are encouraging. I failed to get the METHODIST of November 23, and so may have failed to see many things from the preachers that I wanted to see.

I can report lots of work to do, and by the grace of God, strength and health to be busy all the time. I believe all the interests of our church are improving.

We have a Ministers' Association now, of the pastors of the Deer Lodge churches. It promises to be profitable as well as pleasant.

Union Thanksgiving services were held at the Presbyterian church. Rev. McFarlam, of the Disciples Church, preached the sermon.

Much sickness has prevailed in our midst of late, though all of our members have escaped very serious affliction.

Our church is being improved this week by the addition of electric lights.

One F. A. Berrey came to this place two months ago and gained confidence as a member of our church from Stevensville. He conducted a restaurant while here, with evident financial success, then took his departure in a way that proved him to be a skillful fraud. Let all our people beware of him.

W. M. BRITT.

WASHINGTON LETTER.

Washington, before the war, was peopled by Southerners, whose section ruled the country and filled the offices. But the war and a long succession of Republican administrations brought in Northern people. In no city in the country has there been such a general mingling of people from the two sections. Many a Virginia, Maryland or District of Columbia girl accepted a Yankee soldier husband at the close of the war and after. By the growth of business, by intermarriage and by school, church and other associations prejudices have been weakened and new attachments formed.

THANKSGIVING.

The decendants of the Puritans have imparted to their brethren new ideas of Thanksgiving and from them have learned a more hearty observation of Christmas and New Year's day. Yankee boys have learned to celebrate Christmas with tin horns and firing. It is to be hoped that they will not imitate another custom, noticeably prevalent, at least among the southern blacks, of getting drunk on that sacred anniversary. On New Year's day also drunkenness is too prevalent and without distinction of race or color, though it happily is diminishing by reason of the growing disapproval of free dispensing of wine and liquors to the customary callers.

The following letter from a 1714 newspaper gives a picture worth preserving of the time when Massachusetts extended to Canada, permitted legalized slaveholding, tolerated Quakers and Baptists, had bears and Indians, and scrupulously observed the Sabbath.

"Ye Governor was in ye house and Her Majesty's commissioners of ye customs, and they sat together in a high seat of ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy, and tolerates ye Quakers and Baptists.

"He was dressed in a black velvet coat, bordered with gold lace, and buff breeches with gold buckles at ye knees, and white silk stockings.

"There was a disturbance in ye galleries, where it was filled with divers negroes, mulattoes and Indians, and a negro called Pomp Shorter, belonging to Mr Gardner, was called forth and put in ye broad isle, where he was reproved with great carefulness and solemnity. He was then put in ye deacon s seat between two deacons, in view of ye whole congregation; but ye sexton was ordered by Mr. Prestcott to take him out, because of his levity and strange contortion of countenance (giving grave scandal to ye deacons), and put him in ye lobby under ye stairs; some children and a mulatto woman were reprimanded for laughing at Pomp Shorter. When ye services at ye meeting house were ended ye council and other dignitaries were entertained at ye house of Mr. Epes, on ye hill near by, and we had a bountiful Thanksgiving dinner with bear's meat and venison, the last of which was a fine buck, shot in ye woods near by. Ye bear was killed in Lynn woods near Roading. After ye blessing was carved by Mr. Garrich of Wrentham, word came that ye buck was shot on ye Lord's day by Poquot, an Indian who came to Mr. Epes with a lie in his mouth like Ananias of old. Ye council therefore refused to eat ye venison, but it was afterwards decided that Poquot should receive forty stripes save one, for lying and profaning ye Lord's day, restore Mr. Epes ye cost of ye deer, and considering this a just and righteous sentance on ye sinful heathen, and that a blessing had been carved on ye meat, ye council all partook of it but Mr. Shepard, whose conscience was tender on ye point of ye venison."

CAPITAL.

REVIVAL AT BOULDER.

The assistant editor of this paper, Rev. T. W. Alton, is at Boulder conducting revival services in the interest of our church there. The report that reaches the office is very cheering indeed. Up to date there have been fifteen conversions and eleven applicants for membership. Brother Alton has the right of way there now, and the prospect was never better for a sweeping revival. Fine congregations wait upon the word, and expressions of appreciation for the big Missourian come from all sources. Great plainness of speech and earnestness characterize the preaching, and a disposition to heed the word is manifest. Bro. Goulder, the pastor, is rejoicing, and with sweet voice and melting heart is singing the Gospel to the hearts of the hearers. God honors His word, and wherever it is faithfully preached, results will follow, early or late.

The set time to favor our Zion seems to be now. The Presiding Elder reports favorably from all parts of the field. Our preachers are growing in favor with the people. The foolish prejudice that has maintained against us in many places is giving way, and the people are learning to know us as a church with "malice toward none and charity for all." God is honoring our ministry. May the day be not far distant, when a strong conference and well organized church of Southern Methodism shall be established in this Northwest.

AT HYMEN'S ALTAR.

Mr. Charles H. Green and Miss Teria Tinsley were united in the holy bonds of wedlock at the residence of Judge George Duke, in Willow Creek, on Dec. 6th, 1893 Rev. F. F. St. Clair officiating.

The groom is one of our steadiest and most gentlemanly young men. He will succeed.

The bride is one of Willow Creek's most charming and beautiful young ladies.

We wish them much joy and smooth sailing over life's untried sea, and a safe landing at last in the beautiful haven of rest.

MINUTES OF CONFERENCE.

We have the minutes of the 16th, session of the annual conference of the M. E. Church, South, ready for all who desire them. The book is a neat one. It is well edited by Brother Britt, and the work is of the best. The MONTANA METHODIST PUBLISHING COMPANY turns out good work and these books are up to the standard. Send in your orders promptly brethren, and they will be promptly attended to.

MARRIED.

At the parsonage in Bozeman, Dec. 10, 1893, William J. Eastman to Miss Minnie Nelson, Rev. S. B. Tabor officiating.

At the parsonage in Bozeman, Dec. 13, 1893, Charles N. Gum to Miss Ada Conrow, Rev. S. B. Tabor officiating.

Rev. J. B. Chamberlain writes from Umatilla Circuit that he is pressing the battle and looking forward through God's promises given to him for a prosperous year, notwithstanding the hard times He has held a meeting at Umatilla Landing, which is 25 miles below Pendleton, Oregon, on the Columbia River. We trust that through the blessings of God upon the labors of our brother, it will be the hardest times for the transgressors of God's law in that country this year that has ever been known.

Brother Robert Bell who recently returned from the Milk River country, near Bear Paw Mountain, states that the weather has been very cold there, the mercury down to 10 or 12 degrees below zero and the ground covered with heavily crusted snow. He brought back five car loads—about 150 head—of cattle, the remnant of a herd of 600 or 700 head that survived the fearful weather of last winter. All this sounds strange to the people of Bitter Root valley, where the weather is mild and the roads muddy.

It is now a fact that the new church enterprise at Corvallis, if the Lord is willing, will be carried forward to completion in the early spring or summer. A little company of us, Brothers Kincaid, Gibbons and his son Ed, George Wells, and the writer went up unto the mountains a few days ago and quarried enough stone of excellent quality for the foundation, which will be hauled upon the grounds as soon as the roads get good again. If the weather will permit, the foundation will be laid in this month. The plan selected is No. 140 in the catalogue of church plans issued by the Church Extension Board, except that the spire will be somewhat taller.

We regret to learn through Brother H. B. Bell who made a brief but pleasant visit to our sanctum this week, that Brother Waggener has been sick for several weeks with the same trouble that necessitated his removal from Wallace, superinduced, we suppose, by a long continued siege of rainy weather that has prevailed in Bitter Root valley the present season. Brother W. was compelled to close a meeting of much promise that he had commenced at Burnt Fork School House, and was also prevented from attending his quarterly meeting at Wallace. We trust that the return of sunnier skies will, under the blessing of God, remove our brother's malady, and we shall pray for the speedy coming of each.

The Northern Pacific railroad has jus put into effect a series of low round-trip rates to Pacific coast points. These California tickets are good until April 30th, 1894, and are good for stop-over under certain conditions.

These rates will enable those desiring to do so, to spend the winter in Southern California, or to visit the mid-winter fair to be held at San Francisco. This latter event will undoubtedly be second only to the World's Fair just closed, and will repay a visit, as it will exhibit the resources and capabilities of California.

St. Paul, Minneapolis and Duluth to North Pacific Coast points and return, $65.50; to San Francisco and return to Missouri River, $80.50; to Los Angeles and return to Missouri River, $90.

TOILING IN ROWING.

The following letter was not intended for publication and the present writer takes the responsibility of giving it to the public. We do so, because of the information that it contains. It shows what some of our preachers in the Northwest undergo in order to supply the people with the means of grace. It comes from as brave and true and unselfish a man as we have in the church. One who loves the church and at whose altar he was saved. Who has risked his own property and reputation to build churches and parsonages and advance the Kingdom of our Lord. He is not on the ranch of his own choice, but through force of circumstances that could not be avoided. As will be observed, he writes in no sensorious or fault finding spirit, much less is there a disposition to boast of sufferings endured or sacrifices made. It is a plain, untarnished statement from one preacher to another of a bit of his experience. The people of our church or other denominations, who think our preachers in this country are having an easy time and getting rich on the limited missionary appropriation they receive may disabuse their minds of this thought. It is the existence of this spirit exhibited in this letter that prompted us to assert before the Board of Missions, at Kansas City last May, that our church would live in the Northwest, even if every dollar of missionary money was withdrawn. But we said then, and we have said since, that this does not justify us in witholding needed help and in requiring such sacrifices on the part of our standard bearers.

We sympathize with our brother most deeply in the sore trial through which he was passing when he wrote this letter, and we are thankful that we know how to do so. We have threaded every by-path of the labyrinth that he describes, and so have scores of our brethren in the West. But the Lord stood by us and strengthened us and delivered us from the mouth of the lion, and so he will open the way for our dear brother and will cause the trials to work out for him a far more exceeding and eternal weight of glory. The man who waits until he sees the difficulties all removed before he obeys the command to "Go forward" will never witness the displays of God's saving power such as he gave to the Israelites at the Red Sea and still gives to his trusting and obedient servants to-day. Our brother says:

"Dear Brother Stanley:—I have not done much preaching since conference, that is, I have not traveled much, though preached every Sunday. God has been with me, and I feel the fire, as it were, shut up in my bones. But I am tied down to this ranch, and at the present (Oct. 30) we are busy taking care of grain, as we are not through threshing yet. My arms are so sore from handling wheat sacks that it pains me to move them, and they are not soft from needless self-indulgence either. I wonder how it would be with me if I could only get one day in the week to sit down and study, instead of picking up a book after a hard days work and going to sleep in less than an hour. I guess though, it might as well be me as anyone else. Sometimes I think it is a waste of time trying to preach under the load I have to carry—burdened with debt, working like a slave all week, rushing off to an appointment Saturday night or Sunday morning. More than once I have driven, or ridden, all night to get to an appointment. If this is the Lord's work, sometimes I think if I can't do better I might just as well quit. Then at other times God fills my soul with light and joy from the glory world and I feel like shouting aloud His praise, and would rather be a Methodist preacher than to be president of this Union. This fall I hoped to be all right, but wheat is only thirty cents and I have not received one dime from my circuit since conference. Well I guess you will think I have the blues; but it does me good to talk to some one, and I haven't seen a preacher since conference; besides it will be a whole month yet before Brother S. will get around. Then our new church has not received any money from the Church Extension Board yet, and the party who holds the mortgage on the W——Church, threatens to close on us, and the subscription for the E——Church is due and no money. My note for the lumber will be due soon. E——is seventy-five miles away, and the subscription uncollected. My wheat unthreshed, fall plowing to do, barn to finish, winter's wood to get up, and I am expected to preach to edification every Sunday just as if I had nothing to do but read up for the occasion. Well, the other Sunday after a hard week's work, with a boil on my neck that made me walk as dignified as almost any preacher could, I got up tired and sick, and sick at heart besides. My wife said I should not go to W——but a man who was stopping with me got a team ready and I went and preached to as small a congregation as I ever met in our church there. But the Lord was with us. The quiet drive of fifteen miles in the fresh morning air helped the stomach, a good poultice helped the boil, a marriage fee helped the pocket book, the balm of Gilead soothed the troubled heart, and at night I met a good congregation in good condition. God was in the midst and sinners wept. I called for penitents, and although none came to the altar, I believe seed was sown that will bring forth fruit in eternity. But I must close Pray for us that the Lord may deliver us out of our distress.

I will send you money for the papers I ordered as soon as I can sell some wheat.

Your Brother in Christ.

For the good of the country at large it is to be hoped that whatever is done in the way of tariff legislation will be done quickly, for the present state of suspense and uncertainty contribute more to depression in business than would either the McKinley law or the Wilson bill if it were known that the statute would continue in force for a period of eight or ten years. Business men would know how to calculate and make investments, and the wheels of commerce would move forward. Every four years is certainly too frequent for the business of the country to be subject to such disturbance as that caused by the change from one administration to another.

The Preachers Assistant, contains these timely utterances concerning the recent exciting international yacht race: "For years amateur sailors in England and America have desputed as to which was the better vessels for pleasure sailing, the English Cutter or the American center-border, and notwithstanding repeated trials of speed, the question is still an unsettled one. So far the record is on the side of the American yacht, but their success has not been sufficiently great to demonstrate their invincible superiority. In the latest contest, descriptions of which filled columns upon columns in our newspapers for many days, the fact that the Vigilant won in the best and fairest trial of all by only twenty seconds leaves the comparative merits of keel and center-board still open for further tests. 'Cui Bono?' what benefit follows from these yacht races. None, that we can see, that is an equivalent for the expenditure of time, money and enthusiasm. But the worst results is in the fresh incentive to the cultivation of the gambling spirit that is now so rife throughout our country. Betting was formally confined chiefly to English men, but, since we have all grown so English, you know, it has become an American institution. It is the one thing that degrades and disgraces almost all public games, makes them unworthy of the patronage of the Christian community, and therefore every lover of athletic sports should lend his influence to every effort that is made for the purpose of stamping it down and out.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassy ville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky. September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas November 30.

East Texas Conference—At Orange Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek, Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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EDITORIAL NOTES.

While we talk fraternity let us practise it in every day life among our people. "Consider one another to provoke unto love and good works."

***

A new game called "Editor's Delight" is played this wise: Take a sheet of ordinary writing paper, fold it carefully and enclose a bank note sufficiently large to pay up all arrears and one year in advance. What adds immensely to the pleasure of the game is to send along the name of a new subscriber or two, accompanied by cash. Keep an eye on the editor, and if a smile adorns his face, the trick works like a charm. Now is the time to play the trick.

***

"The Preacher's Assistant," the title of a monthly magazine published at Reading, Pa., William J. Stevenson D. D., editor, Frank J Boyer, managing editor and publisher. It is one dollar a year. It is undenominational, practical, and homilitical. The November, among other things, contains the address of Rev. B. Fay Mills, before the Parliament of Religions, and a thanksgiving sermon by Rev. J. D. McCaughtry, of Illinois It contains matter that is quite helpful to the average preacher.

***

We are pleased to learn that Mr. Calfee. of Missoula, is preparing a set of stereoptican views of the Yellowstone National Park, with a view to giving an exhibit of the wonders of that Wonderland of the world. We attended an exhibition given by Mr. C. several years ago in Butte City, and found it highly entertaining, instructive and inspiring. It is more like making a trip through the Park than anything we could imagine, and discounts all the theatrical performances that could be gotten up.

***

It is refreshing to note the difficulty that the managers of the prize ring experience in obtaining a place for the slugging match arranged for between Corbet and Mitchel. Even New Orleans, where the great Lousiana Lottery, held sway so long, and where the last disgraceful contest occurred has positively refused to allow another such brutal exhibition to take place on her soil. It is now thought that the fight will not take place on American soil. Even the great dailies, whose columns have heretofore been crowded with elaborate accounts of such barbarous and heathenish contests, are out against the prize fight and say that it must go. Surely the world is growing better in some respects. Let the lovers of righteousness and purity thank God and take courage.

***

The following note from Rev. F. F. St. Clair, is characteristic, of whatever he does, is with his might. Although in Montana scarcely a month he writes: "I have been putting in my best licks for two weeks at Fish Creek. The church is blessed, but no other signs of visible good. Most of the membership is loyal and brave. They love the church and will do all they can to foster her interests. A full house at Silver Star. On to Victory. Amen." He also states that there is a good prospect for a new church in his charge this coming summer. We trust that our brother's fullest expectations may be realized. He sends us some renewals of the MONTANA METHODIST—a good example for others to follow.

***

The General Missionary Committee of the Methodist Episcopal Church, which met this year in Minneapolis, found itself compelled to scale all appropriations to the extent of nine per cent, on account of diminished contributions. In spite of this fact, it gave to foreign fields the magnificent sum of $568,864, and to the home conferences $474,952. Of this latter sum $105,720 comes into the Southern States—for "white work" (queer phrase) $54,145, and for "colored work" (equally queer), $51,575. —Nashville Advocate.

There was appropriated by this committee to what is termed the Rocky Mountain District, which includes Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, Utah and Wyoming the sum of $59-623 of which Montana gets $9,520. It appropriates to the Pacific coast which includes California, Oregon and Washington, 28,200—a total to the two districts of $87,823, added to this the sum of about $25,000 is appropriated to missions among foreigners in the Pacific States, making a total of $110,823 appropriated to the Rocky Mountain and Pacific coast work. The M. E. Church, South, appropriates $25,450 to its work in the same extensive and important field.

***

Take your map and look at Montana, Washington, Oregon, California, and Arizona, and you will see that geographically my "district," this season, is as large as that entire portion of our beloved country called the South. This Northwest is indeed magnificent in distances as it is in other things. Our churches dot this territory, making what has been called the picket line of our Grand Army of Evangelization; or, rather, it might be better to say our corps of the Grand Army. We are only part of a glorious whole. No large-souled Christian, who understands all the facts of the situation, could wish us to withdraw our forces from the field. Some who once took this view have recently told me that they have changed their minds. The work we are doing is needed. By every token we must hold on and enlarge. This is the view that prevails among our people. From Montana to Arizona they speak almost with one voice. I have heard or heard of a few persons who have felt and expressed discouragement. When we consider the stringency of the times, this is not strange. There are few of our earnest laborers anywhere who have not at times been depressed in spirit. There is no easy work for any earnest soul-saver in this world. The man who expects it is a simpleton; the man who desires it is out of place in the Methodist ministry.—Bishop Fitzgerald, in the Pacific Methodist Advocate.

***

Bishop Fitzgerald, in writing to the Pacific Advocate, speaks thus of his relations with the brethren of our sister church during his recent travels: "Everywhere during this tour I have had a kindly greeting from the brethren of our sister Methodism. Their preachers and people have been heartily fraternal. Not only on personal grounds has this been grateful to my feelings. Beyond all personal considerations is the pleasurable persuasion that the era of genuine fraternity has come, and strife, friction and waste of men and means are more and more to become things of the past. The unity of the Spirit in the bond of peace, is the true motto for the new era. The bond of peace is love. Let it fill the land like a tidal wave!" Would that this spirit might become more general than it is. It is far better than threats to "crush out" a sister church accompanied by efforts in the same line and that blight and destroy, breed strife and discord where unity and fraternity prevailed before. Such efforts and such spirit are self-distructive. They will in the end defeat the individual or the class that puts them in practice. We regret that there is a vestige of this spirit or an example of its exercise remaining in all the Northwest, though happy to believe that it is the exception and not the rule.

A LONG NEGLECTED WORK.

The Messenger and Deaconess World, published at Oak Park, Ill., is the organ of the deaconess work in the M. E. Church. The November number is full of matter showing what has been accomplished in this department of work. As we have mingled among the miners and prospectors of the Rocky Mountains, and heard them speak in such praise of the attention that they had received at the hands of Sisters of Charity in hospitals, under their care and have witnessed them contribute so liberally to the support of Roman Catholic institutions, as result of the influence of these timely ministries when they were far from home and friends, we have felt most keenly the necessity of having such institutions under the control of our own church where the homeless and helpless could receive the nursing and care that refined Christian womanhood alone can give without exposure to the erronious teachings of papal Rome. We have long been impressed that it was the duty of the church to do more for the bodies (as well as for the souls) of the sick and helpless. Many of our Savior's ministries and some of his most noted miracles were along this line and in behalf of this class. There are many pure and noble women in the church whose hearts yearn for something more to do more active and positive work for the Master. During our visit to some of the older states where the church was strong and where appeals were made for more laborers, we have talked with those who expressed themselves thus: "They could not preach and possibly not qualified for teachers in mission schools, but they were unencumbered and their hearts were sturred and they longed for work such as they could perform." But we had no such work to offer them. Then this thought impressed us: While there is so much to do in caring for the unfortunate, and so many who are eminently fitted by nature for this work, is there not wisdom and grace in the church of God sufficent to overcome these difficulties--utilize the ministries of the gentler sex in caring for the sick and helpless, for which women's nature eminently fits her and also avoid the evils and corruptions of the Romanish system? We believe there is. It is not right, and as Protestants, we cannot afford to relinquish this work to Romanists. We were greatly impressed with the possibilities of this character of work when a number of years ago, while in Louisville, Ky., we visited a large hospital building erected by the munificence of a wealthy Louisville merchant, Mr. Henry P. Morton,(conceived and planned while he lay sick in a strange land far from home), donated to the Episcopal Church and which was under the control of the Sisters of Mercy, a body of Christian women working in connection with that church--banded together for such work, but not bound by any lifetime vows. The recognition of the order of deaconess in the M. E. Church, has opened up the way for more extensive work of this character, and much good has been already accomplished in the founding of hospitals and ministering to the sick and dying scattered throughout the land. The Salvation Army, ever ready for any emergency—itself the outgrowth of an emergency, comes to the front with its "slum sisters," whose heroic and self sacrificing lives in caring for the poor and wretched, rivals those recorded in the "Acts" and is doing a noble work. From present indications it would seem that this department of work in our church is to be organized and carried forward largely through the agency of the Parsonage and Home Mission Society, whose organ is Our Home, edited by Miss Helm, which excellent sheet we have frequently noticed in its columns. From a recent issue of the same, we notice that our women are becoming more deeply concerned upon the subject and are organizing in the cities for aggressive work. The Scarret Bible and Training School, and other like institutions, will help prepare the workers for service. The donation of Mr. Barnes, of St Louis, for the founding of a hospital to be conducted under the auspices of our church, at which we greatly rejoice is helping to accelerate the movement. Let the grand work go forward until not only the great centers of population shall be benefited but the worn out prospector or the unfortunate miner, cowboy or trapper in the remotest settlement or mining camp in all the great West shall be reached and blessed through its life giving, uplifting and refining influence. Along this line are opportunities and possibilities for Christian efforts the extent and results of which are difficult to conceive.

LITERARY NOTES.

The Werner Company, of Chicago, is publishing in weekly numbers a report of the proceedings of the World's Parliament of Religions, held in Chicago, in the Memorial Art Palace, under the auspicies of the World's Columbian Exposition. The addresses are complete, and verbatim, and are illustrated with portraits of one hundred of the principal delegates and speakers. There are to be eleven parts, and the entire series costs but $1.00, post-paid

HELENA HINTS.

Our church caught fire from the furnace pipe at 6 p. m. Wednesday, when our meeting was two weeks and two days old and making fine promise. The church did not burn down, but was damaged so that we now worship in the Court House, (Capital,) and have to do so all the winter.

Our Sunday School and League and aid society and church services are all growing nicely and your scribe was never happier, or preached with greater liberty.

Wife's youngest sister will be married in January, and "ye scribe" is likely to be sent back to Pike, to attend the business. While speaking of matrimony, let me announce that we had a most notable case of the same at the parsonage here on Wednesday evening, after prayer meeting, the day before Thanksgiving. Mr. H. C. Blackman and Miss Mary Blackwell, old friends of ours from Deer Lodge, came over and were duly united in holy wedlock—both are Methodists and Missiourians.

This makes me think of the honorable place our Methodism filled on the national day. Butte, Boulder, Helena and I think at Bozeman, our men preached the sermon for the union services held in these places. I had the honor of having the governor in my audience at the Congregational church. You may see the sermon by securing the Helena Independent, of the next day.

I may add that another case of matrimony calls me out to-night. My wife says: "May their number never grow less and the fees larger."

We are preparing for Christmas, and I now wish you a merry one. I wear a number 37 coat and my address is No. 118 North Warren Street.

Fraternally,
J. E. Squires.

Rev. C. H. Spurgeon, once remarked to a tall, portly young Bapist divine with whom he was much pleased, as he scanned him from feet to face. "You carry things in America to a great length." We wonder what he would have said could he have beheld the colossal proportions of our W. H. Kincaide, or looked upon the towering form of B. E. H. Warren, both of the Montana Conference? Anyhow, the great Baptist divine would have looked up to them, as most other people who see them are compelled to do.

Rocking-horse Christians was Rowland Hill's term for those Christians who have much of motion but no progress. Always moving, but making no advance. They turn on hinges, and not on wheels.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(Second Round of Quarterly Meetings.)

Townsend Circuit, - -	December 2d.
Willow Creek Circuit, -	December 8th.
Butte City, - -	December 16th.
Belgrade Circuit, -	December 23-24.
East Helena, - -	December 30 31.
Deer Lodge, -	January 13-14.
Boulder and Whitehall,	January 20-21.
Bozeman Station, -	January 27-28.
Bozeman Circuit, - -	February 3-4.
Helena Station, -	February 11-12.

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Daniel Webster liked to make remarks of a character intended to puzzle simple minds. Stopping to dinner one day at a country inn on his way to Marshfield, he was asked by the hostess if he usually had a good appetite. "Madam," answered Webster, "I sometimes eat more than I do at other times; but never less."

When Johnson finished his dictionary, his publisher wrote: "Andrew Millar sends his compliments to Mr. Johnson, with the money for the last sheet, and thanks God he has done with him." The doctor replied: "Samuel Johnson returns his compliments to Mr. Andrew Millar and is very glad to find that Andrew Millar has the grace to thank God for anything."

There is a growing indisposition among Church members to bear testimony for Christ. Religion does not offer a premium for talk; but it does demand testimony. Its symbolic type of life and advance is a fiery tongue. The saint overcomes by the word of his testimony as well as by the blood of the Lamb. An old writer asks with emphasis: "Can you believe Christ in your heart, and not confess Christ with your mouth?" A good experience, Christ felt in the heart, a ways fills the mouth and fires the tongue.

The message of the president is a very lengthy document and treats on numerous subjects, but a surprise and disappointment to many, as it is positive and outspoken in scarcely anything but the tariff question. It would seem that thus far the president had not seen fit to exercise special authority and leadership on but two questions, the repeal of the silver purchase law, and tariff reform. The former was accomplished at the extra session, and it is evidently the intention of the powers that be to make the latter the principal work of the present congress. The people throughout the country—especially in the West—who are so sorely pressed on account of the great strigency in money matters naturally looked for something possitive in the way of recommendation from the chief executive of the nation upon the money question, particularly with reference to silver, but they are given to understand that they must await the developments that time and circumstances shall bring in the natural order of things.

Mr. Moody is one of the great men of this generation and has a remarkable faculty for organizing forces for effective Christian work among almost all classes and conditions of people. His great heart full of love to God and man, his deep and genuine experience in spiritual things combined with his broad views and practical common sense methods, eminently qualify him for this great work. His evangelistic work at the World's Fair is the latest and largest enterprise that he has led, and possibly will prove the greatest in results, as it brought him prominently before the people from all parts of the world, and hundreds of thousands heard the message of salvation either from his lips or from those of his assistants in the work, of which there were about two hundred from time to time. As he said, heretofore he had been going over the world to preach the gospel to the people, but now the the world was coming to him. He saw the opportunity, prepared for it, and proved equal to the occasion. Many thousands were not only prevented from Sabbath desecration and other sins, but received spiritual instruction that will be helpful to them in all the future. Would that we had more workers of the Moody type.

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, DEC. 28, 1893. NO. 15.

Editorials.

We wish all our readers a Merry Christmas and a Happy New Year.

Sin kills. We all know that and yet many are not afraid of it. "The wages of sin is death."

Some of those who are sold under sin have been sold very cheap. They did not bring much.

"Lies are great travellers." They do a great deal of harm because their operations are not confined to one place.

The only condition upon which we may obtain salvation is that we receive it through Christ in His own way. What is easier than that?

St. Clair takes well at Willow Creek. The people love him and we are informed that they are going to stand by him and help him. Glad to hear it.

Shaeffer is constantly on the wing. He makes a good Presiding Elder. He is compelled to travel much—so much that he might be called the "slidin' elder."

The world believes too many idle tales that are invented by loafers. Why is it that people like to be taken for credulous greenhorns and be imposed upon?

When you want to criticise another man's work be sure that you can show him how to do it better. A critic is not always a wise man. Any fool can criticise.

Why not make this the great revival year in Montana? Who will send in the first report of great work? Let us all try. Try hard. Pray often. Believe all.

Let all the preachers make new resolutions at the beginning of the year, and let one of the resolutions be to write something good for the MONTANA METHODIST.

It is said that Scientists have discovered that a whisper goes on through space forever. If that be true, some people would better be careful. At some point in space there will be an ear to hear. If words are substances they can never be destroyed.

Watch the man who swears. He does it just to be mean for there is no profit in it at all. And he who will do a mean thing for nothing will be sure to do anything mean he can if there is money in it. Be careful how you deal with him. Watch him at all times.

How much like babies we all are. We want so many things just because we think they look nice, and when we get them, cry because we can't turn them loose.

Please send along a new name for our paper, and thus help us to begin the New Year with increased capacity for doing good. There is no reason why we should not succeed.

Cold weather comes hard on those who have no money. Wood costs money. Coal costs money. Everything out in this country, except morals, is elevated to a considerable height.

W. O Waggener writes a long letter to the Pacific Methodist Advocate. He says some nice things about the brethren of our Conference. Waggener writes well. Always readable, when in print.

The law of love is the test of right. We ought to keep that principle always in mind in dealing with our fellow man. When the rule is properly observed there will not be many complaints of unfairness.

The smoke in Butte has been pretty thick for several days past. Times are so hard that no attempt has been made to build smoke stacks to carry it away. Next summer when the smoke is all gone there will be a great deal of talk.

How often do we neglect an important duty in order to attend to a smaller one? This is not right. No duty ought to be neglected just because it is not considered of very great importance, but those of great moment must never be side-tracked for those of minor importance.

Granting license to gambling or prostitution is no worse than granting license to the liquor business. All are sins. God help us to see that and act upon it. America needs to be free. Americans are in bondage. Who will rise up and lead us to a glorious conquest—to the achievment of our liberty?

Sam Jones says that Bishop Haygood has side-tracked him, but the switch is open at the other end and he runs in on the main line. The Bishop only demanded of him what other travelling preachers are compelled to submit to—that he receive an appointment.

How many poor people there are who cannot have a turkey for dinner, or presents with which to gladden the hearts of their loved ones. While we enjoy our Christmas let us not forget our less fortunate brothers and sisters. Let that sweet charity which Jesus taught be not forgotten on His birthday.

How severe is the religion of some people. They lose sight of God the Father, and night and day dream only of God the Avenger. The imagination is perverted to raise, out of dark chasms, phantoms of terror. Earth and heaven seem black with the everlasting wrath.

Christmas comes, bringing joy and gladness to the hearts of the children. They look for presents and for good times. The great object of the holiday is forgotten. Christ is put away from the memory and fun and frolic, noise and naughtiness make the order of the day.

Congress seems to be enjoying some very lively scenes and discussions. What will be done with the tariff it is hard to tell. But something, it seems to us, ought to be done with the currency of the country that will help to give us better times.

Work for the Lord pays large interest, and yet the workers are few. The trouble is, the interest is not in dollars and cents. Men want money. They must have it and are going to work for the one who gives the most of it. But some day another kind of bank account will be very desirable and it will be too late to get it.

Please send in the money for your subscriptions. We need money at this office In fact we must have money or close up the shop. We know times are hard and we don't want to be hard, but some day the sheriff will stick up a paper on our door if we don't get some money. So please play at the game called "Editor's Delight" just for a little while.

There is a great deal of excitement at Basin in the gold diggings. The prospects seem to be good. It is hard to keep Montana down. She has gold and silver in abundance. She is as a casket of treasures hidden away in the great Northwest for many years but now brought to light to gladden the whole earth with her wealth.

It is amusing to hear preachers denounce certain secret societies of which they were never members. If those preachers know what they are talking about, somebody has been telling tales. Wouldn't there be a wonderful silence if people were forbidden to talk upon subjects about which they are ignorant?

Some one has said that the sharp man is the one who is always prepared for hard times. "The children of this world are wiser in their generation than the children of light." The church is not prepared for hard times. Calamities are our teachers and some of us are such dull students that the calamities must fall hard upon us before we learn enough to keep us out of trouble.

The Epworth League is an institution of the church which must be supported. The man who is opposed to it has no business in the church at whose altar he stood and took a solemn vow to support her institutions. The League is among us to stay and those who stand in its way are going to get run over. Look out for the cars you opposer of Leagues. You had better keep out of the way.

A man, giving his name as Rafert, and representing himself as a contractor and builder, is going about from city to city and town to town begging. He pretends to be a Christian and to have money somewhere else. He goes to a preacher and pretends to belong to his church somewhere. In Butte he has been a Presbyterian, Baptist, Disciple and two kinds of Methodists. He is a fraud. Look out for him Don't lend him one nickle. Don't give him a quarter with which to get dinner, for he will use it for liquor. He is a professional scoundrel.

The devil gets a great many to believe that they have plenty of time in which to repent. He persuades them that there need be no hurry. But he deceives them. God saves to-day. To-day He hears the penitent's cry for salvation. It is dangerous to wait for a tomorrow that may find us dead and buried. It is dangerous to trust to time. Don't delay, dear reader, if you are unsaved, but turn to the Lord now. He will hear you and forgive you. He will raise you up from your death in trespasses and sins to newness of life.

One of our great needs in Montana is workers for Christ. When a preacher begins a protracted meeting the people seem to imagine that all they are expected or required to do is to attend the services and smile their approval. If they would get out among the unsaved and try to persuade them to turn to Christ they could help the preaches a great deal and much more good would be done. But of course there are some who cannot do that kind of work. They have not lived as they should and are known. How it makes a man tremble when he is compelled to talk religion to a friend who knows he is a hypocrite.

The assistant editor has returned from Boulder where he spent two weeks assisting Brother Goulder in a meeting. There were nineteen conversions. Not "hold-up-your-hand" or "sign-this-card" conversions, but they were the old-fashioned mourner's bench conversions. The penitents came to the chancel and got down upon their knees and prayed. God blessed them and they were happy. On the last night of our stay, about twenty unconverted persons came forward and asked for the prayers of the church. May God bless them and save them. Brother Goulder, we are sorry to say, closed the meeting. But he was compelled to on account of the serious illness of his baby.

SERMON.

THE DIVINE CHRIST.

Text:--Mark 15:39.

Walking in a forest, we are filled with admiration at sight of the majestic oak which lifts its branches far above all the surrounding trees, and stands against wind and storm the monarch of the forest

Or, looking out across the beautiful valleys to the hills beyond, our gaze is fixed upon that tall mountain whose crown is the everlasting snow.

And so is Jesus Christ the monumental character and central figure in human history. It is not an exageration to say, He holds chief place in the thought of these stirring times—this progressive and rapidly progressing age—this age of steam and electricity He has stamped His impress upon time and country and institutions; and the cross, instead of being a reproach, is now a badge of honor, and numbers among its votaries the enlightenment and culture of the world. Christian civilization is the only civilization worth the name. Indeed, it is the only civilization that civilizes. The Head of the church is divine—God manifest in the flesh.

And that brings us now to the story told by angels to the humble shepherds on Judea's plains—the story of the birth of Christ. The incarnation is the most marvelous chapter in the human history, and it is, as well, the great central fact of history. All the months and years that went before were but preparatory to it; and all subsequent events proceed from it. That incarnation was the marvel and wonder of two worlds; and that event we celebrate to-day. To-day millions bow at the shrine of Jesus Christ the King, Redeemer, Savior. Kings and Queens of earth bow their proud heads, crowned with glittering diadems, and pay humble homage to Him who is above all kings, and if, in heaven, there is a record kept of earth's cornology, we have no doubt this great event is being celebrated there.

What sublime mystery wraps the circumstance of Jesus birth! What sublime contradictions in His history! Such as could not possibly attach to a mere mortal. Born a peasant; yet a King. Poor; yet the riches of the universe were His. Judge of all men; yet judged and condemed by a man. Lord of life; yet put to death by wicked men. A servant; yet master of the destiny of human souls.

But it seems not one half so difficult to conceive of God as He worked the wonders of creation. In imagination we can see Him, clothed with Divine majesty and light, standing above the stars —above the moving mass of worlds and forces generated by His word—and with hands out stretched moulding matter into forms of symetry and beauty, flinging out from His creative fingers worlds and systems of worlds, filling all space with the glory of His presence, and clothing the planets with verdure and life: binding all these together with laws, the marvelous intricacies of whose workings no finite mind can understand: when we see Him thus we join our happy voices with the loud acclaim of the Sons of God, and shout the praises of Jehovah, Lord. But when He lays aside His glory and power and majesty and takes upon Himself the form of man, limiting Himself to the conditions of human life; born as a babe in a manger; poor and of humble parentage; growing up as ordinary children grow; walking many a weary mile over hot and dusty roads; tired, asking for a drink of water; hungry going to the fig-tree whose beautiful foliage gave rich promise of figs; craving human sympathy; weeping with the sorrowing sisters: above all, when we see Him taken by His enemies, tried, condemned, crucified, dead, we are amazed, snd cry out, "How can it be?" But, like Peter, we view Him from an earthly stand-point. The incarnation is not less in accord with the majesty of God than are the works of creation. If man had not sinned God would, doubtless, have revealed Himself to the world—Christ would have come among men, not in humiuty, as He did come, but in the exalted form in which He will appear at the last day.

However this may be, the incarnation is a fact of history. The time and place of Jesus' birth are fixed and definite. Not the very day and spot, but the year and the town in which He was born. From the time the promise was given in the garden, God had been preparing man for this great revelation of Himself. But yet, when the fulfillment of the prophecies comes, there are few who know it. It is only to the humble shepherds who hear the angels singing, "Glory to God in the highest, and on earth peace, good will toward men," and to the Magi who "saw the star in the east," that the knowledge of the coming of the Son of God is given. The angel said, "Behold I bring you good tidings of great joy." To-day every herald of the cross is making the same cry to the men of the world.

It is eminently proper that we turn now from the usual Christmas declamation on the birth of Christ, and consider Him as the divine Son of God. His life, the beginning of which calls for songs of joy and gladness, has been with the world for eighteen centuries, and still He lives. While He was cruelly put to death He yet lives. Not as some hero lives in romance and poetry and history; not as the philosopher lives in the volumes of metaphysics; not as the statesman lives in the institutions of the government he has builded: but He lives in the hearts and lives of His followers. Mohammedanism, for ages has bowed at the shrine of a dead prophet; American patriotism with uncovered head, passes by the tomb of a dead Washington; but Christianity worships a living Christ. He is the center and circumference—the life and soul of all governments, of all philosophy, of all poetry, of all history, of all pure religion. The Holy Scriptures present Him to us as a splendid mystery—God-man.

Dead, yet He lives! Lives to comfort the sorrowful of earth. Lives to cheer the mourner. Lives to bring life to the dead ones in sin. Lives to lead His people to a glorious spiritual victory. Lives to reign and rule in the hearts of men. We are surrounded by mysteries, yet none so mysteriously a mystery as the Christ. We walk amidst labyrinths of wonders. We sail in chartless seas. Faith in the Divine Christ is the clew by which we safely emerge from labyrinth, and faith the pole star by which we steer our craft, freighted with the destiny of an immortal soul.

The child asks of its mother why the violet is so sweet. God wills it, is the reply So must all mysteries be explained. Sages and philosophers delving deep into science may have a profundity of words. They track the chain of circumstances, and, after much debate and earnest contest for special views and doubtful theories, travel in a circle like a child lost in the forest, and leave off where they began.

Why are the meadows green? Is it not to charm the eye? Such is God's will. Wherefore is the ear attuned to music, and why charmed with the harmony of sweet sounds? Who set the number of sounds, and fixed the laws of harmony? Who taught the bird to build its nest, or lent the shrub its life? Who gave perfume to the rose, and so beautifully blended the colors of the rainbow? Who holds in their course the countless worlds we see, and the fiery comet in his way? Who wakes the sun in the morning and leads it in its victorious march across the skies? Who commandeth gravitation to tie us, and all things else material, to this round ball? Who spake and it was done? Commanded and it stood fast? Who raised the majestic mountain and crowned it with the everlasting snow? Who spread the mighty ocean and filled it with the monsters and mysteries of the deep? Who kindled the fire of the sun and set it blazing in the skies? God, cloud-capped in immensity and densest mystery, standeth as the cohesion of all things and secrets, and sublimely indistinct permeates the universe itself. Oh mysteries, ye are all one! The mind of an inexplicable architect dwelleth alike in each, quickening all and moving in all. Fields and forests and cities and men—their woes and their wealth, their works and their customs, their contrivances of life and their toiling and scheming, with all they know and see for a little while, hang dependent on each other. But all are held in one right hand, and by God's will do they exist. Here is an answer to mysteries, an unintelligible God. Incomprehensible! Infinite! Mysterious! This is the end and the beginning. It is reason that He be not understood. It were right, even to man's puerile thinking, to have one God who always may be learned and yet never fully known. Standing supreme as the mystery of mysteries; ever existent; filling all space; in every sparkling dewdrop; in every flower, bush or shrub; in all things animate and inanimate; in the blazing sun and in the dark caverns of the earth; in the mellow moonlight and the dark shadows of a clouded sky; two natures bound in one; inseparable, insolvable—man and God—Jesus Christ the Maker and Redeemer of the world.

Skepticism has laid violent hands on the veil of mystery that shrouds the Son of God, and has tried to tear in shred the texture of the Gospel story of His life, and has vainly tried to find His place among men as a mere man. It does not hesitate to remand the Divinity of Christ to the department of poetry and fable. The Gospel of John has been made the great battle field. Skepticism has sought by all manner of means to cast doubt upon the authenticity of John's story of the Christ, for the reason that he, more than any of the others, wrote as to Christ's divinity. "In the beginning was the Word, and the Word was with God, and the Word was God."

Every assault, however, upon John's Gospel, has been successfully met by the giants in learning, who have stood manfully for Christianity in the great controversy. Like pure gold, it has come out of the fire shining with even greater lustre. Rationalism has repudiated the supernatural Christ, and as history abundantly proves the man Christ, skepticism is forced to explain how the graphic details of so exalted a life came into existence. One of the solutions offered is that Christ was the ideal of gospel writers. That His existence was only in the imagination of the writers of the four Gospels. If it could be demonstrably proved that there never existed such a character as Jesus, Christianity as a living force would cease from the earth. There would indeed be a history—a literature that would interest people according to their existing tastes; but there would be no heart-changing, world-uplifting system of vital and vitalizing truths and corresponding duties, binding upon the conscience of every human being, and inspiring hope in every breast. Did Jesus really live in Nazareth and work in Joseph's shop? Did He, for some three years and six months, go to and fro among men teaching them? Was there, in the days of Herod and Pilate, a Jesus as surely as there was a Ceaser? This much is certain. We have in the four little books (and how small they are compared with what is written about other men) a most distinct character, known to us, and known to history and poetry as Jesus Christ. No matter who wrote them, the character is in the books. There can be no dispute about this. And this character is as surely in history, in literature, in men's thoughts, in all we mean by Christian civilization, as it is in the writings of the four men we call evangelists. Not only do we have the character, but we see clearly that it is a character absolutely unique, preeminently so in its perfection. It is the one only perfect character in history. Not one solitary defect. Not one weak spot. Not one blemish. Not one suggestion of fault, or intimation of infirmity, or suspicion of failure. Look at Him as He is set before us in these brief writings. Look reverently, if you will, but with open, fearless eyes, to see all that may be seen of Him and learn all that may be learned of Him. When you have done this honestly, carefully and prayerfully, your verdict will be that of Pitate, "I find no fault in Him." Is there in all the realm of poetry or of romance or of history, one other character of whom you can say so much? Now is it reasonable to suppose that Jesus of the Scriptures was an invention of the disciples? How did this Jesus, flawless and perfect, ever get into the thoughts of men? And how is it that He is now in history, literature, art, science, poetry, law, custom—in human life itself? The simple statement of the theory that Jesus was an ideality is its own refutation. It requires the utmost strength of credulity to believe that these unlettered fishermen, who, all their lives, had dealt with the hard realities of life, could from their imagination, have evolved such a matchless character as that of the man of Galilee. The sophistical materialism of the day, with brilliant rhetoric, has unguardedly called Jesus the religious genius of His time. Genius may be defined as distinguished mental superiority, but rising above mere talent in that it reaches its ends by a kind of intuitive power. Among the Latins the word stood for the "tutelar deity"—the divine nature which is in everything. It undertakes to account for Christ, not as the natural product of His times, but by locating the power of origination in Himself. We are ready to accept the statement that Christ was the "religious genius" of his time. Could any simple human genius have conceived the sublime truths which he taught? It was truthfully said, "He spake as never man spake." His words thrilled the hearts of the multitudes who flocked to His ministry. Genius, while it represents the highest power of origination, is essentially limited by the laws of mental attainment, of culture and intellectual development. But no such law operated in the birth of the words which Jesus spoke to the assembled multitudes—"as one having authority and not as the Scribes." Born in poverty among a rude and ignorant people; His life was spent amid the same associations. He was without advantages of mental culture. His birth ignoble, from a human standpoint. No lords in waiting — at the birth of other kings. No messenger ready to herald the news to a nation of legal subjects. The windows and doors of heaven were flung wide open, and night decked with diadems and gems of ghistening stars, looked on the scene and grew

brighter, while angelic hosts on lowest door-steps of heaven sang the song of redeeming love and good will to men. The shepherds heard the rustle of angelic wings, and, aroused from their dream of rest, heard the song from the skies, "To us a king is born who shall save His people. Emanuel—God with us in His name. Glory to God in the highest; peace on earth and good will to men." The stars looked a brighter lustre, and glowed and sparkled, sending out scintillations of the glory that should attend the career, in a thousand-fold greater degree, of Him whose birth was attended by such a host of the inhabitants of heaven. The wise men guided by His star, which to them was the star of hope, came to do Him homage, and, white bearded and venerable, they kneel and vow allegiance to heaven's king, and from leathern pouch the shekels fall, and from open sacks exhales perfume of frankincense and myrrh. Did earth ever before witness such a scene? No portentious cloud vivid with the lightening flashes of God's wrath, heralded the new born babe, such as spoke the doom of the Egyptians on the banks of the Red Sea; no deep-voiced thunder, such as proclaimed the law upon Mt. Sinai's top; no reminder of the bloody sacrifice of the Jewish worship: but a bright and glorious star--emblem of hope and joy and good cheer. Instead of emblems of wrath, the day-star of the world's Redeemer came down to meet with kiss of reconciliation this word, itself a lost star, and by its brightness proclaim the glad and joyful intelligence, that man's dark night of gloomy despondency and doubt was about to give way to brighter and more glorious day-break, when the sun of righteousness should rise with healing in his wings. Soon the scenes are shifted, and the child thus ushered into the world is sought after by wicked king who would take His life. His parents are compelled to flee with Him into Egypt for safety. His youth—was spent among the lowly and poor. He was notably without atvantages of mental culture and intellectual improvement. Can this man achieve a mighty revolution? Can it be possible that He will establish a spiritual system which will always be the superior of every visible institution? Can He establish a religion that will go to the slave as he wears his clanking chains and tell him he is God's freedman? Can He go to the master and say to him, "You are my servant?" Can He tell master and slave that they are brethren? Can He go to the king on the throne, surrounded by fawning flatterers and armed soldiers, and tell him that he is only the vassal of a mightier potentate? that he must bow the knee to a despised Nazarine? By every human token, No. Human history furnishes no precedent. The mighty acheivements of earth have been accomplished by men who have passed the meridian of life? Moses was 80 years old before he was called to the great of work freeing the Hebrews from bondage. Forty years had been spent in the schools of Egypt. The other forty, in great meditation. Moses had the advantages of science and arts as they flourished in Egypt, then the most learned and cultivated nation in the world. Christ had no such advantages and accomplished His work before He was forty years of age. His great work was not done as a man would have done it. He established no institutions of learning. He drew up no code—not so much as a system of moral philosophy. He left no theological institutes with precise definitions and exact limitations. He left no formal creed. He never mentioned such a thing. In all His words are no articles of religion. Not a hint of them. Jesus wrote no books. He did not so much as establish a Church; the Church grew out of His life as well out of His teachings. It was held together by the sympathy of men, woman and little children of common beliefs, and hopes born of a common love for Him.

Had Jesus been a mere man conceiving vast plans for propagating this doctrine and perpetuating his Kingdom, he would have done all the things He did not do, and would have relied on force, money, diplomacy, and argument. He would have considered what human selfishness is, and He would have appealed to it. But instead of following the drift of perverted human nature, He sought to arrest and change it. He was not ignorant of the forces locked up in human nature. No man ever so clearly read the human heart, or had such perfect knowledge of what was in a man. If Jesus were only a man how is it He adopted methods so unlike the methods of man? How happened it that in His plans He did everything that a man would not do, and nothing that a man would do?

Consider the power of the teachings of Jesus upon the human conscience. This is, to me, a growing wonder. Other men's words may and do stimulate the conscience to a degree, but only when they approach harmony with his thoughts. His omniscience alone gives Him this power.

The mission of Christ was not to establish a system for any nations, or for any age, or for any clime; but for all nations and for all climes. It was to be as eternal and as comprehensive as He was eternal and comprehensive. It was to abide while there was a human soul to save. What a mighty work! How short the time in which to accomplish it! The time for the beginning of this work approaches. John is thundering, in the wilderness of Judea, the doctrine of repentance. The Jews flock to his ministry. On the banks of the Jordan with hysop in hand he sprinkles the baptismal water unto repentance for the remission of sins. Jesus is with the throng. In a day He, to the astonishment of the world, blazes forth in all the magnificence and splendor of a full orbed sun, in the great system of spiritual truth. In the blazing light of His glory, the star of John is diminished, and he recognizes the Divine and says, "He must increase, but I must decrease." Human might and human glory falls before the respendent glory of the divine in Christ Jesus. His public work is properly commenced when He preached that wonderful sermon on the mount. One of the grandest of all German Rationalists, carried away by his admiration of the sublime truths that Jesus uttered while sitting on the side of that historic mountain, says, "Even in the introduction to it the new Christian view of the world drops down like a fertilizing rain in the spring."

Among all the great minds that were before Him, or that have followed after Him; even in the ripeness of old age, and after enjoying all the advantages of learning, art, and sciences, and the systems of philosophy; not one can be said to have approached the opulance and sublimity of His utterances. It is no wonder that a common people, oppressed by a corrupt and world loving priesthood, heard Him gladly, as with unaffected simplicity and yearning compassion, He revealed to them the true nature of the soul—the greatness of its power, and the transcendent glory of its eternal destiny. Socrates, the ablest and the best of all the old philosophers, grasped in but a shadowy way the immotality of the soul, and in his dying revealed the lack of faith by requesting a sacrifice to Esculapius—a Grecian god. The Jew worshiped the Almighty Jehovah. Before his eyes were the blood stains upon the doorposts of the cottages and mansions and hovels of Egypt. He saw the pillar of cloud and of fire that led the march and stood sentinel in the camp of the chosen people in their exodus from the land of bondage. Cloud-capped Sinai, with its mighty thunderings and flashing lightenings, spoke to him simply of power and filled him with terrible fear and sublime awe. His magnificent ritualistic service inspired him with holy dread. Tabernacle and Temple flowed with crimson blood of slain beasts and birds. The first fruits of his fields and best of his flocks he brought to the altar in answer to the stern voice of authority which he thought of as speaking to him from the open heavens. But before the eyes of doubting Greek and trembling Jew, Jesus brings a vision of God crowned with all the tenderness and love that blesses and makes sweet the sacred circle of home. That high and holy joy that brightens the father's face, and thrills every fiber of the mother's being, as their children gather about them at the eventide, becomes the highest earthly expression through the new revelation of Christ, of what is in the divine heart for man. Gerizim and Jerusalem fade out of sight as He brings to the soul a knowledge of the true spiritual worship of the infinite and the eternal Father. But Christ not only gave to the world a practically new view of God, but also of the great doctrines of sin, reconciliation, judgment, reward and punishment. The heart of man became henceforth the great center from which flowed the forces that make religious life and eternal moral destiny. Change of heart—change of the inner life—is the key note of His teaching. His promulgation concerning the resurection dispelled the darkness of the grave and joined the earthly and the future life together—made one the sequel of the other. Under the magic influence of His simple words, faith catches a vision of the hills and plains of that goodly land, and of the glittering walls and shining towers of the city of God. As the ear catches the sublime utterances that fall from His lips, the spiritual eyes are opened and wonders of the eternal world, with all its glory and surpassing loveliness, flash into view; and the river of pure water of life is seen as it flows from the throne of the Lord and the Lamb. There comes across the mysterious boundery line of the heavenly world the symphony of the music of angels and the soul is filled with extatic delight. The lofty intuitions which crowned and glorified His speach, constitute infallible proofs of His divinity. But the character of Christ holds no second place in the discussion of His divinity. Jesus appears as a beautiful nature from the first, which only had to develop itself out of itself, to become more clearly conscious of itself, ever firmer in itself; but not to change and begin a new life. Man must be changed by an over-weening power. He does not possess within himself the power of regeneration, or life again. Man in the hour of storm and struggle, superinduced by a consciousness of sin, flees to a supernatural power for inward purity. Christ needed no change, and gloriously triumphed over every spiritual foe. He was in all points tempted like we are, yet without sin. This same Jesus risen from the dead, has promised to be with us always. He is a living reality. The tomb wherin He was laid, is empty; and that empty sepulchre has been the cradle of the Church. Eighteen centuries are between us and the morning when Christ appeared to the faithful Mary, in the

[CONTINUED ON PAGE 6.]

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassyville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky. September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas November 30.

East Texas Conference—At Orange Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek. Ore., September 13.

Los Angeles Conference—Los Angeles. Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

Devoted to the cause of earnest christianity in the West and Northwest.

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T. W. ALTON,
BUSINESS MANAGER,
103 South Idaho St., Butte, Montana.

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EDITORIAL NOTES.

The difference between a high-licensed saloon and a low-licensed doggery is, one is the inlet to the rivulets of moderation, the other the outlet to the river of drunkenness. I would rather vote for the low doggery, through which the drunkard escapes into the grave from the demon on his track, than for the gilded gateway, which opens the road to destruction for young men.—George W. Bain, in Tennessee Methodist.

The editor spent last Sunday at Lo Lo, where he had a full house of appreciative hearers both morning and evening, and the morning services were of special interest. The hearts of many burned within them as they followed the speaker in tracing the incidents of that eventful journey of the disciples on the way to Emmaus, when Jesus accompanied them and expounded unto them in all the scriptures the things concerning himself.

Mrs. M. V. Tery and her accomplished daughter, of Arno, California, recently spent several months visiting J. S. Randolph and family in the Palouse. Mrs. T. is a sister of Bro. Randolph, a devoted Christian and a Methodist. We do not wonder that she greatly enjoyed her visit, and we are particularly pleased that she fell in love with the MONTANA METHODIST, which now goes regularly to her California home.

High license diminishes the number of saloons, but not the quantity of liquor drunk nor the amount of drunkenness. And then to license is, in a way, to approve, and a wise and good man cannot approve of the liquor traffic. Whatever restrictions may be thrown around its management the American saloon is, and must continue to be so long as it influence upon individual, domestic, and national life is wholly evil.—Bishop Spaulding, in Tennessee Methodist.

We are now well into the second quarter of the year and we know of some people who are considered among the principal supporters of the church who have not paid their pastor one dollar. We wonder what kind of a person they think the preacher and his family are? This is surely a great oversight. The preacher is usually the first to feel the effect of the hard times, and those who can possibly do so ought to be prompt in their payments at such times, and also encouraging others to do likewise.

In view of the scarcity of money with which to buy Christmas presents for the children and the great abundance of provisions such as can be produced by the soil, our Sunday school at Stevensville has decided to give its members and friends a Christmas dinner or supper—a good square meal—instead of the customory Christmas tree. It is a wise plan and we doubt not will work well, and will answer the same purpose. Let others profit by the suggestion and save the change for more important uses—paying the preacher, for instance, who has received scarcely a dollar towards his support this year.

Rev. R. H. Shaeffer, the enterprising and efficent presiding elder of Helena District, writes: "I am glad to be able to say that the entire district with one or two exceptions, is moving forward steadily. The preachers are growing in favor with the communities. The weather has been against us, but the Lord is favoring us. I believe we shall yet have a strong conference in Montana. I am trying to preach a full Gospel, and looking after the preacher's wants, and to encourage a spirit of unity among them. What we need is to cultivate a respect and love for each other."

We know that times are hard, but friends will not forget the claims of the MONTANA METHODIST. There are yet one hundred dollars due the editor for money paid out of his own pocket to meet bills accruing prior to September 1st. There are more than three times this amount due on subscriptions prior to that time. The amount is not much from each subscriber, but counts up in the aggregate, and is too much for one poor editor to carry. In remitting for arrears prior to September 1, 1893, address E. J. Stanley, Corvallis, Montana, for subscriptions due to that time. Send to MONTANA METHODIST PUBLISHING CO., Butte, Montana, all after that date. Again we urge our friends to be prompt in this matter.

Some friends of the Listener have discovered a new amusement. It consists of writing a capital D on a sheet of paper while standing at a table, and trying to make the right foot swing in the opposite direction from that which the pencil is following on the paper. No one, so far as heard from, has been able to perform the feat. You get your foot swinging nicely in the opposite direction from that in which you know you are going to make the big loop of the D, and firmly resolve that you will keep it going the same way, while you are writing; but as soon as you get started on the letter, will you nill you, your foot turns and goes the other way. When you get a ring of people around a library table, making capital D's, and wildly waving their right foot, in the air in mad determination not to duplicate the movement of the pencil with the foot, the amusement is very great, at least to the unparticipating spectators. Evidently the right hand and the right foot are guided from the same spot in the brain, and it is impossible for the brain to give a contrary order to the two extremities.—Boston Transcript.

Bro. J. S. Randolph, who lives near Farmington, Wash., right in the edge of the great Palouse country, about fifty miles south of Spokane, gives a distressing account of the condition of affairs in that section. He says: "I had a fair crop but lost it all except about three or four hundred bushels of wheat and some hay. I have one hundred and fifty acres flat on the ground and my son Alfred, has one hundred and twenty-five acres flat, and there are thousands of acres not cut—all down flat. We have had six inches of snow besides three months of rain. Such times I never saw any place before. It is estimated that from 4,000,000 to 5,000,000 bushels of wheat are lost in the Palouse; 3,000,000 bushels damaged, and 2,000,000, fare the best, only worth thirty-three cents a bushel sacked." Our friend, in concluding this dark statement made in a private letter asks with emphasis. "What do you think of that for goldbug times?" In a postscript he adds: "It has been raining for three months and is raining yet. Can't haul anything. Fields will mire a horse. We are having a deplorable time, for a fact."

FROM WILLOW CREEK.

DEAR METHODIST:

The second quarterly meeting on Willow Creek Circuit, for current year 1893-94, was held at Stateler Chapel, Dec. 9,-10.

Bro. Shaeffer, our beloved presiding elder, was with us in the spirit of the Lord's Gospel. His preaching was plain, practical, scriptural. He is no sensationalist and uses no claptrap methods. The three earnest sermons delivered here, will bear fruit in the future. We shall always have a place for him in our parsonage home.

The financial report was limited. The preacher in charge, $55. Presiding Elder, $7.20. Furnishing parsonage, $31.25. Incidentals, $4.00.

We need as a church to reach higher plains of Christian giving. There is no excuse for a man who has money, to put off only provisions on the minister. If a brother has not the money nor can he get

it, if his pastor can use what he produces on his farm, well—if he can procure it, and either hoards it, or spends it in needless selfindulgence, he either needs conversion, or restoration. "As ye did it unto one of the least of these my brethren, ye did it unto me." O, fellow Christian let us study that little word, "as" until we become saturated with its true meaning. Remember "as" you treat one of God's servants, Christ reckons it as service done to Him.

"Pat" Bell of the East Columbia struck a key note. Come again, Pat. Will Hornbuckle's appeal ought to stir the pulse of the most lethargic. Will my endorsement help brother D. B. Price's article? I only wish it were scattered broadcast over this country. Hurrah! for the little METHODIST! A few more numbers like the one under review, and she will become standard. Write brethren. Exercise your gifts. The paper is ours, to make or mar.

As Ever,
F. F. ST. CLAIR.
Willow Creek, Mont.

DEFENSE OF THE WEST.

As we predicted, Bro. P. M. Bell's letter to the Richmond Advocate, on the needs of the Western work is stirring the hearts and starting the pens of some of the strongest men of the "Old Dominion." Dr. E. M. Peterson comes to the defence of the West with the vim of a veteran. In a letter to the Richmond Christian Advocate, he says: "We deeply feel that a wrong is perpetrated on the noble men who are serving the heathen in our own land when they are forced to serve the Church on our frontier work without that help which is necessary to support them, even when they practice the most rigid economy.

"The East Columbia Conference has twenty-six appointments. A large per cent. of the people within its bounds are heathen from abroad. How can $3,500 meet the wants of the preachers who serve in the East Columbia Conference, when it takes six times that amount to sustain the same number of men in missions where the cost of living is not any higher? Surely these mission Conferences in the United States (especially those which are almost entirely so) in view of the hardships and difficulties which confront the men who serve in them, ought to receive larger appropriations. A dollar spent in supporting a missionary on our frontier work where the heathen have come to our door, may be as well spent as in any other missionary field. Our preservation as a nation demands that the heathen who are flocking to our shores and settling in the West and Southwest be evangelized. Why should a missionary in the United States be stinted, pinched and made to suffer for the things essential to the comfort of his family, when he is doing the same hard work that a missionary across the ocean is doing? Missionaries of both classes should be equally dear to us, and neither should be left to suffer for things positively needful to prosecute the work he is sent to do. The home need is great. Let us not do less for abroad, but more for home."

We have been talking and writing in this same strain for twenty years, as have other worthy brethren, but to many, our words have sounded as a idle tales. Possibly because we live in the West, and it was thought there might be a tinge of selfishness or sectionalism in our appeals. But when such pleas as the above begin to reach the Church from east of the Alleghaney's, we shall expect something to be done. But already the cry is raised, however, by a recent writer in the Richmond Advocate, (Rev. H. S. Coe,) that this talk will hinder the cause of Foreign Missions, and that such strictures "will accomplish nothing that would not have been done by private representation." The same writer also says in his concluding paragraph. "It is well to keep us poor here, else we might 'wax fat and kick,' and giraffes would wax numerous." Yes, we have heard this same old parsimonious before. Some men are wonderfully frightened about their collections when their brethren on the border are likely to get a little help. Appeals have been made in private—i. e. before the Board—and not without some good effect, but that is no good reason why they should not be made before the Church when the entire Church is interested in the work. The entire Church has a right to know, and also to say, through its proper representatives, what disposition is made of its funds, and under such conditions there is little danger that collections will be curtailed. When the Church knows the facts she will respond to these urgent calls. The policy heretofore adoped by our Church in the West has tended to keep its servants "poor!" very poor. There may have been some kicking but it was not caused by fat incomes. As a result, in many instances, the service rendered has been poor, and the Church has not made the progress possible under other conditions. As a rule our men have stood at their posts and have been faithful and true amid many disadvantages and severe trials. But they think it high time that the Church should come to their assistance with greater liberality and we believe they will not be disappointed.

CHRISTMAS.

Christams is here once more. Though it comes in the mid-winter and finds our earth bound in icy fetters and possibly many of her children suffering from poverty and cold, yet it is always welcome and is by far the happiest feast of all the year. What precious memories it recalls, what delightful anticipations it awakens, "and the angel said unto them, fear not: for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the City of David, a Savior which is Christ the Lord, and this shall be a sign unto you. 'Ye shall find the babe wrapped in swaddling clothes, lying in a manger, and suddenly there was with the angel a great multitude of the Heavenly host praising God and saying "Glory to God in the highest and in earth peace and good will towards men." (Luke 2:10-14.)

Ever since these words were spoken to the humble Shepherds of Palistine, eighteen hundred and ninety three years ago, they have done more to quiet the world's fears, soothe its sorrows, comfort its troubled heart, excite its hopes, and carry joy and gladness to its children than any other words ever uttered. They are not repeated now simply to a small company of humble Sheperds in an obscure country, but the joyful message today is carried to millions of grown people and little children of every rank and station, high and low, rich and poor, in palace and hovel, all over the world. The refrain that began by the angel's in Heaven has been caught up and is echoing and reechoing from the icy mountains where the Esquimaux roams to the jungles of Africa where but a few years ago the bushman feasted on the flesh of his fellow man. Christmas carols are sung all around our globe. There is a spirit of good-cheer and joyfulness in the very atmosphere at Christmas time that is irrestible. Even Jews, unbelievers and pagons cannot resist the temptation to unite with the christian world in celebrating the birth of the babe of Bethlehem. Let Christmas be celebrated in every Christan home in all the land. However "hard" the times, however great the financial pressure—and we know all about the pinchings of poverty—yet let parents not refuse to make some special effort, to please the little ones, that they may always have joyful recollections of the day. Let Christians remember for what purpose the day is celebrated and becareful to avoid the evils and excesses that are so common. While we contemplate the unspeakable gift of God to us and are exchanging our gifts with our fellow creatures let each give himself, with a deeper consecration than ever before, to Him who gave himself for us that he might redeem us from all iniquity and purify us unto himself a peculiar people, zealous of good works.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(Second Round of Quarterly Meetings.)

Townsend Circuit,	December 2d.
Willow Creek Circuit,	December 8th.
Butte City,	December 16th.
Belgrade Circuit,	December 23-24.
East Helena,	December 30 31.
Deer Lodge,	January 13-14.
Boulder and Whitehall,	January 20-21.
Bozeman Station,	January 27-28.
Bozeman Circuit,	February 3-4.
Helena Station,	February 11-12.

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[CONTINUED FROM PAGE 3.]

garden. What is there that has retained its distinctive features for so long a time, changeless as to spirit, immutable as the solid rock?

The Church, sharing the glory of her head, and He in principles and aim the "same yesterday to-day and forever."

What gives such glorious promises of the future as the Church? Grant that human inperfections have attached themselves to the Church, it is in this that her immutabillty and glory commands our attention. No mere earthly institu tion could have born what she has had to bear. Although well nigh crushed at times, God has raised up men through whom Christ has spoke to the world of His authority in earth and in heaven, and by their faithfulness and the help of the Spirit, she has been made to rise and prosper. The mighty impulses of His divine nature urges the faithful ones to more earnest consecration; and as they study the matchless character of their leader, they are prompted to greater efforts in the dissemination of His Gospel. In our study of His character let us ever keep before our minds the evidence of His divinity. If we call to our aid the Spirit of Almighty God, we will, when we have pondered well all that can be learned of Christ, exclaim with the Roman centurion, "Truely this man was the Son of God."

A.

MINUTES OF CONFERENCE.

We have the minutes of the 16th, session of the annual conference of the M. E. Church, South, ready for all who desire them. The book is a neat one. It is well edited by Brother Britt, and the work is of the best. The MONTANA METHODIST PUBLISHING COMPANY turns out good work and these books are up to the standard. Send in your orders promptly brethren, and they will be promptly attended to.

BOZEMAN FOR THE DISTRICT CONFERENCE.

MR. EDITOR:

I have consulted the Presiding Elder, my wife, my board of stewards and a number of the elect ladies, and all are willing to have the District Conference at Bozeman, provided the preachers will all come and remain over Sunday. I trust we shall have the unanimous consent of all concerned.

This week I received a check for $— from a steward at Fish Creek. He wanted a suit of clothes for a Christmas present for his preacher.

We will commence our protracted meeting the first of January. Brother St.Claire is to assist me from the first.

Kauffman is preaching this week on Spanish Creek.

We have our Christmas-tree on Monday.

If Brother Britt knew how much pleasure it gives his brethren to hear from him, writing would be a pleasure instead of a duty.

STEPHEN B. TABOR.

FROM OREGON.

LAGRANDE, ORE., Dec. 18th, 1893.

DEAR BRO. STANLY:

The revival season is now upon us. Some meetings are being held with good results, but if we don't have a general awaking, I guess it will be attributed to "hard times." For my part, I am sorry the wail was ever started It seems to have become a habit with some to lay everything to hard times. Wherever I go I hear this cry, "What are we to do?" I say, I can't tell. I only know what I will do: trust God. If we had been more liberal in the past times would not be so hard. Whenever a preacher gets cranky and begins to send up a pessimistic wail he will make the congregation feel it. No wonder then it becomes chronic. I think if we would preach better we would have better times. There is one thing I do know. There is a better day coming. I hear some preachers talk about what they gave up to enter the ministry. What did we give up? Sin, I suppose, or at least we ought. Talk about a lucrative position. Who of us ever gave up any lucrative position? We read of St. Matthew giving up one as tax-gatherer. The other disciples were fishermen, and I would suppose they made their living out of that. But I speak for myself. The Lord called me from the railroad and the store to preach His word, and I don't feel like going back to anything left. Hard times! We know that, and all alike are feeling the stroke in every relation of life. Our church and preachers are not alone in the matter. Then what would we gain by going into other churches? I fear some of us are looking at this thing from a financial stand point. We can't afford to make the ministry a matter of dollars and cents. We know that some of our members are not as liberal as they should be, but why lay the charge to "stingy stewards?" Let us look at our own selves and see if we present the matter in the right way. I know some ministers who get their salary and none of the claims ordered by the conference. Brother let us quit this continual wailing about hard times and preach the Gospel and trust in the Lord and do good, leaving the results with God, and He will bring it to pass. We are all aware that the churches in the east do not pay enough attention to this field, but the time will come when some of them will want a position in the great Northwest. It is our business to preach, and God will take care of His servants. These times will not move me for I believe God will use them to bring many souls to Him. So, let us forget it all and try to bring souls to Christ.

Mr. Editor, I have dined with several preachers in this country, and all of them set a better table than I have been able to do, and I live well. Then why all this wailing, and all this going about with a long face? Let us preach just the same. God bless our work on this coast.

W. S. HORNBUCKLE.

The devil will seize upon anything, even the most innocent, and run it into a nuisance, if not circumvented. The foot ball contests promise to become such. Indeed, already in many places they are attended by such cruelty and excesses, resulting in frequent deaths and in the maiming of many others for life, that protests against its further toleration are being heard. Let our college faculties in the South take hold in time, and see to it that the game is kept within the bounds of decency and humanity.—Tennessee Methodist.

The gospel is not simply a bundle of raw material, to be drawn out into finespan religious speculations or to be framed into coherent theological systems. In one of its most important aspects, it is a revelation of the laws of conduct. It gives us not only something to think about, but also something to do. We shall never be able to get the chief good out of it until we come to it in singleness of heart for the purpose of discovering the knowledge that we need in rightly ordering our lives. What a revolution it would make in our characters if we were constantly to bear this truth in mind.

In a private note written sometime ago Bro. Terry says: "The journeying mercies of the Lord landed us safely in the home of my wife's mother, Sept. 21st, after great tribulation. The robbers held the train up at Centralia, Ills. They were arrested and our lives spared. I left the Northwest reluctantly although, after serious meditation and prayer, it seemed best to leave my beloved brethren and that needy field. Why such indications of Providence eternity only can reveal. God bless the workers in the West. The cry has already gone out: "Come over into Macedonia, and help us." You see from this budget I began writing soon after my arrival, but that this afternoon Bro. W. B. Matthews, preacher in charge of Paducah Station, came for me and would take no excuse so I went out and spent ten days in an arbor meeting. The Lord was with us and one soul was converted, if no more."

For several years we have been strongly impressed that the home letters of Bishop Marvin--those especially that give an account of his travels in the West—ought to be published in book form. There is a wonderful charm about the writings of the ascended bishop. What a sale his book "To the East by way of the West" has had, all because of the magnetism even in the written words of that consecrated man. An eastern lady once remarked to us that she never picked up that book but she felt better after the reading. There was such a strange fascination about it, though she had never seen the author.

It would be much the same with the bishop's home travels. The Church ought to have these letters in book form. The departed bishop's burning words aided by his noble example of self-sacrifice in long journeys by hack and stage across Texas prairies, and over the mountains and through the valleys of Montana, Washington, Oregon and California, where he saw an empire awaiting us, would thrill the hearts of our preachers and people for fresh conquests in this vast region. The difficulties that once existed are surely out of the way now. Let us have the book

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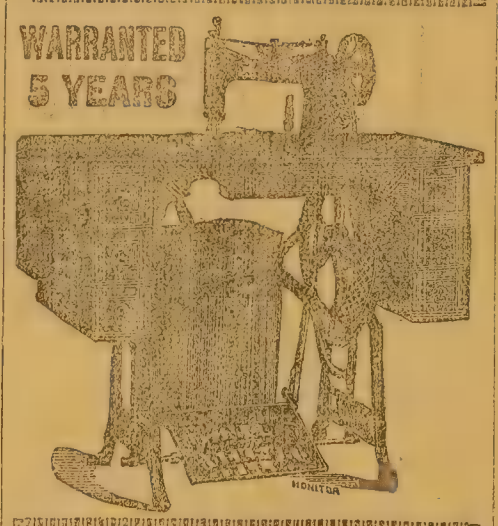

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, JAN. 4, 1894. NO. 16.

Editorial.

A happy New Year!

May 1894 be a year of great prosperity for all our readers.

When you attend meeting pray for your pastor that his sermon may do you good. Ask God to help him. A praying church will do much in the way of assisting the pastor in his preaching.

We notice with pleasure that our friend Dr. F. D. Swindell (accent on last syllable) heads the delegation from the North Carolina Conference. He will honor his conference.

If the hard times that have prevailed during the past few months shall contribute towards lessening the tide of foreign immigration, especially of the pauper class, the presure will not be without a blessing to our country.

The Memphis Conference includes J. R. Pepper, a layman, and Rev. A. R. Wilson in the list of noble men it sends to the General Conference. Brother Pepper is known throughout the Church to all active Sunday school and Epworth League workers, and A. R. Wilson is a friend of our work in the west.

For the third time Dr. W. D. Kirkland has been returned by his brethren to the tripod on the Southern Christian Advocate which is one of the liveliest and best papers in the Church. So long as the Doctor performs his duty as ably and efficiently as in the past his brethren are likely to continue to return him. We always welcome the Southern to our table.

"Baptism: In a Nutshell." This little tract of 23 pages by Charles Taylor D. D. sold for 5 cts. at our Publishing House, Nashville, Tenn., has perhaps done more in exposing error and settling the minds of the masses upon the subject of baptism than any other similar publication sent out by our Publishing House. If you are troubled along this line send and get it.

There ought to be nothing but cheerfulness where the heart and life belong to God. How strange it is that Christians will be sorrowful and gloomy and discouraged and fretful and impatient because they cannot have all the pleasure or all the worldly baubles they desire. It is strange, and yet it is true. Do we not forget all God's benefits and blessings when we complain at our lot? Let us be done with it and worship God as we ought. When we know Him and love Him, joy and gladness and cheerfulness and contentment will abide in our hearts.

THE OLD AND THE NEW.

Eighteen hundred and ninety three has gone forever. All its history is written and can never be changed. Much that has occurred has been evil and has occasioned sorrow, but much has been good and has given just cause for rejoicing. That which is good we would not change if we could, and that which is evil we could not if we would. But now, as we stand at the mid-night dividing-line between the old year and the new, we look back upon the joys and sorrows, trials and triumphs, weepings and rejoicings of the year just passing away, we feel much as though a friend were dying. Opportunities, too, have presented themselves to us as often as the days have come—opportunities for doing good. Some of them we have improved, and some we have sadly neglected. For all these we must give account. And now at the mid-night hour the hollow eyes of murdered opportunities are looking upon us from out the darkness, their their bony fingers are pointing at us, and their sepulchral voices are telling us what "might have been." As we see these ghosts of the departed slain, we make new resolves for the future, and promise that at the ending of another year there shall not be so many to rise up as witnesses against us. If we had only lived as we ought we would now have greater cause for gladness and rejoicing. But we did not. We often failed where we should have had success. But our year's failures are written with our successes and we cannot change them. The best we can do, now, is to fortify ourselves against such failures in the future. Let us profit by past experience and avoid the mistakes to which we once fell victims. All men make mistakes, but he who makes the same one twice is not wise.

But let us not longer look backward upon the path along which we have come to the present hour. Let us rather look to the one which must lead us through another period of our life's history. We make resolves. O, that these resolves may be right! That they may have the approval of the Father who so lovingly watches over us and so graciously guards and guides us. Then let our resolve be to do right, to take God's Word as a "lamp to our feet," and to follow Jesus in all things whatsoe'er we do. The old year is dead. We scatter flowers and perhaps drop tears upon its grave, but with hope we look upon our new friend just ushered in. And as the stars of night look brightly on the scene we promise ourselves and our God that we will be true in every station wherein we may stand, that we will discharge our duties with more earnestness and zeal, that we will improve our opportunities with more carefulness and prayerfulness, and that our lives shall be of more value to the world in which we live. May God help us to keep these resolutions inviolate.

Glories of the coming year we salute you! Victories and triumphs of 1894 we rejoice at your coming!

The New Orleans Advocate reports that the recent sesson of the Louisiana Conference, was a very spiritual one. A sunrise prayer meeting was held. Bishop Key dispatched business and preached with power. But two of the connectional officers were present, Dr. T. B. Holt, treasurer of the Board of Missions, and W. R. Lambuth, assistant secretary of the same board.

From the Couer d'Alene Miner of Wallace, Idaho, we see that Brother R. S. Clark had an extensive and appropriate program for a Christmas service at the church in that city which we doubt not was carried out. The people contributed liberally to make the occasion a success. We trust that our friends over there will see to it that the claims of their pastor who is laboring faithfully for their welfare will not be overlooked while they are enjoying the fruits of his ministry.

In the morning of life we should begin to serve the Lord. Before we are hardened in sin. Before we are set in our ways. Before we have formed fixed habits of evil. Before we have gone so far away from God that that we have to retrace our steps along a weary, rough and steep pathway back to Him. Youth is the best time of all, And then, if we do serve God while young we will not have years of deep remorse and tormenting regret.

The Nashville Christian Advocate expresses our mind most tersely and forcibly in the following paragraph:

"As is known to our readers, we do not indulge in the indiscriminate criticism of our public men. Among our State and national officers are many gentlemen of the highest probity. It is a fact, nevertheless, that there are some whose characters are dficient in nearly every virtue. Holding our ballot as a trust to be religiously discharged, we shall positively refuse to vote for any man that is a drunkard or a debauchee The spectacle of such a man in the House of Representatives or the Senate of the United States is an offense that smells to heaven. The time has passed when it can be quietly tolerated by decent citizens."

We suppose there is little difference of opinion among our people here in the Northwest upon the silver question, though we do not think it proper to engage in a general discussion of the question in these columns. We give space this week for our friend and brother, J. S. Randolph, to notice some points in article, portions of which were inadvertantly copied by us from another periodical a few weeks ago. Brother Randolph is greatly interested in the subject of finance, and is able to hold his own well in a discussion.

The MONTANA METHODIST enters upon the year 1894 with faith and hope. She may fall, but she will fall fighting for life. The strain of hard times has told upon her, but her friends have been true and she has had no enemies save the devil and sin. Let us all try to make her new year's history one of more glorious achievment than any of the past. We can if we will, for "where there's a will there's a way"

The official report of the International Irrigation Congress held at Los Angelos, Cal, last October is full of information concerning all the places of irrigation. This is second in importance to the silver question to those directly interested in the material development of the great West. Irrigation has wrought wonders in transforming arid regions into beautiful and fruitful fields, and causing vast deserts to rejoice and blossom as the rose. It is contributing millions to the wealth of the country and furnishing homes for countless thoughtless thousands of prosperous people. Wonderful developments are yet to be made in the construction of reservoirs and utilizing the sparkling streams and mighty rivers whose waters are now rolling restlessly and wastefully down to the sea.

The inordinate greed of our people for gain, and its debasing effect upon human beings was strikingly exhibited in the great rush and disgraceful scuffle for land at the opening of the Cherokee Sarip last fall, where men and women forgot their dignity, good manners, self-respect, or respect for the claims of their fellowmen, and acted more like excited animals than civilized human beings. Several were killed and quite a number wounded, while thousands returned disappointed, disgusted, and divested of the little money they had started out with. Now the word comes that great destitution and suffering prevail among those who secured claims. Fires swept the prairies and destroyed the grass. Fuel and water are scarce, and it is reported that numbers have actually perished from starvation.

Although Dr. A. Coke Smith was a recent transfer to the Virginia Conference his name stands second on the list of delegates to the General Conference, which is a courteous and just recognition of the worth of one of our best men. Dr. R. N. Sledd leads the delegation which also includes Paul Whitehead, W. E. Edwards, A. G. Brown, L. S. Reed, J. Powell Garland. Paul Whitehead is quite a talker on the conference floor, and one of the best ecclesiastical lawyers in in the church. Dr. Sledd is a strong preacher, a grand man, but no debator. He received a strong vote for bishop at St. Louis. Garland is sensible but usually silent. Edwards will grace the seat so long and ably filled by his father, Dr. J. E. Edwards.

OUR WESTERN WORK.

Those who are inclined to think that Southern Methodism is accomplishing nothing in the far West. and has no business there, will do well to read what Rev. Dr. Spence, Secretary of the M. E. Church-Extension Board has said of our progress in Montana. He has been a kind and appreciative observer of our work, and truly fraternal in spirit. Dr. Spence is much mistaken, however, in thinking that our Mission there is to the "Southern element" alone. The Pacific Methodist Advocate is authority for the statement that "our Church has won and maintained its place among the strongest ecclesiastical organizations on the Pacific slope, ranking third or fourth in the list, and having its soundness of doctrine and pure and aggressive spirit recognized by all," and it numbers among its most useful and honored preachers and members representatives from all parts of our common country. This is equally true of Montana, where we had in 1890, according to the census, from which Dr. Spence obtains his statistics, four hundred and ninety-two members, twenty-three organizations, and thirteen houses of worship, valued at $74,000. Since the census was taken, three years ago. our membership has increased over forty-five per centum. Can Dr. Spence's Church make a better report of ingathering? But here is his kind notice of our work there:

"In the entire State the Presbyterians have twenty-four church organizations according to the last census; the Baptist have fourteen organizations, and the Congregationalists have seven, making a total of church organizations for these three denominations of forty-five; while our own Church has forty-eight organizations, and they are increasing in spite of the hard times. In church buildings; the Presbyterians have eighteen; the Baptists eleven, and the Congregationalists have five, or a total for three of thirty-four buildings; while our Church has thirty-nine, or five more than these three combined. The Baptists lead in the average value of their church buildings in the State, and the other churches are in advance of us. The average cost of a Baptist church building is $8,100; of a Congregationalist, $7,760; of a Presbyterian, $4,444; and a Methodist, $4,075. Even our Southern Methodist brethren show a larger value for their churches on the average than we do. They present the somewhat astonishing spectacle of having much better average in Montana than the Southern States where they are the chief religious denomination, and where they have sixty-one per cent, of their church property. In the best portion of their Church in the South they have an average value for their buildings of $1,432, while in Montana they average about $7,500. They have some sections in the State where they are quite strong as the result of Confederate soldiers coming to Montana at the close of the war, and the people have helped them get good church buildings. A three week's visit of one of their Bishops each year gives them good opportunities to reach the Southern element scttered all over the State. They are doing a good work, and are making large investments of their Missionary and Church Extention money to sustain themselves in these Northwestern States, where our Church has already a preponderance over the other denominations, and seems to be pretty well able to take care of the work. I think, however, that there is entire fraternity between our people and theirs, and they are doing good work for the Master. They are just now building an unusually large number of large churches in Washington and California, and a few in Oregon and the other Northwestern States."

The large "investments" referred to are not made "to sustain ourselves," but that the gospel may be preached to all men; and the increase of forty-five per cent. in our membersip in three years vindicates the wisdom of fhe "investment." If the entire Christian Church were as sucessful in soul-gathering as these figures indicate our Montana Church to be, the millennium would soon be upon us. The figures given by the census returns show the average value of our churches in Montana to be $5,692—not 7,500—while the latest statistics furnished by the Montana Conference, at their last session, shows the average to be $2,980. We suspect that the real estate booms have had somewhat to do with the treacherous uncertainty of these figures. Twelve months earlier the average as reported was $4,278. An old proverb exonerates figures from moral turpitude when they go wrong, but they go wrong sometimes, nevertheless. Of our western work, generally, it may be said, that from 1890 to 1892, the six Conferences lying in and beyond the Rockies, show an increase of membership of 12.4 per cent,, while the increase of our entire Church for the same two years was 7.1 per cent.—Church Eqtenson Bulletin.

THE PLATTSBURG DEBATE.

A discussion between Elder J. C. Creel, of the Christian Church, and Dr. J. Ditzler was held in our church at Plattsburg, Mo., beginning Nov. 28, and lasting three consecutive evenings. The attendance was large, and as is usual on such occasions, the interest was at white heat. Be it said, however, to the credit of all concerned, that nothing but the best feeling prevailed.

The challenge and proposition: "I James C. Creel, propose to meet Jacob Ditzler at such a time as mutually agreed upon between us, in the pulpit of the Methodist Episcopal Church, South, in Plattsburg, Mo., and show that Jacob Ditzler cannot produce a Standard Greek-English, Lexicon, which gives to pour or sprinkle, as a meaning to the Greek word, 'Baptizo.' "

Some five years ago, there appeared in the Church Register, a paper published by Elder Creel, a challenge over his signature, to Rev. J. S, Smith, proposing to give him $100 for a Standard Greek-Lexicon that will give as a meaning to baptize, to pour or sprinkle. After this had appeared for a month or two, and he had called attention to it in other communications, he changed the challenge by putting into it the word, English, so that it would read, Standard Greek-English Lexicon. The weary years dragged slowly by and no one called on the elder with the much desired book, or claimed the reward. Emboldened by this, he determined if the book was not produced it should not be for the lack of filthy lucre. So he enlarged, and to different ones he repeated his challenge, backing his opinions by no less than $1,600. To those who are familiar with the challenges of James Corbett and Charlie Mitchell this may seem a small amount, but to some of the uncircumcised, it appears as a large sum as a wager from a minister of the meek and lowly Nazarene, who had no where to lay His head. There is this difference, however, when a pugilist issues such a challange, and it is accepted, he must put up his money or be forever disgraced as a bluffer and coward. It is not so with a preacher. To show that Elder Creel was insincere, he was urged to place the money where, in the event an impartial committee should decide that a lexicon has been produced, it could be obtained. This he refused to do in the secular press of Plattsburg, and as a subterfuge from the dilemma in which he had placed himself, made the above challenge to Dr. Ditzler.

THE DISCUSSION.

Elder Creel began by defining the terms of the proposition. He then presented four arguments in the following order. 1. Fourteen Greek-English Lexicons, no one of which defines baptizo to pour or sprinkle. 2. Five professors of Greek in the universities. 3. Dr. Ditzler's book on baptism. 4, A native Greek, teaching in one of the universities of this country, who said that baptizo always means to dip. These arguments were carefully written down and repeated varbatim, in the opening speech of each evening, with the slightest variations.

Dr. Ditzler began by accepting, substantially, definitions of the terms given by the opponent. He then followed him in detail through his argument, closing with a brief history-of lexicography, and presenting a copy of Lidell & Scott, 1850 edition, as the book desired. The tbe second evening he proposed to show that this edition was standard, by the mutually accepted definitions. To do this he must show that it was in harmoney with all the great lexicons of the world. At this juncture, Elder Terrell and Rev, J. A. Wails, the moderators, made an interesting debate as to whether Dr. D. should be permitted to introduce Greek-German and Greek-Latin Lexicons. Judge Lions decided with Bro. Wails, and the lexicons were introduced.

Only those who nave seen and heared Dr. D. use lexicons can appreciate the scene that followed. It was like the breaking of the dike at Johnstown. It was baptizo in the sense of submerge, to sink, to settle, to overwhelm. The last evening he took up the lexicons of Elder Creel and showed they gave pour, sprinkle, or their equivalents, as a meaning to baptizo. When he read from Cremer, Elder Creel stated that he was reading from an old edition, and challenged him to read from the new and revised edition, saying he would find no effusion, or pour upon, in it. Dr. D told him they read just the same, and taking the copy from his hand, read identically the same words he had read from his own book. That this scene was ludicrous, was testified by the merriment of the audience.

As to the comparative learning and ability of these opponents, comparison would be odious. Elder Creel, in the main was courteous and dignified throughout the debate, and considering everything, did as well as his brethren could have expected. Should this debate be the means of making those who heard it more tolerant for those who differ from them, it will not have been in vain. Should Elder Creel continue to publish that all the Standard Greek-Lexicons define the word from which we derive baptize as immerse, and immerse only, it will have been love's labor lost. --R. H. Cooper, in St. Louis Christian Advocate.

ADVICE TO YOUNG CONVERT.

Don't get disccouraged if you happen to have some difficulties at first in your Christian life. The devil will make a hard fight to get you back, and will do everything he possibly can to distroy your faith. But dont, waver. Keep holding on to Christ. Count upon his help every moment, and you will be sure to get it.

Read your Bible a good deal, for by so doing you will be giving God a chance to talk to you, and he can tell you things there he could not speak of any where else.

Join a church and be a worker in it. God will make a place for you there, and give you something to do. Remember that it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness. A loafer in God's house is as worthless as one anywhere else.

Be faithful in attending the means of grace. Angels can tell about how much religion you have by the amount of rain it takes to keep you away from prayer meeting. Hear all the preaching you can, and try to carry the sermons home with you.

Speak in the social meetings every chance you get. The Lord will see that you do not run out of something to say, if you undertake to talk about his goodness.

Go to praying for the people around you who are unsaved, and remember that Jesus wants you to help him to get them to heaven.

Make up your mind in the start that the devil of fault-finding shall never go to church with you. Don't criticise the preacher or any of the members. The moment you begin to find fault you will begin to back-slide. Don't look for flaws in people. Look for Christ. Try to see something in them that God sees, and every Christian you meet will make you richer.

Get a good Oxford Bible, silk sewed, with a flexible back, if you have to go without bread to buy it. Every Christian ought to have his own Bible, and one good enough to last him his life, no matter how much he handles it. By doing this he will get to know it so well that he can almost find what he wants in the dark.

Whenever you find a promise in the Bible mark it, and make it yours for life. That is the only way to get faith tnat will move the arm of God. It is a good plan to tint the promises over lightly with a red pencil, and they will then stand out above everything else on the page.

The promises of the Bible are better than checks on any bank. They are God's words, and that can never break. Psalms xxxvii, 3, is good for house rent and board anywhere on earth, and you can have anything else you want by going into the next verse.—Ram's Horn.

The war in South Africa is at an end. A dozen or so British soldiers have been killed, while some thousands of the black warriors of Lobengula are dead, and the rest of them scattered to the four winds. As we see it, the Brttish were the Wicked aggressors. They wanted more land and more chances for discovering procious metals, and they used the slightest pretexts to begin the butchery of the negroes. Such conduct is of a piece with their immemorial methods. They have never, in any single instance, allowed considerations of sentiment or justice to interfere with their own selfish aggrandizement. In the present instance, Mr. Labouchere has raised a protest, and few voices will echo it; but a mere protest after the deed is done is an exceedingly feeble thing. The stolen territory will be kept. In the meantime the British public will hold up its pharisaic hands against the "barbarism" of the Southern States of America.—Nashville Christian Advocate.

The weather has been very severe for several days, and coal has been rapidly disappearing up the chimney. Send your subscription money and help us buy some more coal. But, seriously. We would like to have your renewal.

OBITUARY.

With tender hands and aching hearts, after the last sad rite had been performed, we laid the lifeless body of George E. L. Holt in the tomb to await the call of the Master on the resurrection morn, his spirit having gone, at God's command, over the river.

George was a home boy—mother's boy. Tender hearted and affectionate as a girl, yet with manly courage. The immense crowd that packed the church to overflowing, and the cortege that followed the body to its long resting place, bespoke the respect and love which he enjoyed while he lived and the character which was his. His life was highly moral. He was not a Christian. He spurned those things that tended to corrupt, always relying on what his mother had taught him in childhood, clinging to that and the right with great tenacity. His mother is a praying woman, and she carries her loved ones on her heart and holds them up to the Lord on her prayers. George felt this in his last hours. He trusted in his mother's God, prayed to him, and sang, with feeble, trembling voice, His praise. God hears the prayers and sees the tears of His children and treasures them up. We believe George is at rest. George was 22 years 8 months and 14 days old. Born March 11th 1871 and departed this life Nov. 25th 1893.

Wm. T. GOULDER.

FROM GARFIELD, WASH.

MR. EDITOR:

I see in your paper of Doc. 7th 1893 you have an article called "A Trenchant Plea for Silver," taken from the October number of the Review of Reviews, and written by Mr. E. B. Howell. Now, as to his first proposition, that gold has appreciated in value instead of silver depreciating, it is certainly not new. It has beeen urged by a certain political party for some time. He says again, "When the famer has a mortgage on his land the appreciating dollar does him a threefold injustice. It shrinks the value of his land, it augments his indebtedness, and at the same time, by lowering the price of his produce, takes away his ability to pay." Very well, that is good doctrine. But let us follow Mr. Howell a little further and then you will begin to see the deception creeping out. He says, "Perhaps it would not be safe to declare for free-coinage at a ratio of 16 to 1. At the present time the market value of silver is 73 cents an ounce while its coin value is $1.29." And he further says, "A free-coinage law at the old ratio world be equivalent to an artempt, on the part of the United States, to raise, unaided, the price of all the silver in the world from 73 cents to $1.29 per ounce in gold," Now, if Mr. Howell knows anything about silver, he knows better than that. He ought to know that France sustains silver at 15½ to 1 instead of 16 to 1 which is a little more than $1.29, and they claim to have about $680,000,000 of silver, and more gold. And their gold does not leave them because they hold silver at this price. In India silver is worth $1.29. So America would not have to hold it up alone. And in China it is worth $1.29, and, in fact, all over the world, except a part of Europe --England, Germany, Austria, and some of the smaller countries of Europe. The fact is, it is a conspiracy of the capitalists of Europe and America to try to kill silver and greenbacks to double their own interests and dividends by doubling the indebtedness of the people of the United States. And this man Howell must be one of them. Gladstone claims if he can kill silver the United States will be a borrower to the value of $500,000,000 annually of England.

Now, in regard to his twenty to one. Mr. Carlisle says it cost over $100,000,000 to collect and recoin the silver that is already coined in the United States. So that it would take one sixth of the value of our silver to recoin it, Then the difference between 16 to 1 and 20 to 1 would be one fifth. So, if we have now $500,000,000 it would only leave us $400,000,000. Mr. Ingalls says that money is a creature of statute and nothing else. If the United States would go to coining silver under a free-coinage law, at 16 to 1, and pay no attention to any other country, bullion would soon be up to the top. The proof of that is, in 1872, before silver was demonetized, silver bullion was selling at $1.32 which was a premium of 3 cents over gold. Mr. Howells proposition 20 to 1 would contract the currency at least $125,000,000 at the first stroke. If you have a mortgage on your place, that contraction would raise it twenty per cent. Any man who wants 20 of silver to 1 of gold is an enemy to silver, and, as far as his influence goes, an oppressor of the human family. Now, the fact is, our own government officials are trying to depreciate the silver bullion and the dollar as well. In spite of all of them the silver dollar, 16 to 1, raised to a premium in New York during the recent panic.

J. S. RANDOLPH.

Quarterly meeting was held at Grantsdale Dec. 30th and 31st. Presiding Elder Waggener returned home on Monday, but the meeting is being continued by pastor Flowers assisted by W. H. Kincaid, of Corvallis.

The Salvation Army (that strange Christian society, but intensly in earnest) is about holding a "Congress" in New York to be attended by about 1,000 officers and between 1,500 and 2,000 deligates from different parts of the United States, some coming from San Francisco. Lord Ratna Pala a converted Buddhist priest, who represents the Army's East Indian forces, and other foreign officers will also be present. The latest statistics of the Salvation Army shows that their work is established in twenty-three countries, in twenty-one difierent languages, has forty news papers with an annual circulation of 43,000,000 copies; they also report 3,070 stations, 10,-816 officers, and estimate that they reach not less than 7,000,000 persons every week.—Southern Churchman.

The Miner, of Wallace, Idaho, says: "The Christmas entertainment at the Methodist church last Monday evening was largely attended, the house being filled. The exercises by the children were well rendered, and all seemed to thoroughly enjoy the occasion. At the close of the exercises the Christmas tree was relieved of its burden, and each child in the Sunday school received a suitable prsent."

EAST COLUMBIA CONFERENCE.

SPOKANE DISTRICT—SECOND ROUND.

Genesee Station,	Pine Grove, -	Jan. 13-14
Palouse Circt. - - -	Stanley - - -	" 20-21
Leland " - -	Cedar Creek, -	" 27-28
Oakesdale " - -	Pine City, -	Feb, 3-4
Lewiston " -	Tammany, -	" 10-11
Camas Prairie -	Mason S. H. -	" 17-18
Potlatch - -	Bethel, -	" 24-25
Spokane Station, - -	- - - -	March 3-4
Big Bend Circt.	Wilbur, -	" 10-11
Edwall "	Pleasant Valley	" 17-18
Rockford " - - - -	Mica, - - -	" 24-25

REG. B. SWIFT, P. E.

MINUTES OF CONFERENCE.

We have the minutes of the 16th, session of the annual conference of the M. E. Church, South, ready for all who desire them. The book is a neat one. It is well edited by Brother Britt, and the work is of the best. The MONTANA METHODIST PUBLISHING COMPANY turns out good work and these books are up to the standard. Send in your orders promptly brethren, and they will be promptly attended to.

Take notice to the above. Quite a number of the preachers have not as yet sent in their orders for minutes. Brethren do not put this matter off. We were at a great deal of expense in printing them and must have the money for them.

Plan of Episcopal Visitations for 1893 and 1894.

FIRST DISTRICT—BISHOP KEENER.

Tennessee Conference—At Lebanon, Tenn., October 18.

Arkansas Conference—At Clarksville, Ark., November 22.

Little Rock Conference—Hot Springs, Ark., December 6.

White River Conference—Jonesboro, Ark., December 13.

SECOND DISTRICT—BISHOP WILSON.

West Texas Conference—At Beeville, Tex., November 1.

German Mission Conference—Grassy ville, Texas, November 9

Northwest Texas Conference—At Fort Worth, Texas, Novemoer 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 28.

South Carolina Conference—Sumter, S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

Holston Conference—At Broad Street Church, Knoxville, Tenn., Oct. 11.

North Alabama Conference—Talladega, Ala., Nov. 15.

Western North Carolina Conference—At Tryon Street Church, Charlotte, N. C., November 29.

North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Kentucky Conference—Maysville, Ky. September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican Conference—El Paso, Texas, October 25.

Central Mexico Conference—City of Mexico, November 15.

Mexican Border Mission Conference—Monterey, Mexico. Nov. 23.

Texas Conference—Navasota, Texas November 30.

East Texas Conference—At Orange Texas, December 7.

EIGHTH DISTRIDT—BISHOP KEY.

China Mission Conference—Shanghai October 18.

Indian Mission Conference—At Vinita, I. T., November 1.

Mississippi Conference—Hazelhurst, Miss., December 7.

Louisiana Conference—At Homer, La., December 14.

NINTH DISTRICT—BISHOP HAYGOOD.

Southwest Missouri Conference—At Boonville, Mo., Sept. 20.

North Georgia Conference—Gainsville, Ga., Nov. 29.

Florida Conference—Palatka, Florida, January 3.

TENTH DISTRICT—BISHOP FITZGERALD.

East Columbia Conference—Pendleton, Ore., August 30.

Columbia Conference—Myrtle Creek, Ore., September 13.

Los Angeles Conference—Los Angeles, Cal., Sept. 27.

Pacific Conference—Fresno, Cal., October 11.

THE MONTANA METHODIST.

REV. E. J. STANLEY, - - - - Editor.
REV. T. W. ALTON, - - Ass't. Editor.

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BUSINESS MANAGER,
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EDITORIAL NOTES.

We rejoice to learn that Dr. I. G. John, the sweet spirited Christian gentleman, and efficent secretary of the Board of Missions, is again out among the conferences and reported in good health and fine spirits.

Do not fail to read the article entitled "Interior Life or Religion." It will provoke thought and throw much light upon a subject about which many people are in darkness and greatly need instruction.

We commend the following earnest and timely utterances of Rev. R. H. Mahon, written to the Memphis Advocate, and copied approvingly by the Nashville Advocate. Would that they could be heard and heeded by all our people: "Nothing can hinder the work of real holiness so much as an arbitrary, captious, heady, and arrogant spirit in those who profess and preach it. I believe in sanctification, but I want it to be of that gentle, meek, loving and contrite type that appeared in our Lord and those nearest his image. Let there be no strife among us. We are all one."

We regret to learn that Rev. A. H. Sutherland, D. D., so long an efficient missionary among the Mexican people, located at the recent session of Northwest Texas Conference, of which he was an honored member. We remember with pleasure our associations with Bro. Sutherland as we roomed together at Baltimore, during the Centenial Conference in 1884, and afterwards occupied adjoining rooms at the Merchants Hotel, in New York City, from which place we sallied forth to see the sights of the great metropolis. Without any previous arangement we met in the aisle of the Church of the Strangers, and introduced each other to Dr. Deems, and enjoyed the honor of an introduction to Dr. Talmage, at the Tabernacle at night, after spending a half hour in the prayer meeting and then listening to a good Gospel sermon from the world famed preacher. We trust that our brother will continue to use the valuable talents with which God has endowed him.

In a recent article on Methodist journalism is speaking of the different papers published in the interest of the church, Dr. Hoss, classed the MONTANA METHODIST with those owned by individuals and indorsed by the Annual Conference. This is a mistake. The MONTANA METHODIST, is owned by the Montana Conference, just as much as the Nashville Advocate in owned by the church at large.

We agree with Dr. Hoss, in the main in his ideas of what the general organs of our great church ought to be. With a membership of 1,300,000, we ought to have a paper not a whit behind the best in point of freshness, variety, strength, literary finish and spiritual power. As we have looked over the great weeklies of other denominations so large and well filled with varied and interesting matter we have cherished the hope that our own Nashville Advocate, would be equal to any of them. This will require quite an additional outlay of money, but it will be well spent. Such papers will interfere but little with the organs of the different conferences. No more than the Nashville Advocate, now interferes with the circulation of the MONTANA METHODIST, which is imperceptable. Our preachers and leading lay members throughout the church are those who will patronize the great official and they want it to be abreast of the times in every respect, but this will not hinder them from the support of their conference papers which fills a place that the others cannot. Let the matter be agitated at Memphis next year.

DON'T WORRY.

Brother Hornbuckle's letter has the right ring. He hits the nail on the head, a habit of his. We would cherish the hope that there is not the ado made about the hard times by the preachers that his letter intimates. Be that as it may, there is more than the case calls for. Besides it does no good, but makes matters infinitely worse to be always harping on such things. You can talk to a well man about the dangers of getting sick until he is sick and will give up and go to bed. We have even heard of a man who actually died when there was not a thing ailing him except that he just listened to those who said he was going to die and was dying, and he believed what they said, lost heart and gave up the ghost. Some have declared that the panic last summer was brought on just by uneccessary talk. No doubt it was true in a large measure. It is a remarkable fact that the business men of our acquantance who have made the greatest ado about the hard times and have expressed the strangest fears about starving, and all that, are the men who are known to be among the wealthies in the communities where they live. One man declared he would have to quit using sugar in his coffee to cut down expenses. When he collects interest annually at from twelve to eighteen per cent on hundreds of dollars loaned on good security and is out of debt.

While there are cases of real distress, many of our ills are only imaginary and most of the real ones are brought on by ourselves. A good friend of ours imagined that he had the heart diecase, and at mid-night when he was suffering from a severe attach and expecting every breath to be his last, a physcian was called and pronounc him entirely free from any symptoms of the dreaded disorder—only a little disturbance of certain organs as the result of over eating. His fears were removed, he quit thinking and talking about his trouble and has been sound and well ever since.

As our brother states, we have heard preachers talk of starvation salaries, and upon visiting them found that their homes and their tables were furnished and provided far better than our own, and yet we lived well. It is well for us to learn that "Godliness with contentment is great gain." Let us do our best and learn whatsoever we have left—after the rain, the snow, the passage of the repeal bill and all other calamities that may befall us—therewith to be content. Why all this distrust and worry. God rules and reigns and He will cause all things to work together for our good if we will only let him. "Let not your heart be troubled," says our Lord, who has given us our marching orders. "Fear not, for it is your Father's good pleasure to give you the Kingdom." What else can you ask? That is sufficent for both worlds. Whatever else the "gold bugs" may do they can't rob us of our title to heaven nor of the "earnest of our inheritance" while we sojourn here on earth, if we only keep our hearts right with God and don't worry. Preach the old gospel, and be careful to practise it also. Go on with the revivals, and the clouds will soon be overpast and a grander and brighter day than ever be ushered in.

INTERNATIONAL CHRISTIAN WORKS.

B. F. Catching, of Atlanta, Ga., gives a very vivid account of the meeting of the International Christian Workers in that city recently where it held its 8th annual session. This association of Christian workers was organized, rather born, in New York, in a room where two rescue workers met and were telling their experence to each other and then calling others in to join their numbers—much like the Methodist movement. The writer says it is composed of converted Methodists (mark the word converted,) converted Baptists, converted Congregationalists, converted Episcopalians. The only two that he heard announce the name of their denomination announced that they were converted Episcopalians. The active members are not ordained ministers but stalwart laymen who have been redeemed

are on fire, and who are after souls. They work after the old Methodist way—alas that we have drifted so far from it. The theater was jammed from the first. Overflow meetings were held. Fathers, mothers, and children were converted at their homes and family altars established.

The article gives an account of the origin of several missions as follows:

"Bartholomew mission was started by, I think, eight or ten redeemed drunkards meeting in a little room on the slum streets of New York. They were working, but wanted more room, so they prayed to God. Some one heard of it and told Mr. Vanderbilt. Mr. Vanderbilt bought a lot for seventy five thousand dollars, and Mrs Vanderbilt built a two-hundred-thousand-dollar house on the lot, and gave it for the redeeming of the fallen. In that home they have a laundry, where the poor women can come and wash their clothes without money and without price. They feed the hungry without price; they take the rags from the poor drunken man and women, have them bathed and clothed in clean garments; they put them to sleep in good beds. On the top of the house there is a garden where, in the Summer, the poor mothers and children enjoy the flowers and fountains and sweet music. All done in His name. I can't tell you all about these rescue missions as I heard it."

INTERIOR LIFE, OR RELIGION.

The following extract from "Interior Life," by T.C. Upham is good reading, and pertinent at this time:

"We will suppose the case of a person who is the subject of a divine operation. Under the influence of this inward operation he experiences, to a considerable extent, new views of his own situation, of his need of a Savior, and of the restoration of his soul to God in spiritual union. The operation which has been experienced, so far, is purely intellectual. Of the necessity and value of such intellectual influences there can be no doubt; but I believe it is generally conceded that, in themselves alone, they do not, and can not, constitute religion. But, in addition to this, we will suppose that an effect, and perhaps a very decided effect, has been experienced in the emotive part, which, in its action, is subsequent to that of the intellect. The person has very pleasant emotions. The perception of new truth, as we should naturally expect, gives him happiness, and the perception of its religion to his salvation gives him still more happiness. He is very happy. He begins to speak a new language. His mouth is filled with praise. And others praise the Lord on his account.

"But has such a person religion, as his friends are very desirous to believe, and very apt to declare. He has an 'experience,' undoubtedly. We are willing to admit that he has had a valuable experience—an experience which is naturally preparatory to religon, and is closely connected with it, and looks very much like it. But if the experience stops here in such a manner as to constiute a merely emotional experience, and without reaching and affecting a still more inward and important part of the mind, as seems to be the case we can not with good reasons, regard it as a truly religious experence; meaning by the terms an experience which meets the expectations and demands of God, and which is saving. It is valuable, it is encouraging it is closely connected with religion, but it is not the thing itself. We may, perhaps, designate as a preparative or incident to religion without being religon; and although we may thank the Lord for what it is, especially in its hopeful relations, it is still true that the essential and indispensable element of the inward life is not there.

"There are mental susceptibilities which on account of their being subsequent in the time of their action, may be discribed as lying back of the emotive part of the mind, as truly as the emotion can be said to lie back of the intellectual part. In making this remark we have especial reference to the desires—particularly those modifications which are denominated the affections—and to the will. Any religion, or rather 'pretense' of religion, which is not powerful enough to penetrate into this region of the mind, and to bring the affections and will into subjection to God, is vain. It is an important fact, and as melancholy as it is true, that a person may be spiritualy enlightened and have new views on the subject of religon, and that he may also have very raised and joyful emotions, and yet may be a lave to his natural desires. He has not experienced what everyone must experence who would enter into communion with the divine mind, viz.: 'the death of nature.' He loves the things of the world more than the things of God Many, very many, are the instances which can verify this remark. As to the result of their intellectual illumination, the persons to whom these statements will apply are undoubtedly in advance of what they were previously, and are able to talk fluently on the subject of religion. And, in consequence of some premature application of the Savior's merits to their own case, they can speak to the pleasures and hopes which they never before experenced. But only urge upon them the necessity of self-crucifixion, only touch the idols which they cherish in their inner heart, and they discover at once the dominion which the world has over them still. God has not become the life of the soul. At a proposition so necessary to the life of God and so repugnant to the life of nature, the spirit of untamed and almost unmitigated evil, which reposed so closely and secretly in their bosoms, will start into existence with features of opposition and malignity altogether at variance with the peace and purity of a holy heart."—"Interior Life," page 140-142.

If this long extract provokes thought and self-examination, as it ought to do, it will well repay republication in your columns. —Gilderoy, in New Orleans Advocate.

HELENA HAPPENINGS.

DEAR METHODIST:

I greet you with a "merry Christmas-tide," and wish you many returns of the season. The uneven weather of the past month is succeeded by the smoothest, calmest, brightest winter you over saw, and we have had a merry time. Our Ladies Aid Society and Epworth League took in hand the Christmas arrangements for the Sunday schoool, and such a nice place in the church basement with big chimney and trees at the side for Santa Claus, and such a delightful programme, and, last of all the greatest, such nice Christmas presents as had been secured and prepared for the school, you have not seen in these parts for many a day. We had the exercise at 10 a. m. Christmas day—darkened the room and turned on the gas. The large basement was more than full, and Santa Claus (Bret Shaeffer) made lasting friends of very many of us. The parsonage "fared sumptuously"—everything from a turkey up (or down) for the pantry, and many other delightful tokens. This letter is written with the fine gold-pen presented by the Sunday school to ye scribe, hence you may look for an improved chirography. Can't we furnish a similar one to Brothers Tabor, Waggener and Stanley?

We have all heard with deep interest the good news of the revival at Boulder, the only fruitful meeting of the conference year thus far. May its kind and number be multiplied.

Bro. Bramble has had some sickness in his family, but all were better at last accounts.

Bro. Lee sent me the greetings of the season. He is well and doing well.

I heard indirctly that good Bro. Warren was crippled lately by a

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(Second Round of Quarterly Meetings.)

Townsend Circuit,	December 2d.
Willow Creek Circuit,	December 8th.
Butte City,	December 16th.
Belgrade Circuit,	December 23-24.
East Helena,	December 30-31.
Deer Lodge,	January 13-14.
Boulder and Whitehall,	January 20-21.
Bozeman Station,	January 27-28.
Bozeman Circuit,	February 3-4.
Helena Station,	February 11-12.

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horse falling on him.

Father Stateler passed through on his way home from Bitter Root, and spent several days at the home of his life-long friend Bro. A. G. Clarke.

Well I must close to escape the "waste basket" but will say first that our church is being repaired and remodeled. The roof will be finished this week. Meantimes we worship in the court house.

We hope to move into the church sometime next spring with a kind of reopening exercise in which Mr. Editor, we hope to have you join.

Faithfully,

J. E. SQUIRES.

SAVING THE FALLEN.

You have heard of the Florence Crittenden homes for fallen women. There are thirteen of them in the United States, and new ones being established constantly. Here is their history: Mr Crittenden, a wealthy buisness man of New York; his office was close by the Fulton Street Prayer Meeting. He was simply an Episcopalian, with only the benediction of a Bishop on his head; without God in his heart. I heard him tell this in our St. John Church, where he preached last Sunday. And such a service, with the outpouring of the Spirit, I never saw. Everybody was melted, and sinners asking to be saved. He said he had watched for years devout men going into that place of prayer, and called them cranks. Finally God took little Florence, four yeaas old, and then he was awakened. Going home in a street car one day, God convicted him, home he went, and to the upper chamber. There he implored God's forgiveness, and begged for mercy. It came in power. He gave himself and his all to God, and promised him that he would do whatsoever he asked. The next day went into the Fulton Street Meeting, and was glad to be with the cranks. He was called to lead. What? Yes, he had promised to do what God wanted him to do, and he led the meeting. As soon as it was over a crippled brother went to him and said he wanted him to go with him down on Bleaker Street that night. What, go to such a place as that? Yes, he would go; he bad promised God. He and the crippled brother went down, and to a room where were four fallen women. He was asked to talk and lead in prayer. He did the best he could, when these words came into his mind, "Go, and sin no more." But where could they go? Only the houses of sin were open to them. He asked God to guide him, and in six weeks the first Florence Crittenden home for fallen women was opened, and has been opened ever since. Some one told that Mr. Crittenden had established thirteen. One has been established in this city, and when they are commanded to go and sin no more, thay have a place to go. It was told also that it cost Mr. Crittenden seventeen thousand dollars a year to keep one of these houses. He has taken the Lord in partnership in his buisness which he says is prospering more than ever. Here is the man consecrating his time, talent, busness and money to the Lord.

Surely this is the work that our Lord inaugurated when on earth and no wonder that he prospers those who engage in it now. While we admire the spirit of these zealous people and are giving to our money to help them, are we ready to join with them in personal efforts in rescueing the perishing in our own community? This is the question that concerns us. Such work can not be done by proxy nor in silk gloves and silken robes.

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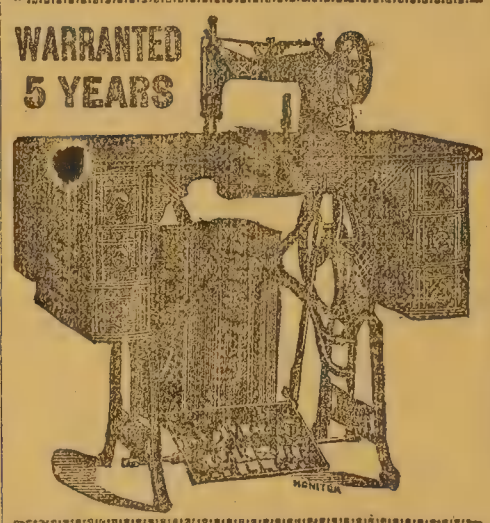

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Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, FEB. 22, 1894. NO. 22.

Editorial.

What are you doing to help others?

Our greatest safety is in doing right.

Our only hope is in God, who through Christ can save us all.

When are you going to begin to do the Lord's work in public?

What do the Catholics want with part of the public school money?

God saves those who will be saved. Our will must not clash with the Divine will. If we want it, salvation is ours today.

The meeting in Butte still goes on. Brother Goulder is assisting. It is a hard pull, but the prospects of success are brightening just a little. Pray for us.

Why should any of us be discouraged? Discouragement does not help us with our work. It does not make us more pleasant or agreeable. Let us be done with it.

Whenever a promise is made it ought to be sacredly kept. Nothing will cause the loss of confidence in a man sooner than the knowledge that his promise means little or nothing.

The gambling halls—might just as well be written hells—and race tracks and lotteries and the numerous schemes for betting show that there is a very bad spirit among the people. Meanness abounds.

Truth is a virtue which should never be forgotten. No man has any right to cover up or hide the truth. It must come out. It is for the good of all that it should come out. The truth in all circumstances should be spoken and acted.

Wisdom is needed now in every department of our government. We follow the course of Rome and Greece and we must suffer the same overthrow. Whence will the wise men arise who shall steer the ship of state into the open sea of safety.

William Hamilton, of Butte, one of our readers and friends, was killed by being crushed with a wagon at his ranch near the city on Feb. 11th. It was a sad accident. The departed brother was a good man and much beloved by all who knew him. His burial was under the auspices of the Masonic, Odd Fellows, and Good Templar lodges. We extend our sympathy to the bereaved widow, son, daughter and friends.

STAND IN THE EVIL DAY.

In the sixth chapter of Paul's letter to the Ephesians the great apostle exhorts Christians to "put on the whole armor of God," urging as the strongest possible inducement, "that ye may be able to stand in the evil day and having done all to stand." He shows a thorough acquaintance with the weakness of poor human nature and also a knowedge of "the wiles of the devil" in taking advantage of this weakness to crush out the last vestige of life and hope in human souls that he may overwhelm and drown them in perdition. These "evil days," when satan by a special effort marshals all his force and hurls the dark legions in unbroken phalanx against us so that they "come in like the flood to drive the poor soul from the Fountain of good," come, we suppose, in the experience of every Christian. They came to Adam and Eve, to Abraham, Jacob, Joseph, Nehemiah, David, Isaiah, Daniel, Peter and Paul, and even our Saviour was "tempted in all points like as we are." They are crises in our history—occasions that call into exercise all the reserve forces of our natures that we may stand our ground. They are Thermopyles in our Christian experience. To falter or fall back in such a time is to forfeit all that has been gained and be led into bondage to the law of sin and death. To stand firm is to gain a new victory, develop greater strength and go forward to greater conquests.

The strength of a fortification or of an army is the strength of the weakest point in the bulwark or in the line of battle. It may have required years of toil and millions of money to construct a wall and it may be perfectly impregnable at every point, save one, a small gap, yet that alone makes void the vast outlay. It is not to be relied on in a crisis, and is useless. So with Christian character. It is not so much how pleasant and beautiful our lives appear in general before the world, but how we can and do resist temptation, bear up under afflictions, deport ourselves when earthly hopes and prospects are blasted—money lost in the bursted bank, our friends are called away by death, or prove untrue and forsake us. Can we say in such experiences "though He slay me, yet will I trust Him," "perplexed but not in despair, cast down but not destroyed, 'I can do all things through Christ which strengtheneth me. I know in whom I have believed, and I am confident that He is able to keep that which I have committed to his care."

The "evil day" comes at a time that we think not and in a manner that is least dreamed of, and hence the importance of being always ready. A few years ago as we were taking leave of a home whose generous hospitality we had often enjoyed, we were greatly astounded to hear the good lady, who had been a prominent and active worker in the church, but who had passed though great troubles since we had been there before, remark after repeating to us some of her trials, "I have been a member of the church for a long time and have done what I could to support it, but now since I have got into this trouble (caused by the conduct of wayward children) the people have forsaken us, and even brother ———, whom we always thought so much of, has refused to help us out; and now I just feel like giving up the church and letting everything go." The trembling voice, the quivering lip and the tear-dimmed eye betokened deep emotion and the desperate struggle that was going on within. With great earnestness and yet with much kindness we replied: "No, my sister, this will never do. You have taken a wrong view of the matter entirely. This is a temptation of the devil. The Lord has blessed and prospered you in days and years gone by, and now when the tide seems for a time to go against you, when the battle rages and the crisis comes—the time when you are to witness to the power of faith in God to overcome the world and the wicked one, are you going to retreat, give up the battle and lose all that you had gained? This is the 'evil day' spoken of in the scripture, and now is the time, if ever in your life, for you to stand firm."

Not very long ago a good brother told us how, on account of the complications, and cares of temporal affairs which were becoming a great burden to him, he was tempted (for the good of the church, he said) to resign a position of promanence and usefulness that he occupied. We replied to his suggestion in much the same manner that we did to the lady mentioned above, and warned him not to give up his work, especially for the reason that he resigned at the peril of his soul.

While our religion calms our fears and brings love, joy, peace and hope to the soul, yet it does not consist in pleasurable emotions alone. "Ye are my friends if ye do whatsoever I have commanded you." We are laborers and must bear the burden and heat of the day; soldiers and must fight the good fight of faith after camping in the hotly contested field and covered with the smoke and dust of the battle, and lay hold on eternal life. At the battle of the Pyramids, Napoleon, in addressing his men, told them that from those great pyramids forty centuries looked down upon them, that their country men were expecting much of them, and urged them to quit themselves as true soldiers, and they marched forth to victory. Oh, brother or sister, is this the "evil day" with you—when satan is raining his firey darts upon you, sifting you as wheat, trying you by fire? Remember that a great cloud of witnesses is looking from the battlements of heaven and expecting much of you. Be strong, quit you like men. The promise is to him that overcometh. Put on the whole armor of God, and whatever else in this world you may or may not do, be sure by the help of God to "stand in the evil day and having done all to stand."

"My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Then persevere till death
Shall bring thee to thy God;
He'll take thee at thy parting breath
To His divine abode.

It is reported in many papers that Mgr. Satolli is to be recalled to Rome, his mission having been finished here. And it is also reported that, for the work done in America and which meets the approval of all in authority in his church, he is to be presented with a cardinal's hat.

Emma C., infant daughter of Mr. and Mrs. J. T. Baldwin was buried Monday, Feb. 12th, at Butte. So was a treasure laid away. It is sad when the little ones go from earth, for with them they take much of earth's sunshine. But the bright and beautiful little flowers are only transplanted from the garden of earth to the lovlier garden of God. May God in mercy bind up the broken hearts and send cheer into the saddened home.

Things have come to a strange pass when the decency and purity and morality of a state or nation must be most horribly shocked when a fair of any kind is to be given. If it is made to please the vitiated taste of the low and vile in order to get their money, then good and pure people who are seeking to live above the low level of sinfulness cannot conscientiously take any part in the thing. It seems that the great Mid-winter fair, from which the west hoped so much, is going to be of such a character that the religious and truly moral people of California can take no part in it. Sad it is for such things to be.

The Montana Baptist Record, in its last issue is guilty of a piece of bigotry which is really laughable. The editorial is on "Baptist Loyalty." The editor says: "No other denomination is so near the New Testament Standard of organization and discipline as the average Baptist church." Then at once he proceeds to demolish all who practice "infant sprinkling" by saying it was 'one of the corrupt inventions of Romanism." And that the Bible has no warrant for it. He would better study his Bible and then pray the Lord to help him to tell "the truth, the whole truth, and nothing but the truth." In such a petty way he also demolishes other denominations—even those who practice immersion of adults as the only baptism. We think very much as Job said to his comforters: "No doubt ye are the people and wisdom will die with you."

THE AGED ITINERANT.

BY JULIA A. TIRRELL.

Silently the loved ones gathered
In the quiet, darkened room.
Hushed were sobs, though hearts were breaking,
For a soul was going home.
Pressed against the snowy pillow
Lay a face as snowy white.
Dying? Nay, God's saint was passing
From the shadows into light.

Suddenly the dim eyes opened,
But their gaze seemed far away.
"Are our goods all packed and labeled?
Wife, this is our moving day.
Moving day! And we have labored;
You may well be weary, dear.
Moving day! Long since familiar
Have those words grown to my ear.

"I remember our first station,
Where I carried you a bride;
How I marked the admiration
You received with secret pride.
Two years fled so swiftly onward!
Yes, the hardest part of all
Was to say farewell and leave it.
But 'twas the Master's call.

Then at Easton little Mabel
Came to fill our cup of joy.
Next we moved to River Valley,
Where God gave our precious boy.
Souls were saved; believers strengthened.
Blessed indeed the work has been.
What are fame and worldly honors
With a crown of life to win?

"Baby left us at Ashburnham.
Oh, how heavy fell the blow!
Kind and thoughtful were our people—
God's own angels here below.
But I need not name the charges—
You remember every one.
Think on heaven's glad reunions
When this pilgrimage is done!

"Moving day—now all—is ready—
We must rest—a little while—
Ere we go—'tis long—the journey—
Darling—come"—a gasp, a smile,
And the soul had fled its prison,
Earthly changes all were o'er;
Called to the celestial city,
Forever to go out no more.

—Zion's Herald

THE SOUNDS IN THE MULBERRY TREES.

"And let it be when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself."—II. Samuel v, 24.

There is a scene in Israelitish history which has a happy significance for the present times. It is full of suggestions for the hour. The scene is laid in the valley of Rephaim, southwest of Jerusalem, when the army of the Philistines are moving upon the Jewish capital. David confronts them with the Lord's host. An inquiry for divine guidance brings to David this remarkable answer: "Fetch a compass behind the Philistines and come upon them over against the mulberry trees. And let it be when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee" What this "sound of a going" was exactly we can not tell. It probably resembled the march of an army in the air. A host of unseen angels may have moved above the mulberry groves, striking terror into the hearts of the barbarians and sending them into precipitate retreat. As they retreated they fell into the hands of the Israelites (who had swung around to their rear), and were routed with complete discomfiture.

Whatever that "sound of the going" may have been, it was a direct signal of the Almighty to his servants. David was waiting for the signal. When God moved, he moved. He co-oporated with the Lord, and a glorious victory was the result. Now, there are some ears of corn growing in this page of Bible history. Let us pluck and eat.

The first truth we gather is, that God signals to the people to take certain steps at certain times. Then it is their duty to bestir themselves. When the deluge was about to descend upon a guilty world, Noah was commanded to bestir himself and prepare an ark for the saving of his household. When the fire shower was coming upon Sodom, Lot was laid hold of by God's angels and urged to escape for his life. When the children of Israel were in peril of being overwhelmed by the Egyptians, God signaled to them the order to advance, and by a majestic pillar of cloud led them through the parted sea. All sacred history is studded with illustrations of the truth. Martin Luther, discovered the "open secret" in the convent Bible at Erfurth, and hammering his theses on the church door of Wittemburg; the young Wesleys, awakned at Oxford and sent out to awaken slumbering Britain, were simply God's agents bestirring themselves at the divine signal.

And, then, God has his "set times to favor Zion." One of these was the memoral day of Pentecost. The faithful men and women in the upper room heard a sound as of a mighty rushing wind, and the baptism of fire descended. God moved and his people were on their feet promptly. Filled with the Holy Ghost, they began to speak with other tongues, as the Spirit gave them utterance. All Jerusalem is stirred with this new and strange activity. Every Christian is at work—one preaching the new gospel, another healing the sick, others ministering to the poor and suffering. Each man, each woman obeys the signal. The Word of God grows mightily and prevails. The secret of this marvelous success is that Christians promptly and thoroughly co-operated with the Divine Spirit.

Here is the lesson for the hour in the American churches. The indications of God's providence are unmistakable. Not more distinctly did Israel hear the sound of the going in the tops of the mulberry trees than the churches of this land now hear the signaling voice of the Lord Jesus to bestir themselves for prayer and personal effort. The widespread financial distress is one indication. Fearful demoralizations in public and private life furnish another proof of the imminent need of a reform such as Heaven's power and grace alone can bring. Let God's people in every community simply conspire with the Holy Ghost and obey the divine leadings. To do this, each man, each woman must feel the drawings of the Master's love, and lay hold of their own individual duty. Each man, each woman, giving himself and herself to Jesus in fresh consecration must do just what the spirit of God puts in their way. The power of the Apostolic Church laid in personal devotion to Christ's cause. It was not what ecclesiastical bodies did, but what Peter did, and Paul did, and Dorcas did, and Onesiphorus did, that makes up the brilliant record of holy achievement.

And if at the present time individual self-consecration and individual effort is swallowed up in the indiscriminate herd of mere numbers, then the looked-for "revival" will end in a rainless gust of wind and driving dust. God's voice now is to each of his children, "Bestir thyself." Don't wait for your church to move, or any Moody to come. Ask God's Spirit what to do, and then act with that Spirit. Christians are quickened one by one; sinners are led to Jesus one by one. My brother, what art thou doing?

This passage of God's Word has a personal application. There are times when each child of Jesus hears the "sound of the going in the mulberries." Let them be improved. Do not not let us lose heaven's fair wind. When we get into close union with Jesus in prayer, let us ask for great blessings. When we get fresh insight into the Word, let us open it for others. When our hearts are thrilled with sympathy for sinners, then is the time to "pull them out of the fire." If the Holy Spirit is striving with us, then is the the time to strive with him to save men from eternal death. As God moves in us, let us move for the salvation of those within our reach.

One more turn let us give to this text. A time of trial is often a time of especial blessing. I have read of a German baron who stretched between the towers of his castle a set of iron wires. In calm weather these wires were silent, but when the winds arose these chords began to play, and in the height of the gale this hurricane harp gave out glorious music. So it is with a child of God. In seasons of calm and quiet prosperity he may too often become silent, inactive, useless. But when the storms of trial strike him, his soul-harp awakes to new melodies of love and faith, and his life becomes as a stringed instrument struck by the hand of Jesus. Some who read these lines may be in a severe gale of adversity or bereavement. Open your heart, brother, to the voice and the influences of the divine and loving Spirit. Let the time of trial be the time for doing God's will, and at least one soul will taste the joys of a true revival.—Rev. Theodore L. Cuyler in The Pulpit.

ADDRESS OF THE METHODIST BISHOPS IN 1824.

Never was there a period more momentously interesting to our church than the present. Do we, as preachers, feel the same child-like spirit which so eminently distinguished our first ministers? Do we come to the people in the fullness of the blessing of the gospel of peace? It is not enough to preach the gospel from a full heart, and preach it too in demonstration of the Spirit and with power. And, above all, do we insist on the present witness of the Spirit and entire sanctification through faitn in Christ? Are we striving, by faith and obedience, to elevate our hearts and lives to the standard of gospel holiness? or, are we wishing to have the standard lowered to our unsanctified natures? In short, are we contented to have the doctrine of Christian holiness an article of our creed only without becoming experimentally and practically acquainted with it? or, are we pressing after it as the prize of our high calling in Christ Jesus?

If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. It is this that lays the ax at the root of the Antinomian tree in all its forms and degrees of growth; it is this that inflames and diffuses life, rouses to action, prompts to perseverance, and urges the soul forward to every holy exercise and every useful work. If the Methodists lose sight of this doctrine, they will fall by their own weight. Their success in gaining numbers will be the cause of their dissolution. Holiness is the main cord that binds us together. Relax this, and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object which Mr. Wesley—who under God, was the great founder of our order—had in view. To this all the doctrines believed and preached by Methodists tend. Who ever supposed, or who that is acquanted with the case can suppose, that it was designed in any of its parts to secure the applause or popularity of the world, or a numerical increase of the worldly or impenitent men? Are there any provisions made for the aggrandizement of our ministers or the worldly-mindedness of our members? None whatever.

(Signed) William McKendree,
Elijah Hedding,
Enoch George,
Joshua Soule,
Robert R. Roberts.

The Wesleyan Christian Advocate has a strong and timely editorial in its issue of January 10th. Dr. Glenn says:

"There is a feeling of unrest and apprehension that is not only widespread, but has taken strong hold on our country. This feeling is in a measure focalized on the financial question just now, and while it is a fictitious panic, it is none the less real; but there are many other vital issues about which there is a deep concern. This apprehension is not so much because we have more difficult problems to deal with than is usual with nations; but, if we mistake not, because there is a widespread conviction that we havn't the men to handle great fictitious and real national questions. There is a lack of confidence in the leaders, and there are no men in the arena who seem able to inspire confidence.

"We believe that the love of money has well-nigh consumed the intellectual and moral force of our nation, and the whisky power has declared itself king of that craze, and not only claims, but exercises, dominion over the money rings and well-nigh all others. Even Charles the Bold, of Burgundy, in his wildest raving, was never so arrogant and despotic as is the whisky king, whose vile, corrupting, debasing life is poisoning and blighting every interest of our land. This modern Pluto stands at every important door and assumes to dictate as to who shall enter and who shall dwell within. His dictum must be consulted as to who shall legislate for us and how, who shall fill the offices of state, who shall run the secular press and how it shall be run, as to the management of the finances and nearly everything else. And yet we tamely submit to it all. Can we hope for any great leaders to arise out of such abject servitude?"

OF INTEREST TO THE PUBLIC.

Commencing Eebruary 1st 1894, all Local Round Trip Tickets sold at Rates which have hitherto applied for unlimited Round Trip Tickets will be Limited to thirty days from date of sale. (Chas S. Fee, G. P. & T A.) and (A. L. Craig, A. G. T. A.)

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BISHOP HAYGOOD.

What is in this book has grown out of many fireside talks with young men of promise who, having heard many strange noises as of debate and doubt, have fallen into some perplexities about the foundations of their belief,—Author's Preface.

The book is a great book for the purpose intended. Every Methodist (or any other kind of) preacher should read it immediatly. The Epworth League should adopt it. It is destined to do much good. Let all our preachers commend it to their congregations.—Rev. J. C Kilgo, of Wofford College, in Southern Christian Advocate.

We commend it cordially to preachers, students and teachers who want a strong commonsense presentation of the truth and beauty of the word of God.—Methodist Protestant, Baltimore.

It is the clearest and most satifactory refutation of infidelity in its various forms and phases; the most lucid defense of the divine order of revelation and method of dealing with men that we have seen.—Central Methodist.

The book is filled with good common sense. No man, young or old, who is hesitant in his faith in Christianity, should be left without it.—St. Louis Christian Advocate.

"Jack-Knife and Brambes" is perhaps the best Bishop Haygood has written. As a writer on various subjects he stands unfellowed in many respects in this nation. That which makes him especially useful to his Church in the realm of letters in his unshaken confidence in and defense of the "faith once delivered to the saints." He is not "carried about with every wind of doctrine." Another peculiarity that endears him to his Church, and to the great body of the American people, is his plebeianism. He is one of the people, and writes and talks to and for the people.—Texas Christian Advocate.

No more timely book than "Jack-Knife and Brambles" was ever written. It is a great book.—W. C. Bass, D. D., President Wesleyan Female College, Macon, Ga.

The broad seal of the author's intellect is on this as upon none of his former volumes.—New Orleans Christian Advocate.

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"Jack-Knife and Brambles," by Atticus G. Haygood, Sr., is a volume wonderfully suggestive, and which deserves a careful reading, if for nothing else, for its suggestiveness. It is sure to become classic.—Boston Daily Traveller.

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Northwest Texas Conference—At Fort Worth, Texas, November 15.

North Texas Conference—At Wichita Falls, Texas, November 28.

THIRD DISTRICT—BISHOP GRANBERY.

Virginia Conference—At Danville, Va., November 22.

Baltimore Conference—At Fredericksburg, Va., March 22.

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois Conference—At Nashville, Ill., October 5.

North Mississippi Conference—Columbus, Miss., Nov. 23.

South Carolina Conference—Sumter S. C., Dec. 6.

Alabama Conference—Opelika, Ala., December 13.

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis Conference—At West Plains, Mo., Sept. 27.

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North Alabama Conference—Talladega, Ala., Nov. 15.

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North Carolina Conference—At Fifth St. Church, Wilmington, N. C., Dec 6

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Kentucky Conference—Maysville, Ky. September 13.

Louisville Conference—At Elkton, Ky., September 27.

Memphis Conference—At Central Church, Memphis, Tenn., Nov. 29.

South Georgia Conference—At Dawson, Ga., December 13.

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WHAT'S THE HARM IN DANCING?

"What's the harm in dancing?"

The roguish beauty looked up into your reverend face so earnestly with her innocent, inquiring eyes. Will you give her an answer? Oh, no! she does not want it; and if you did, you would make her blush to the tips of her pink-shell ears. And yet you will venture. You will talk to her solemnly of misspent time, and of the power of influence; of late hours and of low-neck dresses and of midnight air. You will even venture to hint at the evil of social mixture; but you know when you have gone thus far you dare not go farther. And she knows it, too. And what a delicious discovery she has made, that even her minister could not present a serious objection to dancing!

"What harm is there in dancing?"

Are you a Christian? Then you must excuse me: it is not a proper question for a Christian to ask of her pastor. Dancing may be as innocent as a baby's prattle so far as you are concerned; but when you became a Christian, you made a solemn vow to all intents and purposes to give up the "world the flesh and the Devil. "If dancing is not of this "world," it is certainly not of a better, and if you cannot see the "Devil" in it, you can hardly help seeing a vast amount of "flesh."

But here is a young man who has never taken upon himself any such vows. He is only an honest searcher after truth, and he is willing to walk in it when he has found it. Surely he has a right to ask the question. Shall he be answered? Shall the pastor, whose duty it is to dispense the truth, strive to elude the question with a few trifling arguments merely because the plain truth may be too harsh for polite ears?

Let it be understood that we are speaking not of the ideal dance, not the dance of the Davidic type, but the dance as it is; the modern dance; the "Come-rest-in-this-bosom" dance. Is there any harm in it?

Here are a few probes to use in your private confessional:

Why do you dance? Because it gives pleasure." Whence comes the pleasure? From the music? If you were compelled to sit still and listen through seven mortal hours to the sweetest strains that ever were drawn from a violin, you would wish in your heart that all the violins in creation, and the man that made them, were in the bottom of the ocean. Is it the "poetry of motion?" If you had to trip and slip and slide over a greased floor all by yourself from ten o'clock until the third cock-crowing, you would think the "poetry of motion" the invention of the biggest crack-brain out of the mad-house. Why don't young men enjoy dancing with their brothers? Put two young men on the floor together, and the manager will order them off before they have made the circle of the room. Why don't we have dances like Sam Jones' sermons—"for men only," and for women only?" Why does the Christian girl, who waltzes with her brother only, get tired very soon, and go home before midnight? Why is it that the grand ball always opens with the less objectionable dances, and later on, when the old folks have gone home, the wildest form of the waltz are introduced? Why is it that young men occupy a social position at a ball which they are never allowed to occupy elsewhere? Why are not high-necked and long-sleeved dresses fashionable at balls? Why may not amen-corner folks dance? And what's in the way of a preacher dancing? And why should Sister Dorcas be debarred the privilege? Why is it that all the great leaders in every Christian church on earth stand shoulder to shoulder against the modern dance? Why does the girl who has been waltzing during the week feel very uncomfortable at communion on Sunday? Why does a dance in a community nip a revival in the bud?

"But dancing is excellent exercise, and our girls do need exercise, you know." That is a fact. There are no girls in the world who are so much in need of exercise as our society darlings. Poor mother, with the dear tired hands, who hasn't complained for the want of exercise since Miss Sophia was born, gets up with the dawn, gives out breakfast, dresses the babies, sweeps the house, makes up the beds, bakes a cake and sends a cup of tea up to Miss Sophia's room at eleven o'clock; and an hour after, when the dear darling comes down stairs for another cup for that horrid headache, why, there is nothing on earth for her to do, and she really must go to the ball to-night for a little exercise, you know.

"But there is a time to dance." That too, is a fact. But it is also a fact that you are the last man alive to dance acording to Solomon and the Scriptures. Get your fiddlers and try it. Put the young men on one side, and the young ladies, with long-necked dresses on the other. Now if you are ready, Brother Johnathan will raise the tune. Ho! there; keep on your own side. Now, what's the matter? Why do you stop?

Ah! there is a time to dance—and a time to be sincere.—Rev. Edward L. Pell in Baltimore Methodist.

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Montana in its earliest settlement attracted the prospector and miner in large numbers. Its placer diggings at Bannock were soon appropriated by newly arrived immigrants, and the anxious prospector started out to hunt new gulches, and quickly the news reached the camp of the discovery of gold in Alder Gulch, about 75 miles northeast from Bannock.

Such was the wealth of this locality that it soon it drew a large population. Every foot of ground from summit to the mouth of the gulch was "staked off" and mined. The people were scattered over a distance of fourteen miles in continuous settlement and Alder Gulch seemed one long city, and such a conglomeration or humanity, almost as large a population as Montana has ever had. There never was together a more varied and singular type of a population. The old prospectors and miners of California and the coast were mixed indiscriminately with the tenderfoot or pilgrim from the east.

Representatives from the north and south still writhing in their old animosities and ready for a collision at any time, and the progressive element of many sections of the Union, had crossed rivers and plains, mountains and vales, over the wilderness and through the desert, to a city whose streets were literally underlaid with gold. Nor were they were they all saints. Some of them might have been, though they seemed scarce.

The road agents were there. Men who with gun in their hands would control thorougfares, hold up a coach or wagon and rob its passengers. An individual traveler would sometime, prove a victim.

But a nobler and truer manhood never asserted itself than in these new communities. The moral sense of right and justice displayed by the law-abiding ones among them soon manifested itself. They adopted laws and regulations and executed them with such vigilance as has never been excelled and seldom equalled in the world's history.

The territory of Montana was organized May 26, 1864, from parts of Idaho and Dakota. Bannsck was its first capital. The General Conference of the Methodist Episcopal church was in session at the time of its organization, and it was immediately constituted a mission. In a few weeks Bishop Clark appointed Rev. H. M, Hough, pastor of the Lexington Avenue Methodist Episcopal church, of New York city, its superintendent. His church was then a fine appointment in one of the best conferences of the church.

Bro. Hough, with his heroic wife, started almost immediately for Montana. Stages then ran from Kansas or Nebraska, and when our brother and his wife arrived at the terminus expecting to continue their journey by stages, the Indian raids had suspended the travel and they were delayed. Trying to get to the new field as soon as possible, and hearing of the purpose to start a stage from Nebraska, they came from Kansas, hoping to get passage, but the stage was crowded. Fortunately for them it was, for on its way across the wilderness the Indians attacked it and the passengers were killed. They took passage on another stage subsequently, and began their perilous journey, reaching Virginia City in the fall of '64. They had a safe journey, though others in front and behind them lost their lives in the attempt. Three weeks of travel and exposure to innumerable dangers would have deterred and defeated less courageous souls, but a heroic and brave pioneer preacher and his equally noble and undanted wife, hero and heroine, as they were, evinced as much coolness and courage as the bravest of the brave pioneers of those days.

Prior to the coming of Bro. Hough, Methodism was not without its loyal workers in Alder Gulch, and, as at Bannock, services were held by its lay workers and local preachers. Rev. Hugh Duncan, a local preacher from Kansas, a miner attracted by the rich diggings of Alder Gulch having located a claim, which he worked week days, instituted Sabbath service during the summer of 1864. His quaint Scotch style, his gift in song and his ardent spirt were much appreciated by the miners and others, and drew to him a large number of friends, who appreciate him to this day. He subsequently united with the Rocky Mountain Conference and remained in the actual work of the ministry to his death in 1888. His widow, sons and dauhters remain with us to this day, and cheer the itinerant along his way, and still aid in carrying on the work so near to the heart of the departed husband and father.—F. A. RIGGIN, A. M.

Our readers will remember the spicy letters that have from time to time appeared in our columns written by our Washington (D. C.) correspondent. They were written by Mr Benj. R. Callin who looks after United States and Foreign patents at the national capitol. Doubtless he would be pleased to hear from any one who has business or desires information of this character. Address Benj. R. Callin, Washington, D. C.

District Conference will convene at Bozeman March 8th. Let all concerned take due notice.

FROM DAYTON, WASH.

DEAR BRO. STANLEY: I have Just recovered from an attack of la grippe and do not feel much like writing, but there have been some thoughts in my mind for some time that I beg leave to express in your paper. Perhaps what I may say has been said by others. Sometime since I read an article from "Gilderoy" (Rev. R. G. Porter) in regard to the "collections." Now while I admit the absolute necessity of raising the collections, if possible, yet there are some charges that will raise $50 easier than others will raise $20. It seems to me that in some quarters a test of ministerial ability is made of this matter. Let us see: A pastor enters upon his work, the stewards are active and zealous, they largely relieve him of this work and the "collections are always "full." That pastor receives great praise and is "rated high." Another pastor goes on a work, and zealously begins to "raise the collections" but he soon finds out that he has a hard task before him, and his report at conference shows a large deficit. He is not considered a great success and is "rated low" though he worked harder than the other. Now, knowing this to be so, some of the preachers out of their scant salaries, will pay all, or a large part of the collections to have a "full" or a "good" report, but next year he is succeeded by one who will not do this, but will only report what the charge has actually raised itself, thus reporting the true status of his charge and his report is not misleading, yet he is a "failure" and his predecessor is held up to him as an example of success. I heard a bishop at an eastern conference use some very strong language in condemning this. Are we sent out simply to "raise the collections." or to build up the children of God in love and confirm them in faith, and win sinners to Christ by the faithful preaching of the blessed Gospel?

Another item. I see much in our papers about "Giraffes," "high steeples," "vest pocket appointments," "Methodist churches calling pastors," "preachers choosing oppointments," etc. Also an overabundance of preachers. Now I think it would be largely the means of removing some of these difficulties if we returned to the "two years limit" of the pastorate, the old order of class meetings and the Junior preacher system. "Old fogy!" Yes. Sometimes going backward is safer than going forward, especially when a precipice is ahead. We are at the "forks of the road." Let us be careful, danger is ahead. P. M. BELL.

Dayton, Wash., Feb. 13, 1894.

Grape juice kills more than grape shot.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(Second Round of Quarterly Meetings.)

Townsend Circuit, - -	December 2d.
Willow Creek Circuit, -	December 8th.
Butte City, - -	December 16th.
Belgrade Circuit, -	December 23-24.
East Helena, - -	December 30 31.
Deer Lodge, -	January 13-14.
Boulder and Whitehall,	January 20-21.
Bozeman Station, -	January 27-28.
Bozeman Circuit, - -	February 3-4.
Helena Station, -	February 11-12.

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HOW IT WORKED.

It worked well in my case. After reading all sides of the question, seeking only to know the truth and to be governed by it, I found myself longing to hear the doctrine of holliness discussed by a recognized leader of the second blessing movement. I conferred with Rev. W. B. Godbey, of Kentucky, and found him not only willing, but anxious to help me in a meeting. At the appointed time he came, and for more than two weeks proclaimed the doctrine of full salvation, as he understood it. He said that for fifteen years he preached the Gospel with a carnal nature. To be sure his sins were forgiven, had been justified, he had a new life, had been born again; but what he called the Adamic nature, the old man of sin was within. He was proud; tried to preach learned and eloquent sermons; was jealous of his brethren; and loved the things of this world. Thirteen years before he was convicted of inbred sin and made to realize the impurity of his nature. He felt that another and more radical work of grace was necessary and must be obtained. He sought it, and as he sought pardon at the beginning of his Christian life, with prayer and faith, at the mourner's bench. In the first case it was by repentance and faith that he obtained pardon and a new life; in the second, it was by consecration and faith that he obtained purity and power. If his consecration and faith had been at the beginning what it was at last he might have had it all at the start. He did not grow into it; he believed, and it was done. He taught that one cannot grow into this grace, and that there cannot be healthy, spiritual growth without it. Groaning after it is not growth in it, but approach to it. To be sanctified is not to be freed from temptation, but power is given to overcome temptation, and the inward proneness to wander is taken away. The peace of purity differs from that of pardon, in that it is a peace that keeps you and is never disturbed by anything within. He taught also, that to be obtained and kept, it must be professed. The peculiar faith that brings the blessing must assert itself on the promise of God, with or without the assurance. Such doctrine is not dangerous, in itself. If all who accept it would only admit the possibility of one rejecting the theory and yet teaching the doctrine and enjoying the blessing, what would be left to contend about. Some of us think that a man who accepts and has passed through all the states designated by conviction, repentance, faith, justification and regeneration, is a sanctified man. His sanctification is not full in the sense that no other great and instantaneous change may not come to him, or is not necessary for him. He may lack, and often does lack, the endowment of power. This endowment is not a cleansing, but a gift that comes in answer to faith and in perfect accord with the divine promise. The disciples tarried at Jerusalem for this very promise. The Master has said to at least eleven of the "one hundred and twenty," Now are ye clean through the word." It was not cleansing but power, that they needed and got. If our second blessing brethren will give wider scope and more radical significance to the "washing of regeneration and the renewal of the Holy Ghost," and admit that in this new birth the old man is destroyed and the new man raised up, and plead for the gift of the power conditioned upon consecration and faith and a holy life, all the Methodists in the land will say, "Amen."

Eight years have come and gone, but the effects of Dr. Godbey's preaching abides. He may be wrong in his theory—I think he is; he may be a crank or a fanatic, or both; but one thing is sure: the great power of God is with him. Five thousands souls have claimed conversion in his meetings in the last twenty years. Who dare put a straw in the way of a man whom God thus honors?—Rev. Thos. H. Cobb in Tennessee Methodist.

OPPORTUNITIES.

Someone has said that "every face ought to be beautiful at forty;" and another that "no person has a right to be ugly; because he has had his life in which to grow beautiful." That is to say, that life's opportunities of nobleness, of even forty years of opportunity, if well used, are enough to make so much beauty within that it cannot help coming to the surface in graceful habits of the nerves and muscles. The transfiguration of a pleasant smile, kindly lightings to the eyes, restful lines of self-control about the lips, pure shining of the face as great thoughts kindle inwardly—these things no parent makes inevitably ours, and no fitful week or two of goodness gives them, and no schooling of the visage either, but only habitual nobleness and graciousness within; and this will give them all. Nor does a wise man think he has watched the quick expressions which flit across the face unconsciously. The truth will out, and in these flashing motions sometimes we catch the rascal under a handsome mask, and sometimes catch the angel where we had not looked for one.

With this issue we celebrate the birthday of our Nation's father. On the 22nd of February 1732 God gave to the world that great and noble soul. He was one of God's noblest gifts to the human race. He was given to free a nation. He was given to lead men to think themselves capable of self government, and to raise within them hopes that were high and aims far in advance of their times. He well fulfilled that work for which we have no doubt God raised him up. A nation stands as a monument to his greatness. He lives in hearts, and therefore lives forever. Great and good was George Washington the father of his country.

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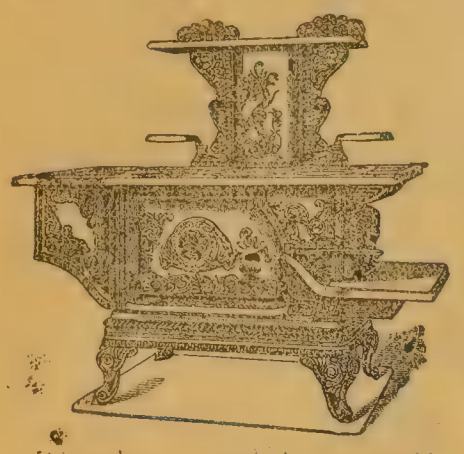

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Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, MARCH 1, 1894. NO. 23.

Editorial.

The Bible is full of rich promises for those who are earnest and true.

Three have united with the church at Butte as a result of the protracted meeting.

The mean stinginess of some who belong to the church is enough to make angels weep.

It will make a wicked man mad to tell him of his faults. He knows them but does not want anybody to warn him against them.

Some men say they will give of their means to support home missions but will give nothing for foreign missions. They are lacking in liberal education.

Butte now has a Junior League of about twenty-one members. They are all little workers too, and that makes their pastor feel good. Look out for these children they are going to do something.

God saves through Jesus Christ. No other way will do at all. In Christ is life. Connected with Him by divine grace we live. Separated from Him by sin we die. But we have our own choice in the matter.

The regeneration which comes from merely quitting evil is after all, only a reformation. It is not even the right sort of reformation. True reformation comes only through revolution, and revolution comes only after tribulation. Suffering on account of sin, whether mental or other sufferifig, if it is of sorrow for sin will work the true reformation. It is that "repentance that need not be repented of." A new life born of sorrow comming into existence through travail is apt to be a true life.

What have we to do but to preach Christ and salvation to the lost? To support our selves and families? Yes. But that should not occupy all our time. We want to make money. That is our trouble. We have set our hearts upon laying up treasure upon earth. It will never do. Souls are worth more than money and we ought to appreciate them for their full value. Let not the essimation of souls run down with us, but let us keep it above all worldly goods. God wants us to save souls. What are we going to do about it? Then a soul brought to Christ while here on this earth means a large deposit of incorruptable gold to our credit in the bank of heaven.

WAYSIDE JOTTINGS.

Quite unexpectedly to us we were called to make a flying trip to the capital city last week. We had to stop at Missoula from 11 o'clock to 4 a. m. next day. We found excellent and comfortable quarters at the Rankin House, for which reasonable charges are made. We advise our ffiends who have occasion to stop in Missoula to go to this house, which is conducted upon the European plan.

We arrived in Helena about 9 o'clock next day and found Brother and Sister Squires comfortly ensconsed in the parsonage and in high spirits on account of the present outlook for our church. The recent fire seemed a blessing in disguise, for not only will the house be fully repaired, but a tower and steeple will be added, a fine double arch window placed in the front, and other improvements make to the old house which will give it quite a modernized appearance and be almost equivalent to a new church. Thus the long considered problem is about to be solved. May the glory of the latter house exceed that of the former in every respect. We were sorry to see little Robert, the pet of the parsonage, prostrated with, what we hope is only a temporary illness.

It was a great pleasure to grasp again the hand of the able and efficient presiding elder of the Helena District, Rev. R. H. Shaeffer, and to sit at his table in his "own hired house" on Warren street not far distant from the church. We were sorry to find Sister Shaeffer sick in bed, but happy that Miss Bessie was at home and ready to perform the duties with such ease and grace.

Brother Shaffer was in excellent spirits and reported the work in general throughout his district in excellent condition and the outlook very hopeful. Brother Shaeffer is fully convinced that we have a work to do in this country, and is ready to accord due credit to those who have held on and held out until the church is coming to their rescue.

We would not think of spending even a few hours in Helena without a visit to the elegant home of Brother and Sister A. G. Clarke, where for many years we have always found a hearty welcome. It was a true source of joy to find Sister Clarke again in excellent health after the severe and protracted illness through which she passed about a year ago. It is almost like life from the dead. She is an indefatigable worker in the church, and but few know how to appreciate the efficient aid rendered by this devoted couple in the maintenance of our cause not only in Helena, but throughout Montana. We were delighted to see them so elated over the hopeful condition of the church in Helena. They reported the congregations increasing, the Sunday school prospering as it has not for many a day before. and the little room in the basement crowded at the last prayer meeting. May the movement end in a grand revival that shall fill the church and shake the town as never before.

Helena suffered severely during the panic last summer, and the effects of that sad visitation are felt and seen. But while business is quiet, yet we were pleased to see confidence returning and a feeling of hopefulness and good cheer prevailing among the business men.

There was about the same amount of snow about Helena as at Corvallis, not enough snow for good sleighing at either place; while at Missoula and most other intervening points runners are substituted for wheels and have held undisputed sway for six weeks or more.

The Mullan tunnel, as well as everything else along the line and connected with the service of the Northern Pacific road, was in excellent condition and the elegant and finely equipped trains on time to a minute.

We stopped off at Lo Lo, on our return visited among our friends and preached at the school house on Sunday morning and night to a good and attentive congregation. We enjoyed an hour spent in the Sunday School of which our old friend Mr. Fred. Gilbert, brother of Bishop Gilbert, of the Episcopal church in Minnesota, is the superintendent. There are some interesting and worthy people at this point whom it is a pleasure to visit and labor among. We arrived home on Monday night just in the midst of about the severest snow storm that we have had this winter and which materially interfered with our plans for holding a series of meetings at Lo Lo.

The Epworth League is growing rapidly. It is a splendid institution of the church. Consecrated and talented youth may now be easily used in advancing the true interests of the church. And the children too, God bless them, have their leagues and are doing good work.

Christ gave church her marching orders when he said "go into all the world and preach the Gospel to every creature." These orders have never been revoked and therefore stand with just the same authority to-day as they possessed when first uttered. Good soldiers will obey orders.

The pastor at Butte has been, for three or four weeks past, delivering lectures on Sunday morning. The subjects of these lectures have been men prominent in the reformation. Wyclif, Cranmer, Luther and Calvin. The congregations have grown until the little church is almost too small.

Truth is a beauty who does not seek to hide her charms. She seeks rather to reveal them and have them admired. She would win the esteem of good men, and, from esteem, she would have them go on to love. Yet, she is no coquette, who plays with the affactions, but benefits and blesses all her lovers.

Our liberality is sometimes put to shame by our Roman neighbors. They do largs things for their church. Sacrifice is frequently made in large measures. Miss Drexel a few years ago, gave herself and $10,000,000 to that church.

The Congress of the United States is about to get down to the level of the Montana legislature. All politics and no care for the true interests of the people. Out west we want free silver and we know that we want it. Down east they think free coinage is not the thing. Still they want something and don't seem to know what it is. Congress ought to give to those who know what they want.

The public schools of our country are much better in the hands of the state and under the state's control than in the hands of the Catholic church, yet that church seeks to control them. If she cannot control the schools she would take next best and share the public school funds. A church which has always been the enemy of education or of intellectual advancement should not be allowed to take any part in public education.

Who dares to say women can't do anything that men can do? Why be afraid of them as doctors or lawyers or as professionals of any class? There is only one cause for fear, and that not an honest kind of fear—fear that they will excel. They are always first in our Master's work, and they shall wear the brightest crowns. In China there are one hundred medical missions. Fifty-six of these are women. May the widest gates of usefulness be opened to the women.

The grand jury of Silver Bow county returned indictment against a number of beer-hall proprietors for keeping female waiters who sell whiskey, wine, beer and other intoxicating liquors. The law is against keeping women or girls in such places. Now it seems that these proprietors are seeking to compromise. It is stated in a morning paper that they even offer to give up their licenses. It is a good thing that they are able to see that their law breaking has brought them to a place where expenses are going to eat up profits, but to compromise with them does not seem to be the proper thing. Other criminals are not let off with mere promise of amendment. The law ought to be enforced vigorously. Drive them out of business is the best way to accomplish prohibition of their vile deeds. Let them stop and others will start. Force them to feel the full consequences of their wrong doing and they will stand as examples The prosecuting attorney is gaining in the good opinion of the best people of the county. We hope he will continue to do well in pushing these cases and still further merit the best wishes of the law abiding.

THEY DIDN'T THINK.

BY PHŒBE CARY.

Once a trap was baited
With a piece of cheese,
It tickled so a little mouse
It almost made him sneeze;
An old rat said "There's danger,
Be careful where you go!"
"Nonsense!" said the other,
"I don't think you know!"
So he walked in boldly—
Nobody in sight;
First he took a nibble,
Then he took a bite;
Close the trap together
Snapped as quick as a wink,
Catching mousey fast there,
'Cause he didn't think.

Once a little turkey,
Fond of her own way,
Wouldn't ask the old ones
Where to go or stay;
She said, "I'm not a baby,
Here I am half-grown;
Surely I am big enough
To run about alone!"
Off she went, but somebody,
Hiding saw her pass;
Soon like snow her feathers
Covered all the grass.
So she made a supper
For a sly young mink,
'Cause she was so headstrong
That she wouldn't think.

Once there was a robin
Lived outside the door,
Who wanted to go inside
And hop upon the floor;
"No, no," said the mother,
"You must stay with me;
Little birds are safest
Sitting in a tree."
"I don't care," said robin,
And he gave his tail a fling,
I don't think the old folks
Know quite everything."
Down he flew and kitty seized him
Before he'd time to blink.
"Oh," he cried, "I am sorry,
But I didn't think."

Now, my little children
You who read this song
Don't you see what trouble
Comes of thinking wrong?
And can't you take a warning
From their dreadful fate
Who began their thinking
When it was too late?
Don't think there's always safety
When no danger shows,
Don't suppose yow know more
Than anybody knows;
But when you're warned of ruin,
Pause upon the brink,
And don't go headlong,
'Cause you didn't think.

JOHN JONES'S MONUMENT.

John Jones began at the age of fifteen to build a monument and finished it at fifty. He worked night and day, often all night long, and on the Sabbath. He seemed to be in a great hurry to get it done. He spent all the money he earned upon it—some say $50,000. Then he borrowed all he could; and when no one would loan him any more he would take wife's dresses and bed cloths and many other valuable things in his home and sell them to get more money to finish that monument.

They say he came home one day and was about to take the blankets that lay over his sleeping baby to keep it warm and his wife tried to stop him; but he drew back his fist and knocked her down and then went away with the blankets and never brought them back, and the poor baby sickened and died from the exposure. At last there was not anything left in the house. The poor, heart broken wife soon followed the baby to the grave. Yet John Jones kept working all the more at the monument. I saw him when he was about fifty years old. The monument was nearly done; but he had worked so hard at it that I hardly knew him, he was so worn; his clothes were all in tatters, and his hands and face, indeed, his whole body were covered with scars which he had got in laying up some of the stones. And the wretched man had been so little in good society all the while that he was building that he had about forgotten how to use the English language; his tongue had somehow become very thick and when he tried to speak out would come an oath.

That may seem strange, but I have found out that all who build such monuments as John's prefer oaths to any other word!

Now come with me and I will show you John's monument. It stands in a beautiful part of the city where five streets meet. Most men put such things in a cemetery, But John had his own way and put it on one of the finest lots to be found.

"Does it look like Bunker Hill monument?" asked little Amy Arlott by my side.

Not at all. John didn't want to be remembered that way. He might have taken that $50,000 and built an asylum for poor little children who have no home, and people would have called the asylum his monnment.

But here we are at the front door. It is a grand house! It is high and large, with great walls and towers, with velvet carpets, elegant mirrors and a piano, and I know not what all; so rich and grand.

This is John Jones' monument! and the man who sold John nearly all the whiskey he drank lives here with his family, and they all dress in the richest and finest clothes.

Do you understand it?—Michigan Christian Advocate.

WORKING FOR A SOUL.

Not for souls. But for a soul. Only one. One at a time. Not by wholesale, but individually. Not indefinite souls in Africa or New Zealand, but one soul in your own family, in your own circle, in your own community. Work for a soul. Dr. Cuyler tells of a warm-hearted lawyer in his church who made up his mind to work for the conversion of a certain infidel in the congregation. He went to work deliberately. He was patient and persistent. He did not lack faith or wisdom. He was kind and gentle. His yearning after the soul of his friend brought a rare degree of Christlikeness to his own life. After awhile the infidel said to him, in a half-jest: "Mr. J - - - , you would better give me up as a hard case, and try somebody else." But the soul-hungry lawyer did not give up his friend. He gave himself all the more to his self-appointed work, and he did not cease his praying and working until his friend was soundly converted to God.

O worker in the cause of the unsaved, pick out your one soul! Then devote yourself wholy to your task. Do not be diverted from your royal purpose. Let that one soul be constantly in your thoughts. in your prayers, in your plans And it may be that sooner than you think for God will grant you your heart's desire. One soul. Not a score. Only one. Pray for one. Plead for one. Work for one. Live for one.—Epworth Herald.

District Conference will convene at Bozeman March 8th. Let all concerned take due notice.

THE RIGHT SORT OF WIFE.

In conversation with a man whose opinion is worth something we were enlightened as to the feelings of the majority of mankind regarding the sort of wife they would prefer if the choice lay between the austere, worldly wise feminine and the pretty faced doll.

"You see," said this man, a husband does not like to feel that his wife is his better half save from a moral standpoint. He may admire her intellect and her rare judgment, but just the same he wants to think himself superior and is much better pleased to have a women look up to him as something infinitely wiser than herself than to have her assume little airs that tell him as plainly as so many words that she hasn't a very exalted opinion of his mental abilities,

"The doll you can treat like a doll. Not expecting much from her save to have her always looking pretty and dressed well. There is no disappointment when she does not proffer advice, and candidly admits she knows nothing of business and has no desire to be enlightened. Of course she is not a companion to be proud of, yet she is preferable to the hard, unbending sister mentally her superior.

"There is another sort, though—the ideal wife who rules her husband with a rod of iron, yet never shows her power aggressively. She governs by tact, and the man thinks all the time he is having his own way when in reality it is hers. She is bright and witty, but not to the extent of putting him in the shade. She is a capable hostess and an ornament to his home. He never tires of her, because he never really knows her. That is the ideal wife. But how few men meet their ideals!" —Philadelphia Times.

A QUESTION WITH A LARGE FUTURE.

The Romish question grows apace. The thoughtful can see in the distant future the lordly mien of this question as it rises in frightful proportions above all other questions. We have sought for years to do our part in arousing public thought to a crisis which will inevitably come. The Romish evil, like the liquor evil, has for its chief support the insane apathy and blind indifferenee of Protestant people and Protestant papers. For our pains in seeking to awaken public thought on the question, we have been rewarded with cries of "false alarmist," "pessimist," and "intolerant," by church papers of our own and other communions. We are sometimes tempted to think that if the devil were courageously attacked and his diabolism exposed by a fearless church journal, there would be found church papers which would come promptly to his defense. In the face of this and all phases of opposition, we pursue the even tenor of our way, and shall stand for God and the right, for our country and our church, against all enemies, come they in the livery of heaven and in the name of a church, or without mask or disguise.

For all the humane and benevolent work which distinguish the record of the Romish church we give her due credit. We doubt not that there are thousands of true and devout Christians within the fold of that church. When we speak of Romanism as an evil we are not to be understoed as donouncing any man or woman, or any number of good people. who may chance to be included among her communicants. We speak of Romanism as a great system. We include in the term her leadership, her Jesuitical system, her hoary, monstrous claim to the right of absolute domination in state as well as in church. We mean by the term to warn against those well known principles which have invariably distinguished Rome for ceturies, which have rendered her the implacable foe to freedom of speech and of the press, and which have made her a horrid curse to every land over which she has obtained ascendency, and which constitute her a menace to every government where she is accorded the hospitality of an entrance.—Tennessee Methodist.

TO MUCH LEGISLATION.

Law making is a good thing within limits, but too much legislation is a greater mistake than not enough. It is an easy matter in making laws to cover every case to have them so complex as that they cover none. We are almost at that point now in our civil legislation, and the drift is decidedly that way in Church legislation It is best for any people, in every organized capacity, to have as few laws as possible. As much as possible should be left to the individual. Every one, young or old, should be trained to become a law unto himself, and there is little chance for that when every one is hedged about by laws on all sides. There is no need, then, for conscience or character or principle. The time is all taken up in trying to keep the numerous laws; that is, as long as there is any disposition to observe law at all, which is not long when the spirit is thus killed by the letter. A few leading principles, established and recognized, and then a cultivated conviction of right and truth, is what we need. This was evidently the mind of the Master in arranging for his kingdom here. The lesson is before us, and if our aim is to make men as well as govern them, we should do well to observe it.—Wesleyan Christian Advocate.

BOZEMAN LETTER.

MR. EDITOR:—For three weeks I have been in a meeting at the Nelson school house four miles from town. As a result, at 3 o'clock yesterday, we baptized eight adults and received by ritual, fourteen into the fellowship of the church. By request of the people the meeting will continue this week. We had a good day in Bozeman also, two accessions, and a collection for missions that assures us that the docks will be cleared this year. A letter from Bro. St. Clair to-day tells of a gracious meeting at Willow creek. Kauffman is in a meeting at Cottonwood. Our church is being renovated on the inside this week.

S. B. TABOR,
Bozeman, Mont. Feb. 26, 1894.

"I has noticed,' says Uncle Mose, "dat de man wot won't do nuffin' less'n he's paid fer it, will do anything, no matter how mean it am, pervidin, he do git paid fer it. —Ex

"Good-by,love. In case I am really prevented from coming home to dinner I will send a telegram," "You need not trouble to send it; I have already taken it out of your jacket pocket."—Ex.

"Let me see," said the minister, who was filling up a marriage certificate, and had become confused about the date, "this is the 5th, is it not?" "No, sir," replied the bride, with much feeling, "this is only my second."—Sel.

If one will take the trouble to study the cases of our young men who have, from one cause and another, been founud guilty of crimnal conduct been tried and sent to the penitentiary, it will be found that bad company, club room, society, the german or a passion for fine dressing, has been the cause of their downfall.—Atlanta Advocate.

The women of New Orleans are at work to close the grocery barroom of their city: Southern women are more conservative and more retiring than their Northern sisters, but ween they once recognize a duty to their neighbors they are very efficient in its discharge, as was shown after the war in the step takes by women to meet the needs of their impoverished sisters. —The Evangelist.

Many a preacher has gone to his pulpit after hard study and much prayer, lasting through a week, and when he cast his eye over the church, he noted the absence of a number of his members. The sight of the empty pews chilled him and rendered him partially unfit to declare the Word of God. Let leaguers forsake not the assembling themselves together at the hour of divine worship. Your pastor expects you and so does God, for He has the command written.—Epworth Methodist.

The last thing a young man may need in the way of help is money. Companionship, sympathy, encouragement, instruction in God's word, inspiration to a useful life. Oh! how many things there are that will stay with him longer than money.

Help.—Don't think that means simply an object of charity. Turn to Webster's Dictonary and see what he says is the true meaning of it, and that will explain what is meant in the constitution by that word being connected with charity. —The Epworth Methodist.

Our readers will remember the spicy letters that have from time to time appeared in our columns written by our Washington (D. C.) correspondent. They were written by Mr Benj. R. Callin who looks after United States and Foreign patents at the national capitol. Doubtless he would be pleased to hear from any one who has business or desires information of this character. Address Benj. R. Callin, Washington, D. C.

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The broad seal of the author's intellect is on this as upon none of his former volumes.—New Orleans Christian Advocate.

The Bishop's work called for blasting powder and dynamite. The detonations were frequent and long and stunning. One would think so from the flying fragments of trees and stumps, of mud and rocks. The Bishod has done his great work well.—J. O. A. Clark, D. D., L. L. D.

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HOW A JEW WAS CONVERTED.

Rev. Hermann Warszawiak, in the Hebrew Christian, tells of the circumstances leading to and attending his conversion to Christianity. He was born in the city of Warsaw, Poland, and is connected with the rabbinical family of Gurah which is at the head of the Jews in all Europe. Speaking of his studies in the book of Leviticus he says:

"There it was where my first difficulties as to the Jewish religion arose, for I remember that when we went on reading about the sacrifices that the children of Israel had to bring for their sins, I asked my father, "Why do we not offer sacrifices to-day?" He answered, "Because we have no temple." "How, then, will our sins be forgiven?" I then asked him, to which he replied, "Because we pray for forgiveness." This did not satisfy me as a true answer, because I knew that our ancestors were told to bring sacrifices for sins besides earnest prayer—in fact the Scripture itself spoke mightily to me when it says, "If anyone commits a sin, let him bring a sin sacrifice—a young bullock without a blemish—and his sins shall be forgiven." but it never says, if anyone commits a sin, he shall pray, and his sins will be forgiven. Thus I was always convinced that a sacrifice is needed for the atonement of sins. This question about sacrifice for sin I went on asking my teacher and other learned Jews among my acquantances; but strange as it seemed to me, the most answers I received were to the effect that I must not ask such questions.

Of course, this just made me more and more anxious to know the true way of forgiveness for sin and access to God.

In a couple of years later I was sent to my uncle at Gurah, the chief rabbi of the Chassidim (Saints in Israel) for higher studies and the text he received me with was the solomn words of the prophet Amos, "Prepare to meet thy God." He satd, "I hope you have come here with the object of preparing yourself to meet God."

These words became the heaviest in my heart, and I began in very earnest to keep the commandments and Jewish laws in addition to praying and fasting as much as ever I could. But the more I tried to observe the commandments, the more I became convinced that sin lay upon me. Indeed, I felt the need of atonement and sin sacrifices more and more, but there was none.

Space does not permit me to give here more details of my experience. Suffice it to say that when not fully eighteen years of age I was married to a rich lady in Lodz, Poland. My father-in-law had a beautiful synagogue in his house, and I was preaching there quite often, while for myself I began very earnestly to study and examine fully the law of Moses and the prophets, and there I got glimpses of salvation for my burdened conscience, for I saw that my own hope, as well as the only hope of the whole house of Israel, is in the Messiah of whom the prophet speaks, that he will be wounded for our transgressions and bruised for our iniquities; yes, his soul will be made a guilt-offering, that through him many may become righteous. I saw that the prophet foreteils that a blessed new covenant will be made through him, when not only will our sins be forgiven, but "remembered no more." These and the many like passages began to be my favorite and chief studies. I also commenced speaking to my friends, as well as in the synagogue, about them, and to my supprise, instead of their liking this precious truth of God's Word, as I expected, they began speaking against me, thinking that I favored the Christian teaching. This reached the ear of a Christian minister, who, by special effort, made me receive a copy of the New Testament in Hebrew, as well as other Christian books and literature, which I, in search of the truth, carefully read and examined. My friends in town began more and more to dislike my way of speaking in regard to religion, and the name "apostate" and the like were given to me, and I had to stand a good deal of persecution, with the result that I had finally to leave my dear wife and beloved children in my father-in-law's house, and go back to my own father at Warsaw. Shortly afterwards I was compelled to enter the Russian milltary service, and as I was found serviceable, and thousands of roubles had been spent without success to get me free, my father and mother would by no means allow me to enter into the army of the Czar, and thus decided that I should flee to a foreign country for a while, till all matters would be straightened out.

After visiting many cities, and coming by the way in contact with some Christian missionaries, I once stopped in the city of Bresiau where the venerable Scotch missionary to the Jews, and the Rev. Daniel Edwards, is laboring, and to make it short, I was by the grace of God Almighty, through the instrumentality of this most faithful and powerful laborer for Chrst, led to fully accept the Lord Jesus as the Lamb of God who takes away the sin of the world and my own personal Redeemer.

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We believe that the recent panic
d the present pressure of hard
mes will prove in many respects
e of the greatest blessings that
uld have come to our country.
hile as in all great crashes some
nocent and deserving people suf-
r, yet it will in the end bring
eater good to all. Read the fol-
wing paragraphs by Theodore L.
nyier clipped from an exchange:
Another very large class of self-
ade sufferers are those who have
en recklessly living beyond their
eans. Their whole style of living
fictitious. The "fortunes" which
ey claim to possess have proved
be fictious. Thousands of peo-
e who have taken on the airs of
alth, have found out, when the
ne of "settlement" came, that
ey were really poor. And their
esent poverty is tenfold more re-
ectable than their former pre-
ntions to what they never pos-
ssed. Their "losses" are the loss
what was never theirs—the mere
ss of gas from an inflated balloon;
d now that they are landed on
rra firma they may well learn
me wisdom from their tumble.

***

When we recall the wild furore
extravagance and self-indul-
nce, the mad ambitions to live
fictitious incomes a life of vain
ow, we discover some compensa-
ns in the sobering and salutary
ects of "hard times." They are
big dose of calomel to those
ose systems were terribly out of
der. Hard times often harden
od men's virtues, and give new
er to their courage and self-de-
als. Hard times smash some of
e idols that Christians are too
en tempted to worship. Hard
nes are really the hardest on
natever is worm-eaten and worth-
ss. Unfortunate it is that the
shing down of decayed trees of-
n carries away some limbs from
e surrounding trees which are
althy and vigorous. The mis-
ief thus done is partial, and gen-
ally temporary; the benefits to
e whole community are wide-
read and wholesome. My obser-
tion has been that, in the long
n, very few wise, honest and in-
strious persons are permanently
ured by financial storms. The
ips that weather out the stiff
les are the ships that bring in
e best cargoes at last. Storm
es not always mean shipwreck.

***

There is really, in God's sight
ly one kind of wreck that is ut-
ly ruinous, and that is the wreck
character. The saddest sort of
ding that we encounter is the
ituary column of dead reputa-
ns. Some financial bubbles
have exploded; some "securities" have depreciated; but the most heart-rending losses have been the losses of conscience, of good name! These are the bankruptcies that knock the bottom out of "the market." "We have plenty of money in the streets," said a banker to me; "what we want is confidence. The question asked in such times is, In whom can we confide? On every side the question is, Whom can we trust? To such questions my answer would be, You can trust God and all men who fear God and keep his commandments. Never did strict uncorruptible integrity command a higher premium. If these times of fiery trial throw out a great deal of "slag," they are also testing the pure gold gloriously. While one man after another who ventured into slippery places is catching a bad fall, "he that walketh uprightly walketh surely."

***

Let us hope and pray that the losses in 1893 may bring some gains in 1894 Nearly all of us may be poorer for the financial calamities of the past twelve-month. We had better mark ourselves down lower as to the value of our assets; for there has been a shrinkage of pretty much all marketable "securities." Nearly everything has depreciated except faith and good works; they still pay grand dividends. There are many wholesome lessons to be learned in these hard times. The first one is to learn the wisdom of doing business by God's plumbline. After Chicago was burned out, she built more fireproof dwellings and warehouses. We ought also to have a more righteous dread of debt. All debt means danger. Reckless running into it has ruined more Christians and broken more hearts than many a flagrant vice. To incur any pecuniary obligation, large or small, without a well-founded assurance of ability to repay it, is as bad as highway robbery.

***

Another hint for the hard times is that, in our schemes for retrenchment, let us be careful not to begin by cheating God. Some people commence their curtailment of expenbitures by cutting down their gifts to wise charities; these ought to be the last to come down. The benevolent Henry Thornton, of London, subscribed ten pounds to a religious object; but soon afterward, having met with a great loss, he sent fifty pounds to the treasurer with the remark: "I don't want to lose this, also." The safest loans are loans to the Lord; he repays with compound interest. Would you be rich toward God? Then gives freely. He that saves for self loses; he that gives for Christ's sake is sure to save. Have you a clear conscience, a chance to work and a clear hope of heaven? Then you may march through this year with a light heart against any head-winds, and may sing the one hundred and third Psalm at every step.

FROM CORVALLIS.

Dear Methodist: For some time I have been thinking I would write something for your columns, but not knowing what I could write that would be of any interest I have deferred it, but at the risk of finding my way to the waste basket I will now present you a few items. At Corvallis we are practically without a place of worship. We use the Campbellite Christian church for two services in the month, but often their own pastor is present and would preach if we were not there, and while we are thankful for the courtesy shown us we would feel much more at home in a house of our own. But we rejoice in the prospect of soon being able to erect one, as the rocks for the foundation are partly on the ground and the carpenters are figuring on the building. The only serious question now, is the money to pay for all, but we hope to solve that soon, and have a new house to entertain the annual conference in this fall.

At Hamilton we use the Presbyterian church two full days in the month, We have just closed a two weeks meeting there without any special visible results. The attendance on the week nights was small. We had expected Bro. Waggener to help in the meeting, but owing to poor health and other causes he only gave us one sermon. However, our Sunday services there are growing in interest. At night the house is well filled of late. In my estimation what is needed there is a preacher to live there and hold services every Sunday. There are no regular services held at the church except what we hold. Our Presbyterian brethren have no pastor. The Baptists have services at a hall twice each month. The Sunday school at the church each Sunday afternoon seems to be growing in interest under the superintendency of Bro. Whitney, of the M. E. church, though it is a Presbyterian school. In looking over this field I find a few Presbyterians, a few Congregationalists, a few Lutherans, a few Methodists, North and South, and there perhaps others whose tents are so near the same that we can or could work and worship together without friction, and I sometimes think what a pity it is that we are not all united in one organization and labor earnestly for the salvation of souls, instead of struggling for church existence. In a place like this the advantages would be so many and the disadvantages so few I wonder if there is anything to justify our continued separation, when by thus uniting we could support a pastor and have regular services every Sunday.

In the first place the constant presence of a true Christian pastor in the community preaching twice each Sunday and attending the Sunday school and week night prayer meeting and social meetings and gatherings would be a great blessing. Secondly, the money appropriated by the different churches to men to come here and preach once or twice a month and go their way would be saved for foreign fields where there are no Christians of any sort. Thirdly, the interdependence of the preacher on his people for temporal support and the people on the preacher for spiritual instruction and comfort would be healthful for both. And last but not least the influence of such an organization made in the spirit of the master, on the world would be phenominal no doubt. If I deem it necessary I think I could sustain all of these points with scripture, or argument, or both for that matter, but it seems too plain to need either. W. H. Kincaid,
Corvallis, Mont., Feb. 15.

CHURCH NOTICES.

MONTANA CONFERENCE.

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(Second Round of Quarterly Meetings.)

Townsend Circuit,	December 2d.
Willow Creek Circuit,	December 8th.
Butte City,	December 16th.
Belgrade Circuit,	December 23-24.
East Helena,	December 30 31.
Deer Lodge,	January 13-14.
Boulder and Whitehall,	January 20-21.
Bozeman Station,	January 27-28.
Bozeman Circuit,	February 3-4.
Helena Station,	February 11-12

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THE COMMON GREEN LIZARD.

The most curious thing about the common green lizard is the way in which he comes into the world. His mother lays an egg, sometimes a number of eggs, and considers her parental duties done. She abandons the eggs at once and pays no more attention to it. The egg soon incubates under the hot southern sun, and in due time the little lizard inside concludes that it is time to come out. After he makes the crack in the shell five minutes do not elapse before he is a full fledged young lizard, skipping about the grass with the confidence of an old inhabitant, feeding himself with such small insects as he can catch. He knows no mother or other parental guidance, but is self supporting and self confident from the moment of his appearance.

"I was standing on the front piazza one day when I first lived in the West Idies," a returned New Yorker said to a reporter, "when one of the colored boys who were sweeping ran up to me with outstretched hand, saying, 'Boss, does you want to see a lizard's egg?' He held in his hand a small egg, in size and color about like a bird's egg, and while I looked at it the top of the shell cracked in one place The cracking extended rapidly, breaking that part of the shell into small pieces, and in a moment a young lizard put his head through. He looked about for an instant to see the new world he had discovered, put out his front paws and like a flash he was entirely out of the shell. He ran up the boy's arm to the shoulder, then down his clothes to the ground, and was away in the grass almost before we had time to wink. He was one of the ordinary little green lizards, and on his first appearance he was about 1½ inches long.

The fondness of lizards for some kinds for music is well known, and the green lizard has this musical taste stronger than most varieties. He will sit and listen for a long time to the music of a violin, a piano, or even to singing or whistling, showing his appreciation by the peculiar motion of his head that all lizards have when interested in anything. At home in the warm regions his sole food is flies and other small insects, which he catches readily, sometimes by lying in wait or sneaking up as a cat does to a mouse, but more frequently by a spring. When he is in good condition, the green lizard moves so rapidly that it is hard for the eye to follow him.

The small green lizards are plentiful enough in the southern parts of Florida, but even there the supply of them is nothing compared with the myriads that swarm all over the West Indies. West Indians never think of harming one of the little creatures, but rather encourage them to enter the houses, as they are very cleanly, and do good service in killing off the flies and small spiders.

Will he bite? Yes, the small green lizard will bite your finger if you encourage him to. He can give a pretty hard pinch, too, with his tiny teeth. But he cannot bite hard enough to puncture the skin, and his pinching is entirely harmless. Of the nearly 2,000 varieties of lizards there is only one kind that does any harm by his bite. This variety grows to a length of about 12 inches and lives in Mexico, but its appearance is so disgusting, its skin being covered with leprous spots, that there is no danger of its being exported for some young woman's pet. The idea that any of the lizards or chameleons can at will assume the color of any article they stand upon is a popular fallacy. The green lizards sometimes change their color to brown or ashy white, but this is about the extent of their ability, and the changes are governed largely by their physical condition. Sudden fright sometimes causes them to turn pale, as it does some larger animals.—New York Sun.

IRON MAKING IN EARLY HISTORY.

Iron was used before history was written. The stone records of Ninevah mention it. Genesis (ix, 22) refers to Tubalcain as "an instructor of every artificer in brass and iron, and in Deuteronomy (iii, 11) the bedstead of the giant Og was "a bedstead of iron." The galleys of Tyre and Sidon traded in this metal. Chinese records ascribed to 2,000 B. C. refer to it. Hower speaks of it as superior to bronze. The bronze age came before the iron age, because copper, found as a nearly pure metal—tin or zinc—alloys into hard bronze, while iron, found only as an ore, must have the impurities burned and hammered out by great heat and force before it can be made into a tool.—Harper's Magazine.

Help with a smile. Help with a prayer. Help with a word of good cheer. Help with a grasp of the hand. Help with some token of love. Help with a word of compassion. Help by quoting a promise of God. Help by re-telling his wonderful love. Help as a brother or sister should help. Help by the help of the cross that helped you. Help quickly; your days of uplifting must speedly pass. Help now; hundreds of hands reach upward to you, and souls are sinking in the darkness of night. Help! Help! Help!—Epworth Herald.

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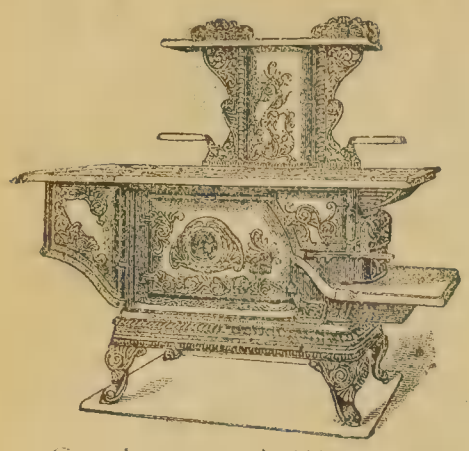

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, MARCH 8, 1894. NO. 24.

Editorial.

It takes money to make a paper go. Send us a dollar.

District Conference at Bozeman beginning Thursday the 8th, inst.

Good news of rousing revivals almost every where is constantly coming.

There is much that needs correcting in your every day life. Why don't you correct it?

Look out for the District Conference issue of the METHODIST. We expect to have something interesting to report after attending that meeting.

Spend as much money for the good of Christ's Kingdom as you do for your own pleasure and the cause of righteousness will move forward an never before.

Dr. Lambuth sends us some missionary matter that we gladly publish. Anything the MONTANA METHODIST can do to advance that great interest of the church at will not hesitate to do.

The new Montana Baking powder is a home industry that ought to be patronized. We are told on good authority that it is as good as the best, and we know it is cheaper than any other sold in the state. We have been eating bread made with the Peerless and know the bread is all right. See ad. in another column. Don't fail to support home industries.

Brother A. H. Barret of Butte, who has been suffering for sometime with la grippe, has gone to California in the hope that he may be benifited by that genial climate. We trust that he will be restored to us in health and strength. Bro. Barret is one of those laymen who stand by their pastor and give him assistance and encouragement. He is greatly missed when away from home, because when here his place in church is never empty. Would that we had many more just like him.

Brother J. W. Kemper, another of our best laymen of Butte, is in California among the flowers. He has with him Sister Kemper and the children. They are missed from their places in the church, and their pastor and brethren and sisters are wishing they would come back. Brother Kemper is our Sunday School superintendent, and when he is away the work does not prosper as it does when he is at home. May he soon get enough of California and return home where he is needed.

TOO MUCH OF A SECULAR TONE IN PREACHING.

We live but for a season. In a few short years the story of our life is told. Fragile indeed is the thread by which we hold on to life. A sharp cut and the thread is sundered—a soul is separated from the body in which it dwelt. What good can all our wealth, all our attainments, all our achievements, do us when the last moment of earthly existance comes? They all amount to nothing so far as this world is concerned, for we must leave them. We are always standing in the presence of death. How strange it is that we are so slow to look upon death as a visitor that shall come to us! But when we do, our lives appear so unsatisfactory. We see that we are making but poor preparation for a life in another world. It is our insecurity here, and our uncertainty as to the future that makes us rather look upon this life more, and contemplate a future less. We may strive to shut our eyes and refuse to see, from all the unfailing signs about us, that it is the wiser and better part of man to prepare for a life beyond; but the words of Holy writ will constantly ring in our ears, "We spend our years as a tale that is told." We know we must die and yet are very careless about making ready for so important an event. How curiously and wonderfully God has made us! We cling to life and still admit that there is an incompleteness in life that makes us desire to realize the fullest measure. We say we very much desire to sound the depths of wisdom, and measure the heights of love, in that land where alone we find wisdom and love complete, full, perfect; but turning then, preach and act as if we believed all this could be done on earth. Is not too much of our preaching of the character that would persuade men that they [illegible] here? Do we not [illegible] the necessity of counting [illegible] heaven is gained? [illegible] seem to be a fear of talking too much about preparation to depart from this to another land—a fear that causes us to build Utopian homes on earth and in our imagination people them with angels?

Any preaching that would lead the people to leave the "train" at the "city of Vanity," must be damaging. We must not think of trying to make heaven here. It cannot be done. It is true that we may approach so near to God that we live in a heavenly atmosphere, as some have been pleased to term a state of Christian enjoyment, but we must be constantly on the watch for satan is here, the world is here, and our own flesh is against us. Let us turn from our schemes of building heaven here to the more profitable one of preparing, and warning others to prepare, for a heaven after death. Prepare for the heaven wherein dwelleth purity! We need not fear that we shall be called "old fogy," or "rather antiquated," when at the last day the Lord shall say: "Come, thou blessed of my Father." The world may now point us out as those far behind the times and sticking too closely to the old theology; but what care we. Our duty is to do all we can for the salvation of souls, and in the way we believe to be best. Now which shall we do? Shall we talk of a heaven here and neglect the one above? God forbid. But can we not talk of both, and try and get the people to live so that they can have heaven here, knowing that if they so live they will gain the other? It is better to say "perpare to meet thy God." Your life is but for a season. Your attainments and achievements here must only help you for the hereafter or they are worthless. Subordinate this life to the life that is to come. Then we shall have been faithful. Any other course would have a tendency to secularize the Gospel we preach. We must no do that. It must be a Gospel that invites men and warms them, too, to prepare during this life, for the life beyond the grave. The secular Chistianity, if so it may be called, that is to-day proclaimed from many a sacred desk, only has a tendency to fasten mens hopes and aims and affections on the things of this world. It teaches them that their pleasurs and contentment is their heaven. And while thus bound to earth, where they have all their treasures, they are standing in the very midst of death and seem to realize it not. They follow friends and loved ones to their graves, see them buried from their sight, and carry home sad hearts; but in worldliness and pleasure, such as has been taught them in the house of God, they find partial forgetfulness. They go on as before and seem to have no fear nor thought of death. I sadly fear the Christian life has been made to easy. There is not a bold enough declaration of the old truths. Every man ought to be called to face the problem of a future existence. He ought to be plainly told of the importance of preparation. He ought to hear ringing from the pulpit in no uncertain, trembling, or fearful tones; "prepare to meet thy God."

TIPS FROM THE RAMS HORN.

The most miserable people are generally the most selfish.

The man who prays in the Spirit is not apt to be a loafer in Christian work.

It is not what we give to God but what we keep from him that makes us poor.

The best kind of religion to have is not always the kind they have in the biggest churches.

The measure of a man's real character is what he would do if he knew it would never be found out.

There is no such thing as taking a single step towards heaven without looking to Christ when you do it.

Bishop Haygood will soon have out his new book "Our Children." It is a revision of the other book of that title. We can assure our readers that if it is any better than the old one it will be a gem. The bishop is an intereresting writer. One never tires of him for there is something fresh and attractive in every line.

How can we make the MONTANA METHODIST what it ought to be without the assistance of the preacners and laymen of the church. At conference the preachers promised to do much for us, but very few have done anything. Some have either forgotten or their promises amount to nothing. Charity bids us take the former view of the matter.

A man who cannot tell his own coat from another's has something wrong with his head. It certainly is strange that any man could walk off with the overcoat or overshoes or hat of a man much larger than himself. Yet that was done and the assistant editor was compelled to go home, recently, without an overcoat because the one left was much too small. But these little fellows do feel "mighty big" sometimes.

What sacrifice have you made for Christ? Some people talk about the sacrifices they have made as though they were the greatest sufferers in the whole world for the Gospel's sake. But somehow we have no sympatny for them. Something is wrong with the man who talks very much about what he has given up to to be a Christian or to preach the Gospel. He gets more than he gave. God always pays a large interest on all treasures deposited in His bank, and no man loses by making such an investment.

The rushing of wheels, the hurry of men and women jostling each other in their haste, and the cries of venders in the streets may be indications of a city's prosperity; but that is only a temporal prosperity and has nothing of permanency in it. During a boom many business houses are built but hurriedly and not solidly. They are not put up for a thousand years but only to meet a present emergency. So it often is with the church. We take the rush and hurry and haste and jostling of a few business members who give socials, fairs, bazaars, and festivals of all kinds for the success of the church. O, how well they are getting on! But they may not be getting on at all. They are laying no foundation for a spiritual building which shall stand the storm of time and stand in eternity. They are not wideining the circle of Jesus' Kingdom. Their success is only apparant. It is temporal. It has no element of permanancy in it and must at the last prove a failure.

IRELAND.

When Ireland Was Given Away By The Pope.

WHAT MAKES IRISHMEN POOR And SUPERSTITIOUS.

A Traveler Therein, Writes an Interesting Letter.

POOR ROMISH SERVANTS—THE MCKAY CASE.

EDITOR PATRIOTIC AMERICAN:

I send you a copy of a very interesting letter from Ireland, written by Edmund A. Lord, a native of Portland, Maine. In 1867 he visited Kentucky, and was a student in the Bible college, of the Kentucky university. Afterwards he spent two or three years at Oxford college, in Mississippi and in 1883 he went to Europe, and has been around the world three times. I have received many very interesting letters from him and as this letter is written with so much truth about Romanism I hope you will give it a place in your columns.

S. M. D.

Nicholasville, Ky., Dec. 10, '93.

As time is ever on the wing, another year will soon be numbered with the past, therefore I am admonished that it is the time for me to answer your letter of October 10th, and the interesting newspapers you sent me during my sojourn in Geneva. I left Geneva on Thursday week last, and landed at Liverpool on Sunday, during a severe storm of hail and snow. On Monday I sailed for Limerick, and in three hours reached the Isle of Man, one of the islands in the Irish Sea. I traveled over the island in three days. It is about thirty-five miles in length and twelve miles broad. It is governed by an independent legislature, consisting of two branches, the governor and council and formerly by the "House of Keys," now replaced by an elective body.

The executive power in the British empire is vested in the sovereign, the legislative in the imperial parliament. Parliament consists of the sovereign, the house of lords and the house of commons. The assent of both houses and the sovereign is required for any act to become a law. The house of lords is composed of peers who hold their seats, first, by hereditary right; second, by creation of the sovereign; third, by virtue of English bishops; fourth, by election for life, (Irish peers); fifth, by election for duration of parliament. (Scottish peers). The house of lords numbers 500 members. The house of commons comprised in 1883 658 members; 493 for England and Wales; 60 for Scotland and 105 for Ireland; of these. 283 represented counties, 358 cities and boroughs, and 9 universities.

Henry II made his first descent and conquered Ireland in the year 1171. The Irish parliament was suppressed January 1st, 1801, and incorporated with that of Great Britain. After remaining on the Isle of Man three days, I took passage in a steamboat for Limerick, which is a very beautiful city with a population of 129,950. I have been in the city over three weeks and have visited many of the towns and cities of the South of Ireland, and I do not doubt there are many things in Ireland that demand reform, but I do not believe that the basis of reform is the necessity of confiscating the landed property and turning it over to the ownership of a peasant tenantry. The history of Ireland justifies the belief that in such an event the generations are few that would intervene between this and exaggerated poverty resulting from an increased population. The history of this unhappy country has been a long, unbroken story of brutal savagery, rebellion and unrest. An uninterrupted succession of calamities have pursued this unfortunate land since the day when the mythical St. Patrick put out the fires on the Druid altars upon the slope of the hill of chariots. It has been accursed of a church that fosters ignorance and superstition; it has been blighted by poverty, intemperance, over population, idleness and misthrift that results from the teachings of a priesthood that preys upon the industry of the people, and teaches that the divine mode of laying up treasure in heaven is to pay the hard earnings of daily toil into the hands of the priests for the support of a mob of unprofitable, drunken ecclesiastics who are generally drunken wretches and men of no moral character whatever. The Roman Catholic church in Ireland sits like the drunken old man of the sea upon the shoulders of the Sailor Sinbad. Its curse to Leister, Munster and Connaught is illustrated by the prosperity of Ulster. In one extremity of Ireland there is intelligence, with comfortable homes, great thrift, industries, well cutilvated farms, a prosperous and contented peasantry, a law abiding and loyal people and the bravest and most hospitable people in the world are the protestant Irish. In the Roman Catholic portion of Ireland is found lamentable ignorance and the most degrading servility to their priests I have ever seen in any country in the world. Ireland is indeed, beyond all comparison with any other country in the world, and the causes that promote its extreme poverty and ignorance are traceable to the Roman Catholic church and priesthood, which under the policy of Rome, keep the Irish people in unenlightened poverty. If the three millions of Irish Catholics could be placed in any suitable locality in America, Brazil, or Australia, under the influence and teaching of an honest clergy, where there was no opportunity for whiskey, and no subscriptions to their unprincipled priests; no Peter's pence, or the degrading of the women through the confessional, they would, with their capacities for labor and their industry become a prosperous people. It is in this direction that Ireland's troubles lie, and not in that of English injustice, Saxon tyranny, nor the inhumanity and extortion of Irish land lords. In no country in the world is the degradation of the people as great as it is in Ireland. I have known the life of a poor servant girl to be threatened by her own mother because she attached herself to a Methodist Sunday school in Limerick. So horrible is the system when it takes hold of an ignorant mind, it extinguishes even natural affection. Before closing this letter I will relate to you a sample of the tyranny of Romish priests over the ignorant people of this beautiful country. There lived in the glens of Antrim, a plain country farmer, who with a few acres of land, rented a mill. He was well versed in the Irish language, and was employed as a reader to his neighbors of the Irish Bible. He was a Roman Catholic. The priest, Thomas Coyne, sought to dissuade him from the blessed work, but he would not be dissuaded. He threatened him, but he disregarded his threatenings. He then announced that, unless he desisted reading to his poor neighbors the Word of God, on a certain Sunday he would curse him from the altar with "bell, book and candle." But the ravings of the priest were disregarded by the honest man, who had learned to fear God, and to fear nothing else. On the 12th of last August, the curse of the priest was pronounced on John McKay and Hugh Shields, and on all who shall hold any communion with them, or eat at the same table, or work in the same field with them. Then the bell was rung, the book was closed and the candles on the altar were extinguished. This completed the fearful curse. And thus these men, with their families, were excluded from the society, the business, the charities of the earth and consigned to eternal perdition, for the sin of reading the Bible to their neighbors, and by a man professing to be a minister of the Lord Jesus Christ! And what was the effect of this curse—as to the chief offender, McKay. No person dared to bring corn to his mill, he was shunned in the streets as if a leper; none would buy of him or sell to him, his children were beaten in the streets, and on approaching a wagon in a market town to buy some meal for his family the owner fled from his wagon and his meal as if an escaped spirit from the pit were approaching him. And were it not, for the protection of some generous protestants in the place he must have fled from the home of his ancestors or have fallen beneath the blow of the murderer, who in taking his life, would feel that he was serving God, and that if he sinned he could easily procure a pardon from Priest Coyne. The priest was brought to trial for damages and was sentenced by a Protestant and Roman Catholic jury to a fine of $500 and costs, and the above facts are taken from the report of the trial now before me. I believe this surplice ruffian Coyne is located in one of the West India Islands, Bermuda. John McKay is an humble Christian man, laboriously and successfully engaged in the prosecution of the work of missions among the papal Irish that are swarming in the cow-gate and around the grass markets of Edinburgh. Two months ago I had the pleasure of visiting one of the stations in that city, and found him surrounded by many once Romanists, but who were brought to the saving knowledge of Christ by the reading of the Bible Now sir conceive of three or four thousand of these Priest Coynes scattered all over Ireland—the watchmen of despotism in every parish, finding out family secrets at the confessional, putting out every light that would expose their wickdness when neither coaxing nor threats will win men to their will, thus cursing them from the altar, and then, if you can conceive of the fact that eight out of every ten of all the Romish population of Ireland, believe that these priests are the vice-gerents of God, that they do all they do by the authority of heaven and you will not wonder that Ireland is what it is. Two thousand of these degraded wretches start every week from all the sea ports of Ireland for the United States. They are sent to our country by orders from the pope. Their passage is paid through agents appointed by the church. In all our large cities we see them in all their deep ignorance, their low civilization, their squalid poverty, their unbridled passions are all the results of the despotic rule of the priests of the Roman Catholic church. Romish priests in Ireland, as well as in the United States, have but two masters, "the pope and their belly." O! sir, these Priest Coynes are not the men to teach our people civilization and religion. If we encourage these missionaries of barbarism in our free land until they obtain the preponderance they disire, we will deserve to be treated as was the devil by St. Dunstan, who led him about by the nose with red-hot pinchers, or be ranked with the devout donkey of St. Anthony, of Padua, who after three days fasting left his hay in the rick to worship the host. I expect to be in Londerry Thursday; will remain there two months.

Very truly
Your friend,
EDMUND A. LORD.

Limerick, Ireland, Nov. 10, '93.

HOW JANIE SETTLED IT

"Here comes mamma," said Janie. "Oh mamma, must I save some of my candy for Grace?"

"I think a good little sister would."

"But Grace didn't give me any of hers yesterday."

"Didn't she? How did you like that?"

"I didn't like it at all, and I want to make her not like it, too, because I think she was real mean."

"Dear, dear! And is mamma to have two mean little girls, then."

Janie looked at her mother and was quiet a minute. Then she ran and threw her arms around her neck and said: "No, no, mamma dear; you shall not have any mean little girls at all. I guess Grace forgot, and I'll go and give her some of my candy now, so she won't ever forget again."

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two kind little girls."—Picture World.

TO MAKE PEOPLE LOVE US

To make people love us we must love them. But we must not love them for the sake of making them them love us, for the sake of larger influence, smoother sailing, and better positions. This flaw would quickly reveal itself. People must be loved for their own sake, with no thought back of it. To do this one must see in them something lovable, and if there are things of a contrary sort, they must be thrust aside and disregarded. More faith in men greatly helps more love. So does more pity. Where we can hardly respect, we can have compassion; where the complacency is impossible, the love of benevolence may thrive. Everything depends on the point of view. Compass it we can if determined, and compass it we must if we are to do much good. Love rules all and finds a way everywhere. Zion's Herald

An Irishman was asked why his countrymen were so remarkable for blundering. "Faith," said Pat. "there is something in the air of Ireland; and I dare say if an Englishman was born there he would do the same." Ex.

HARDSCRABBLE AND HIGH STEEPLE.

BY ROBERT MCINTYRE, D. D.

Should the tall angel Gabriel, who nearest the throne,
Is the resplendent clasp, of that glittering zone,
Which girdeth forever the glory above,
With angelic anthems, and lyrics of love,
The leader of all the legions, who wait,
On the will, and the word o the Uncreate,
Come flying to-morrow, with tidings again,
Of peace upon earth and good will un to men,
Seeking the shepherds. would he in his search,
Try Hardscrabble Chapel, or Highsteeple Church.

From the harmonius surges of the choral sea
Emerging and glowing with rapture, would he
Look for old Fisher Peter, tunicked and tanned,
Or publican Matthew, branded and banned;
The harlot whose tears, on the feet of her Lord
Flowed like the oil, the Samaritan poured,
Or that weary mother, whose eloquence won
Her daughter to health. or the prodigal son,
Or Zaccheus, leaving his sycamore perch
In Hardscrabble chapel or Highsteeple Church.

Would he see those who sought the Master of old,
The lost sheep He carried so far to the fold,
The sinner, whom blood-thirsty Pharisees claimed,
The blind, and the halt, the withered and maimed,
The lepers who dwelt in the caverns forgot,
The sisters who sobbed in that Bethany cot,
The woman who stood by the palms at the well,
The penitent thief who was half way in hell,
Sad souls whom this world had cast into the lurch,
In Hardscrabble chapel or Highsteeple Church.

Should he but walk in his white vestiture,
And the worshippers there, the rich and the poor,
See one lapping lambs, in its warm woolen plaid,
One sitting in purple, and fine linen clad,
One breaking its bread, to those in distress,
One hoarding the honey of God's bounteousness,
One deep in His love, as the wheel in the stream,
One craving to skim gay society's cream,
His glittering robes would he surely smirch,
In Hardscrabble chapel or Highsteeple Church.

—Ram's Horn.

If we have many days of sunshine in succession Butte will float. But the streets will be paved when the city gets done discussing what material ought to be used. We predict that in the year 1900 the paving will have been nicely done.

ABOUT CERTIFIED CHECKS.

The head of a leading banking house has had his counsel investigate the law in regard to certified checks and finds that if the drawer of a check has taken it to the bank and had it certified he is still, jointly with the bank, responsible to the payee if the bank fails. If the payee, however, has taken the check to the bank and had it certified, the drawer of the check is no longer responsible to the payee, because the payee accepts by that action the responsibility of the bank.--Wall Street News.

MAKE FRIENDS.

No man has too many friends. There is nothing the human heart is so responsive to as disinteresten friendship. And the pastor who can make himself the personal friend of his people binds himself to them as by hooks of steel.

A farmer once sent his servant to a wealthy neighbor with a letter requesting the loan of a donkey. When the servant arrived it happened that this man, who was uneducated, was in company with some wealthy acquaintances whom he did not wish to know of his inability to read. So taking the letter, and after pretending to read it, he turned to the servant and said: "All right,; tell your master that I shall be with him presently."—Irish Times.

A Boston servant, like many of her class, does not know her age. She has lived with one family eleven years, and has always been twenty-eight. But not long ago she read in the newspaper of an old woman who had died at the age of a hundred and six. "Maybe I'm as old as that meself," said she. "Indade, I can't remember the time whin I wasn't alive."—Ex.

"Are you the judge of reprobates?" said an old lady as she walked into Judge Monahan's office. "I am the judge of probate," was the reply. "Well, that's it, I expect," quoth the lady. "You see, my husband died detested and left me several little infidels, and I want to be their executioner."–Sel.

Kind Party: "Why are you crying like that, my little boy?" Little Boy: "'Cause it's the only way I know how."—Vogue.

"I would give the world to have the experience of the brother who has just sat down," said a speaker in a religious meeting. "That is what it cost me," said the brother whose experience was a source of envy. The world is the price we have to pay for Christ. Any one can have him in sweetness and power who will pay the price. The reason we do not have him as a precious and powerful Saviour is becaus we are not willing to pay the price.

It is in some ways a laborious thing to preach the gospel. But it is more laborious to live it. To live the gospel fully makes the preaching of it at once easy and powerful.

Religion is a constant advance. A constant advance means a constant conflict. The conflict is inevitable. Without the conflict we make no advance and lose what has been gained.

MEMORY.

"The science of memory," said James W. Dodd. "is very little understood, and the more it is investigated the further one gets from the solution of the difficulty. I am acquainted with a man who could never learn to write or to calculate, although a large sum of money was spent by his wealthy parents in attempts to educate him. To this day he can scarcely distinguish one letter from another, but he can read easily from sight in some manner neither physician nor philosopher can understand.

"He is fond of reading out loud and seldom stumbles over a hard word, although he cannot spell out the easiest ones. Strange to say, he has a most wonderful memory of what he reads and will repeat the plot of a book, with the exact quotations of leading incidents and expressions, after reading it once. His general habits indicate mental weakness in various ways, and the only memory he seems to have is in regard to printed matrer."—St. Louis Globe-Democrat.

EAST COLUMBIA CONFERENCE.

SPOKANE DISTRICT—SECOND ROUND.

Genesee Station, Pine Grove, -		Jan. 13-14
Palouse Circt. - - - Stanley - - -		" 20-21
Leland " - - Cedar Creek, -		" 27-28
Oakesdale " - - Pine City, -		Feb, 3-4
Lewiston " - Tammany, -		" 10-11
Camas Prairie - Mason S. H. -		" 17-18
Potlatch - - Bethel, -		" 24-25
Spokane Station, - - - - -		March 3-4
Big Bend Circt. Wilbur, -		" 10-11
Edwall " Pleasant Valley		" 17-18
Rockford " - - - - Mica, - - -		" 24-25

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What is in this book has grown out of many fireside talks with young men of promise who, having heard many strange noises as of debate and doubt, have fallen into some perplexities about the foundations of their belief.—Author's Preface.

The book is a great book for the purpose intended. Every Methodist (or any other kind of) preacher should read it immediatly. The Epworth League should adopt it. It is destined to do much good. Let all our preachers commend it to their congregations.—Rev. J. C Kilgo, of Wofford College, in Southern Christian Advocate.

We commend it cordially to preachers, students and teachers who want a strong commonsense presentation of the truth and beauty of the word of God.—Methodist Protestant, Baltimore.

It is the clearest and most satisfactory refutation of infidelity in its various forms and phases; the most lucid defense of the divine order of revelation and method of dealing with men that we have seen.—Central Methodist.

The book is filled with good common sense. No man, young or old, who is hesitant in his faith in Christianity, should be left without it.—St. Louis Christian Advocate.

"Jack-Knife and Brambes" is perhaps the best Bishop Haygood has written. As a writer on various subjects he stands unfellowed in many respects in this nation. That which makes him especially useful te his Church in the realm of letters in his unshaken confidence in and defense of the "faith once delivered to the saints." He is not "carried about with every wind of doctrine." Another peculiarity that endears him to his Church. and to the great body of the American people, is his plebcianism. He is one of the people, and writes and talks to and for the people.—Texas Christian Advocate.

No more timely book than "Jack-Knife and Brambles" was ever written. It is a great book. —W. C. Bass, D. D., President Wesleyan Female College, Macon, Ga.

The broad seal of the author's intellect is on this as upon none of his former volumes.—New Orleans Christian Advocate.

The Bishop's work called for blasting powder and dynamite. The detonations were frequent and long and stunning. One would think so from the flying fragments of trees and stumps, of mud and rocks. The Bishop has done his great work well.—J. O. A. Clark, D. D., L. L. D.

"Jack-Knife and Brambles," by Atticus G. Haygood, Sr., is a volume wonderfully suggestive, and which deserves a careful reading, if for nothing else, for its suggestiveness. It is sure to become classic.--Boston Daily Traveller.

The book has 308 12mo pages. Is well printed and bound. The price is $1.

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OF INTEREST TO THE PUBLIC.

Commencing Eebruary 1st 1894, all Local Round Trip Tickets sold at Rates which have hitherto applied for unlimited Round Trip Tickets will be Limited to thirty days from date of sale. (CHAS S. FEE, G. P. & T A.) and (A. L. CRAIN; A. G. T. A.)

District Conference will convene at Bozeman March 8th. Let all concerned take due notice.

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REV. T. W. ALTON, - - Ass't. Editor.

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"JESUS HAS GIVEN ME PEACE."

Through the courtesy of the Secretary of the China Inland Mission, we have the privilege of giving our church people recent notes from the diaries of some of their workers.

It is glorious to see the daily fulfillment of the promise "Lo! I am with you alway even unto the end of the world." Thus in proclaiming the message of peace the missionary finds for himself the deepest peace and joy

From Mr. J. Moikle, Kiu-kiang, Nov. 28, 1893:

I hope (D. V.) to leave soon for Fong-kang. I came down for a rest and change, as I was rather run down after our Kanchoo house difficulty, which I am glad to say is all settled up now. Mr. Horne bought a house in July in Kanchoo city. Of course officials and gentry were dead against us obtaining property in the city, and did all they could to keep us out, eventually did put us out. The officials put two of our men in jail. We appealed to other sources, but could get no help, so we had to withdraw from the house, and get our men out as best we could. The Lord did not fail us in our time of difficulty. We had to wait two months before we came to a settlement and got our men released, and, during that time, the Lord removed the magistrate who was so bitterly opposed to us, and another man took his place who was a little friendly toward us, and who settled matters fairly well. The landlady of our new premises and her five sons, are very interested, and I trust the Lord will save this whole family yet, and a few others who come about often give us some joy, and we hope to see better things for Fong-kang. Let us persevere in prayer, and we shall reap if we faint not in God's own due time. As one looks back upon the five years gone by, and sees all the way the Lord our God has led us, it has been five years of finding out the fullness of His great loving heart; and the half is not yet known. I am indeed a privileged one, to have the joy of spending five years of service in Christ's school in China.

From Miss F. Haynes, Kueichoo, Oct., 13, 1893:

We have rejoiced to hear from time to time of blessing in the Home; also of some being accepted; and are now hoping soon to hear of some of the Lord's chosen ones coming forward to labor among these poor heathen Chinese—coming to share in the glorious work of telling the old, old, and yet ever new, story of the Saviour's love. I have been out with the Bible woman, visiting in another direction among aboriginal villages. There are numbers of these villages round about Kueiiang; some are inhabited by the Miao-tsi tribes, and others by the Tsong-kia. It was to the latter that Mrs. Fang and I went. Their language is quite different from the Chinese, but, from their constant intercourse with the Chinese, most of the villagers speak their language also, and not a few of the men can read character. Many did not care to listen to our message, some saying they were too busy, and others that they were too stupid to understand such matters; but, Praise the Lord, there were some who listened gladly, and seemed interested. Among the number was one, quite an old man, who, seeing us enter a house in one of the villages, followed us in, accompanied by a number of young men, most of whom could read. We had some tracts and Gospels with us, and the old man after asking a number of questions concerning the "Jesus doctrine," said he would like to see our books. We handed him some, and he then picked out the two gospels of Mark and John, and seemed to like them, and said he would like to read them, and, if he found the doctrine contained in them was good, he would, at some future time, when visiting the city, come to our "Jesus Hall" to learn more. God grant that he may do so, and have not merely a head knowledge, but a heart knowledge, of the living and loving Saviour. There were also two young men whom we met when out visiting in the village where we lodged, who showed an interest in the Gospel. They came several times to see us, and asked for copies of the Gospels and tracts, saying much the same as the old man did. One of the three baptized early in September was an old woman of 76. Dear old Uang-Nai! She is a poor, ignorant, and withered looking old woman, but she knows the Lord Jesus. Sometimes when she has come around, I have said to her, "Uang-Nai, are you happy? Have you peace?" And it does me good to see her face as she answers back so brightly, "Yes, Jesus has given me peace; Jesus has made me happy." Yes, praise God! we have peace through our Lord Jesus Christ. Who, if not we, ought to be happy and joyful?

Our readers will remember the spicy letters that have from time to time appeared in our columns written by our Washington (D. C.) correspondent. They were written by Mr Benj. R. Callin who looks after United States and Foreign patents at the national capitol. Doubtless he would be pleased to hear from any one who has business or desires information of this character. Address Benj. R. Callin, Washington, D. C.

Send along your renewals, we need them.

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THE PASTORATE.

By the pastorate we mean the fice or duty of a pastor. To my nd, it is the most responsible ice that man ever filled. To see fore you the faces of multitudes men and women, and know that ne of them at least are hunger- and thirsting after righteous- s, and to know of the struggles, doubts, the difficulties, the ptations, and the deadly perils, which they are seriously beset, to know that the words spoken you may prove to be for some them the turning point when shall accept God and ever- ing life, is to an honest man a serious matter. Every ser- of a true minister has an in- nce for good or evil, and that all eternity; every word tells the rise or fall, weal or woe, or death of immortal souls; in y sermon we touch cords that send their vibrations through endless future, that peal in der tones in a guilty con- ce or resound in the music of rified spirit. The chief object e true pastor is to win souls sus Christ. If he does not do he is a complete failure, ever else he may do. The work of the pastorate is to en the careless, to warn those nger, to comfort the sorrow- help the weak, and to edify rers; in short, he is to make people good, and good people r. Preaching strong Gospel ns from the pulpit is a very ve means to this end, but not ly one. Outside of the pul- ery minister of Christ can n close contact with each in- al soul and preach to them eye. This is the only way reach some persons. No n dodge such preaching, or sleep under it. If the shep- can only save the sheep by after them, then God will d him guiltless, if he neglect y. Some ministers seem to that when they have ed twice on Sunday their s done. I believe as many ve been saved by influence or done, outside of the pul- here have been in the pulpit. believe that if many pas- uld take part of the time end in polishing their dis- and devote it to pastoral they would have larger ations, and a much number of conversions rist. They would be r men for the physical ex- d more fluent speakers from tice they would gain in conversation. They would h more tender, eloquent, rt-moveing ambassadors st.

hief element of power in istry and in every other honorable calling, is heart-power. The majortty of all congregations —rich or poor—are reached, not so much through the intellect as through the affections. This is an encouraging fact; for many of us have not the talent to be great preachers; but all of us, if we love Christ and human souls can become great pastors. Nothing gives a pastor such heart-power, as personal attention to his people. Especially personal sympathy in seasons of trial. To gain the ears of people and win their affections, is as much a part of every Christian minister's duty as it is to study the Bible. What is the use of studying the Bible if we cannot get the people to hear us expound it? The secret of true, legitimate and permanent popularity is this: First, keep your heart strong, sweet, loving, and courageous by a constant life in Jesus Christ. Secondly, take a personal interest in everybody. To every human being on the earth, nobody is quite so important as his own self. This is not vanity or egotism, or self-conceit; it is an instinct. God's solemn charge to every immortal child of his is, "take heed to ourselves." Self-denial is Christian, but self-neglect is destruction. Everybody loves to be noticed and cared for. The poor boy is a more important person to himself than President Cleveland. What takes place at the White House is to him of less consequence than that he should earn two bits with which to buy his breakfast. This instinct is universal, and every embassador for Christ should make use of it. The poor boy, if saved, may become a pillar in the church. Do not neglect him. A pastor should aim to find out the personal character, condition and needs of every person within his reach. He should put himself into personal sympathy with everybody. A congregation will stand hard pounding and plain truths from the minister they love. Every minister should be fearless and faithful, but loving. In order to do this, we must "be strong in the grace that is in Christ Jesus." Without this grace no man can successfully fill the office of a pastor. Every true minister may expect to bear prosecutions. "All that will live godly in Christ Jesus shall suffer prosecutions." says the great apostle. It is a sure sign that a minister needs more grace when he begins to seek easy places. The true minister rejoices and is "patient in tribulation." Paul says, "We glory in trioulations also." "Love beareth all things" that is a man or woman filled with the love of God can and will bear all things for Christ. Brethren, we must live what we preach. Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear."

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," (I Tim. 1, 12.) The minister must be an example in all things. Dr. Bonar was right when he said, "Thou must be true thyself, if thou the truth wouldst teach; thy soul must overflow, if thou another soul wouldst reach." A man who would impart light to others must himself see the light. He who kindles a fire in other hearts must have it burning in his own. The minister is not simply a fingreboard pointing to the way of salvation, but he himself must feel in the elysian field of glory if he would lead his hearers there. Much of Peter's power at Pentacost in preaching repentance was due to the fact that he had himself repented. Paul's most effective sermon was the life he lived. It is so with every minister. The minister, as well as every other man, should ever keep in mind this passage, "Thou God seest me." God sees our thoughts, he sees the very motives back of all that gave them birth, and what he sees he writes in a book. And brethren we must meet the account at the judgment. The preacher must impress the world outside of the pulpit with a sense of his manhood. The world at large, as well as Christian people, must be made to feel, when a minister passes, "There goes a man." If a minister is a man outside of his pulpit he is very likely to be one in it. It is after all, Christian manhood and womanhood that wins the world to Christ.

It is not eloquence: some of the very best soul-winners are not, in the strictest sense, eloquent. It is not deep thought; some of the best thinkers win few souls. The great revivals are not noted for eloquence or deep thought, but for practical work and heart-power. The eternal life as well as the sermons of a minister should exhibit the power of love. Love in the pulpit or sick room, and hatred or indifference out of it presents a very strange contrast. The minister's external life also must be a living monument of faith. Faith is, perhaps harder to practice than to preach, but without it a preacher is a failure. In the darkest hour we ought to be able to look up to God and say, "Lead thou me on." A successful pastor does not keep company very much with Brother Despondent. He remembers that he is fighting "the good fight of faith." Above all, the heart and life of a minister must be pure. If a minister of the Gospel does not impress the people that he is pure, his sermons have no more weight than a feather. When we consider the responsibility of a pastor, we may well say, "Who is sufficient for these things?" He alone is sufficient who is strong in the graee that is Christ Jesus.

G. H. GIBBS.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(Second Round of Quarterly Meetings.)

Townsend Circuit,	December 2d.
Willow Creek Circuit,	December 8th.
Butte City,	December 16th.
Belgrade Circuit,	December 23-24.
East Helena,	December 30 31.
Deer Lodge,	January 13-14.
Boulder and Whitehall,	January 20-21.
Bozeman Station,	January 27-28.
Bozeman Circuit,	February 3-4.
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GUARD THE PUBLIC SCHOOLS.

Do not flatter yourself that the Roman church war upon our public schools is at an end. In fact, it has but begun. The "Fairibault plan," devised by Archbishop Ireland in Minnesota, which has been operated in a modified shape in the State of New York, is not dead by any means. The Pope has recently been very eloquent concerning the duty of "education," and the services and devices of the "vice pope." Satolli, who has been sent to Washington near Baltimore by orders from the Vatican, are beginning to bear fruit.

Maryland is historically a Roman Catholic State. Its earliest settlers were Romanists, its earlier governors were Romanists, and its powerful lay families were and are Romanists. It is therefore logical that Mgr. Satolli should not cause circulars to be sent throughout Maryland to create public sentiment in favor of appropriating a part of the public school fund of the State to the support of Roman parochial schools. The astute Roman power throughout its ablegate is now making the argument that enlightened American opinion and government will surely and soon favor the Catholic schools. Indeed, he says, that "the Catholic educator is the surest safeguard of the permanence throughout the centuries of the constitution, and the best guide of the republic in civil progress."

On Thanksgiving day Father Dunne, of Chicago, was consecrated bishop of the Roman diocese of Dallas, Texas. The sermon was preached by Bishop Janssens of New Orleans, who said:

"Before speaking on this peculiar occasion of the consecration of a bishop, I wish to speak to you of the continuous succession by which we can trace our history to the day of our blessed Saviour. The church to-day professes the same doctrines, the same rites, and the same orders as in the days of old, and has held to them through its continuous succession of popes."

That being confessedly true which we quote in the above extract, we are not inclined to accept the Roman church, which never changes, and its "educators" as "the best guides of the republic in civil progress." Let it be clearly understood that the Roman church arrogates to itself the claim that it is, and should be accepted, as the only proper and exclusive "guide of the republic in civil progress," and in some other things which will not be named until the time is ripe for avowal. That church would like to be the guide and controller of our public schools, but it is content at present to push simply its pretensions to a portion of the public school funds, trusting to the politicians and to indifferent Protestants for future larger dividends. If due caution is not exercised the earlier dividend will soon be gained through the avarice of scheming demagogues who want office, and the limpness of mediocre men who always prefer peace to struggle even in behalf of public safety.

This attempt to divide the public school fund now begins in Roman Maryland. The effort will be in some state or states which have large habitual foreign political majorities. The struggle in Maryland should command the most eager interest of all American Protestants as to this issue, just as the soul in the prohibition contest centers in Iowa, Kansas, and the Dakotas. Maryland was named after "Bloody Mary." Our educational loss in that state may be like Bull Run. Victory there should be as Waterloo to French ranting about republican "civil progress" in Europe on political lines denied by Napoleonic usurpers.

Do not be deceived by the argument that Romanists are "twice taxed" for school privileges. They say they must pay for the public school, and are then "compelled to provide schools for themselves." Who compels them? The public school is open to them, but they choose for strategic reasons to desert these schools. For sufficient reasons our church prefers its own plan for higher education to those provided by the state; but we know of no Methodist lust or demand for a share of public funds to promote that higher education. Now and then we hear about some public grant offered to Protestant colleges; but is always safe to regard such tenders as but traps to lure the unwary into that which may be quoted as a precedent and for politico-Roman citation as such.

Owners of large estates and farms build their own extensive roads on their own premises, and are thus "twice taxed" when they pay for public highways. Business men pay for public police, and are "twice taxed when they add the cost of private watchman. Citizens are taxed for public health, quarantine, and sanitation, but they must pay their own family doctors.

If the Roman Church has been made sick by the system of public education devised by freemen who have been defending themselves for centuries against Roman enforced ignorance and insolent domination, but it should pay its own parochial school doctor bills.—Ex.

"FORWARD, THE BATTLE CRY."

A plan for raising the collections for foreign missions has been devised by a special committee appointed by the Board of Missions to consider the situation.

This has been sent out to our preachers and we earnestly request that it be carried into effect during the first two weeks in March wherever it is possible to adopt it. It is of the greatest importance that the collections be in by March 31st.

Owing to the financial depression, it is possible there may be a large shortage. Let us at least try to come up to the amount raised last year. Anything short of that will seriously cripple our missionary work both at home and abroad. The news from the different fields, you will see, is full of encouragement. A deficit in collections, means retrenchment on the field, discouragement to the workers, in other words going backward when "Forward" should ever be the watchword of the Soldiers of the Cross. Comrades in Arms, these are the times that test our courage and devotion and loyalty to our Captain.

Let us stand the test like brave, true men. Our heroes in the West and our noble ministers abroad are standing at their posts, let us stand to ours and by bearing our own burdens relieve them of anxiety.

WALTER R. LAMBUTT,
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An Irish paper, referring to a burglary, says: "After a fruitless search all the money was recovered except one pair of boots."—Sel.

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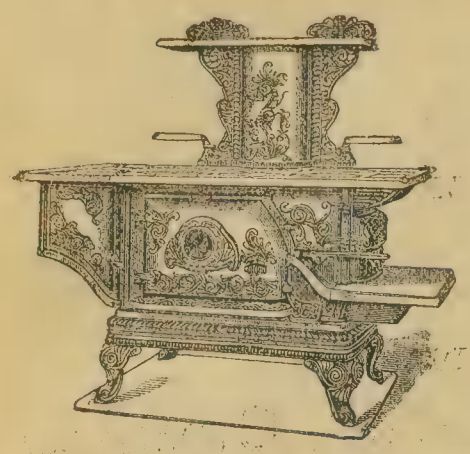

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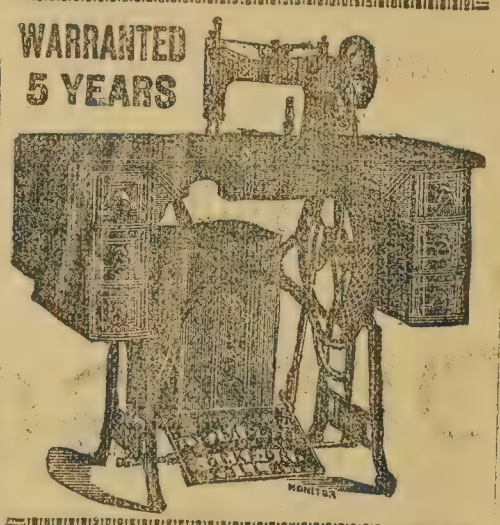

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Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, MARCH 15, 1894. No. 25.

HELENA DISTRICT CONFERENCE.

BOZEMAN, MONTANA,
March, 9th, 1894.

DEAR METHODIST:

The Helena District Conference met yesterday at 4:30 p. m. in the M. E. Church, South, in Bozeman. R. H. Shaeffer, Presiding Elder was present and presided. T. W. Alton was elected secretary. S. B. Tabor, R. H. Shaeffer and W. A. Buzard were appointed a committee on public worship, and the work of organization was completed. At 7:30 Rev. J. E. Squires, of Helena preached a splendid sermon to a crowded house. His theme was "The Office and Work of the Holy Spirit." The sermon was a thoughtful and forceful presentation of the sublime truths concerning the Holy Gohst. The spiritual condition of the church here in Bozeman is good. A gracious revival in which about fifty were added to the church has just been closed. We might say that it is not really closed for the high tide of spiritual feeling has not gone down. We are looking for a grand meeting. We are not only looking for it but we are expecting it. This morning the Presiding Elder called for reports from pastoral charges. Bro. Squires reported Helena. The church is in good condition. The Sunday School is large and increasing. The Epworth League is doing nicely and promises to be a great help to the pastor. Just as they were about to have a revival (or at least, so it seemed) the church caught fire and was so badly injured that they were compelled to seek another place of worship for a while. Several of our sister denominations offered the use of their buildings and their kindness was appreciated. But for good reasons the court house was obtained, and they have been using that, and will continue to do so until the church is repaired. The structure when completed is going to be a very commodious and tasty building—almost as if we had a new church in Helena. We were all gratified at the good report Bro. Squires made. May the good Lord give him a gracious revival when he moves back into his church.

Bro. F. F. St. Clair then reported Willow Creek circuit. The circuit is in good condition. It is on the up grade. Congregations are improving at each of the five appointments. They have had a gracious revival at Willow Creek in which about twenty-five souls were converted. Happy is that church and that preacher where the Spirit of God is poured out upon them.

Nothing further of interest to our readers was done until the hour for adjournment arrived and Rev. E. L. Lee, of Townsend, preached an interesting and spiritual sermon on "Justification by Faith."

At the afternoon session B. E. H. Warren reported Belgrade circuit. It is a mission field, covers a vast territory and necessitates a great deal of hard work and much exposure. The church seems to be improving gradually and the outlook for success is better than it was some time ago. The finances are behind. About one-fourth of the collections are provided for. The pastor hopes yet to see fruit from the seed he has tried to sow and has sown in tears and labor. When Bro. Warren had told of his work and his love of the Master the conference sang, "I love to tell the story."

E. L. Lee reported Townsend circuit. He has been working hard. Has had no revivals as yet but is still looking for and praying for a "refreshing from the presence of the Lord." God grant the desire of his heart. Other reports will follow in our next letter. The conference is harmonious and spiritual. We are all pleasantly entertained. Brother St. Clair and your humble servant are room-mates at the parsonage and we think that Sister Tabor cannot be beaten in entertainment. T. W. ALTON

WELCOME.

The following is the address of welcome delivered by Prof. Buzard of Bozeman, at the District Conference:

To me has been assigned the pleasant duty of extending a word of welcome to the ministers and laymen of the Helena District Conference.

It is with a feeling gladness of brotherly love and profound sincerety that I bid you a hearty welcome to our midst. Personally I have many reasons for welcoming you.

While I was not brought up in a Methodist home, my life has been touched by the Methodist preacher, the Methodist church, and through the godly influence of her people I was brought to Christ.

In the name of our homes we welcome you. Your pleasant, smiling faces, your large supply of clean, healthy, side-splitting jokes make you most welcome guests in our home.

Your presence here will make the clouded brow to brighten; the thoughtful mind more thoughtful and the man of God to rejoice with a joy which is known only to Godly men. But above your social qualities we must prize the moral influence which your coming will yield over our homes.

We welcome you in the name of our church. Certainly your coming is opportune. We are closing a series of gracious revivals, which have been a great blessing to us as well as others, and about fifty souls have been gathered into the folds of the church. Your presence, your songs, your prayers, your works of timely wisdom will do much to strengthen and build up the work already commenced. We know you are in sympathy with every department of church work.

We expect the impress of your faith, your courage and knowledge left upon our prayer meeting, our leagues, our Sunday school and upon all our hearts that we in turn may impart the same Godly influence to those with whom we come in contact. We welcome you in the name of our little city.

Bozeman is located in the heart of Gallatin Valley and completely surrounded by the mighty arms of the gigantic mountain ranges whose beauty and picturesqueness have made them admired by all who behold them. Valuable deposits of the precious metals are hid away in the gulches and canons, and in the folds of the lofty peaks which raise their summits so majestically toward the heavens as if in adoration of the Infinite One who called them into existence.

Standing with their mighty arms outstreched, the snow-white sentinels of God, bidding mankind look, from nature up to nature's God, filling us with an awe which beggars description, a soul-stirring administration which defies comparison, a love complete and full and free for him who has so bountifully blessed us.

The valley in which our little city is cated is remarkable for productiveness of her soil; the enterprise of her citizens, and the educational tendency of her people. Our barley crop this year amounts to 300,000 bushels; our wheat crop 400,000 bushels; and our oat crop over 800,000 bushels, making a grand total of over 1,500,000 bushels of grain raised annually in this valley. So you see that the average man of Gallatin Valley is a man who can be truly called an industrious, economical, progressive intelligent citizen of whom we may justly feel proud. He needs no other eulogy than the work of his own hands in developing the wonderful resources of "Fair Gallatin, the Egypt of America," in the past ten years. It is his industrious habits of life which has raised our valley up to the present high standard and made its products prised by all who handle them.

The city of Bozeman is to become one of the leading educational centers of the state. With our extensive school facilities, and the number of people who will be in our midst from year to year taking advantage of the opportunity we are affording them to overcome the obstacles and vicissitudes of life and to prepare for future usefulness, will give us grand opportunities for educating the heart while our schools educates the head. Our citizens have showed commendable zeal in the hearty support which they have given our schools. The energy which they always display in any public enterprise is one of the best evidences of the progressive and educational tendency of our people.

The people of Montana have always placed a premium on physical and natural things and with that enterprising progressive spirit which is the chief characteristic of the age in which we live, they have gone forth in all the business relations of life with a determination which knows no stopping until the desired goal is attained; with a determination which no law can retard, no obstacle overcome and no force destroy entirely.

In the midst of all this push and enterprise, each striving with the other for business prestige and political preferment, the one grand object in man's life has been overlooked to a large degree—but thanks be to God not entirely. From the very earliest days in Montana there have been a noble band of consecrated Christian hearts striving against evil in all its forms, exhorting men to lead nobler lives and striving to place mankind in harmony with the standard laid down by Christ while on earth In behalf of that work begun so long ago and in the belief that your presence here will effect that relation of our people, we welcome you.

Mr. President, I was about to close by bidding welcome in the name of everybody and everything. But I remember our pastor said since the announcement of the district conference, his blooded Wyandotts had been showing signs of discontent by vying with each other for the highest perch.

Bozeman, from the very conditions which surround her; from her natural pursuits in life; from her rural, moral and selfsustaining tendency, she is eminently qualified for the leading educational center of the entire state. And for the very same reason we think she should become the hub, the center, the heart and core of Southern Methodism in this state.

In behalf of this grand object we extend a hearty welcome.

We welcome you in the name of our city; we welcome you in the name of our church; we welcome you in the name of our homes.

WHAT THE POOR WANT.

Why this continual clamor from the poor? Behold they stand at the door and knock. The laboring man seems never satisfied. The lower orders of society are always in turmoil, complaining against the higher. What is the trouble? We give them money, we distribute alms, we raise their wages, we build them reading rooms and coffee houses. Behold they still stand at the door and knock. Come out, my brother, for they seek not yours but you. Christ gave no money to the poor, he gave Himself. Follow Him. Give this suffering world your sympathy, your thought, your effort. Pour your richest blood into its empty veins. They want the touch of your hand, the warmth of your fellowship. Love, and love alone, is all that can satisfy the world.—Omaha Christian Advocate.

Our readers will remember the spicy letters that have from time to time appeared in our columns written by our Washington (D. C.) correspondent They were written by Mr Benj. R. Callin who looks after United States and Foreign patents at the national capitol. Doubtless he would be pleased to hear from any one who has business or desires information of this character. Address Benj. R. Callin, Washington, D. C.

MR. GHORMLEY AND THE LEXICONS.

Mr. Ghormley seems to have tried to perpetrate the same joke on this community that Elder Creel of his church in Plattsburg, Mo., tried to perpetrate there last December. This Elder Creel offered from week to week, in a paper he published, a reward of $500, then $1000, for a standard Greek-English lexicon that gave "to sprinkle" or "to pour" as a definition of the Greek word "baptidzo." Dr. Ditzler of the Methodist church endeavored for a long time to get him to put the money in the hands of a third party, but this he refused to do, though continuing to offer reward. The ministers of the Disciples' church were using this as a great argument for their exclusive immersion doctrine. At length for the sake of truth, Dr. Ditzler met Elder Creel on the issue before three umpires chosen in the same way (each choosing one and those two the third) and so overwhelmed him with the facts that Elder Creel backed down and refused to submit the matter to the umpires, saying it was "intended only as a joke, a little pleasantry." These facts can be easily verified by writing to Cowgill, Mo., where the discussion took place.

It has been said by some that I ought to be above noticing such bluff attacks. But when any man received as a Christian minister, and having the ear of the community, attacks the sincere beliefs of pious and educated people and ridicules the sacred usage of every church in town except his own, then I am not above defending myself and my Christian friends against such rudeness.

W. M. Britt.

Deer Lodge, Feb. 24, 1894.

THAT LEXICON.

Rev. Mr. Britt, pastor of the M. E. church, South, seems to have rushed into print. He seems to be out of sorts because he cannot find that standard Greek-English lexicon giving "to sprinkle, to pour," as primary meanings of the Greek verb "baptidzo." He is reported as saying he would leave it to any five Greek scholars in Deer Lodge county that Young's Concordance is a standard Greek-English lexicon. I have been waiting with some impatience for the names of said Greek scholars to appear, but I have waited in vain, and will continue to wait. Let a thousand Greek scholars declare it to be a standard Greek-English lexicon and this fact remains: That "to sprinkle" is not given as a definition to "baptidzo" in this Concordance.

Mr. Britt says that I am trying or have tried to "perpetrate the same joke on this community that Elder Creel of this church, in Plattsburg, Mo., tried to perpetrate there last December." I know nothing of said joke. It was not intended as such on my part. Mr. Britt had better attend to the facts nearer home than Plattsburg, Mo. Then when he gets out in Plattsburg, Mo., where he tells us the joke was perpetrated, he informs us that it "can easily be verified by writing to Cowgill, Mo." This is like the "milk-sick" used to be in Illinois—"they have it bad over in that other place." Why not write to Plattsburg? If Mr. Britt is not capable of stating correctly affairs which are at his door, he is not to be trusted when he attempts to state something transpiring more than 2,000 miles away.

I am accused of attacking "the sincere beliefs of pious and educated people and ridiculing the sacred usages of every church in town." If arguments which cannot be answered be ridicule, then I plead guilt, to the charge.

Here is the proposition which so enraged the "pious and educated:" "That sprinkling or pouring mere water on any person or thing for any moral ceremonial or religious use was never done by the authority of God since the world began." Proof: Num. 8: 5, 7; 19: 13, 19, 21; Isa. 52: 15 (water is not mentioned in this chapter); Ezk. 36: 25. The "clean water" or cleansing water mentioned in these passages was water mingled with the ashes of a red heifer." See Num. 19 ch. In the New Testament read Heb. 10: 22: 12: 24; Heb. 9: 19; 1st Peter, 1: 2; Heb. 11: 28.

Now come squarely to the issue, Mr. Britt. No more of this dodging. Show for the sake of dying humanity the command. "To sprinkle or to pour water on any person or thing for a religious purpose" and this settles the matter. No inferences now, but a clear, positive statement given by the Saviour himself (for we are under Christ and not under the law).

When the writers of the New Testament wanted to say "sprinkle" they used the word "Rantizo." If you will show one single place in the New Testament where this word is used to describe Christian baptism, this will settle the question. No twisting now, no inference. The chapter and verse is what we want. The word "Baptizo" is the word used by the Saviour when he instructed His apostles "to teach all nations, baptizing them," etc. Matt. 26: 18, 19.

Now, Mr. Baitt, please name chapter and verse in the New Testament where this verb, "Baptizo," is translated "to sprinkle, to pour." No dodging, no twisting, no inference. If you knew even the alphabet of the Greek language, you know that such a text cannot be found, and you ought to have the candor to confess it. Your ignorance of the fact is the only thing which can possibly excuse you.

Now, once more: when the writers of the New Testament wanted to say "pour" they used the word "Cheo;" if they wanted to say "pour out," thay used the word "Ekcheo." Please give chapter and verse where this word Ekcheo is translated Baptize. Please give chapter and verse where "Baptizo" is ever translated "to pour out." I am dealing with the facts contained in the New Testament. If your church practices or usages seem ridiculous in view of the facts do not blame me for it. If you desire, Mr. Britt, to defend yourself and "Christian friends against such rudeness," do please give to the public the chapter and verse. This is what the public wants. Give us facts, New Testament facts, Gospel facts.

Mr. Britt, you either did not understand me in the sermon. "Sprinkling not Baptism," or else you have wilfully misrepresented me. I take it you did not understand me, and so will make you a present of a printed copy of said sermon, and also supply your people with them so far as may be desired. The sermon so much complained of by Rev. Britt will be ready for distribution in a few days and will be left to the judgment of a reading and thinking public.

Adieu, J. F. Ghormley.

Deer Lodge, Feb. 26, 1894.

MR. GHORMLEY AND THAT LEXICON.

I doubt not that you and the people of Deer Lodge generally think that you have had about enough on this subject for the present; yet I trust you will allow me a few words in reply to Mr. Ghormley's last.

I know of no one who is "enraged" at Mr. Ghormley's proposition, as he declares, for there is nothing to be enraged over. He asserts that "sprinkling or pouring mere water on any person or thing for any moral, ceremonial or religious use, was never done by the authority of God since the world began." But where is his proof of this assertion? He gives a number of scripture references but they make no such declaration as he does in this proposition. I might grant (though I do not grant it) that these passages referred to do not disprove his negative proposition, but that would not help him in the least to prove his statement. He goes on the assumption that if sprinkling and pouring are not specifically commanded therefore they are forbidden.

Now, as he calls so often for "chapter and verse" for proof, I will ask him for "chapter and verse" authorizing "immersion" for baptism. The word is not mentioned in the Bible from one end to the other, and if I were as unfair as Mr. Ghormley, or as hard pressed for argument as he, I would claim that because immersion was not mentioned specifically therefore it was not baptism. Mr. Ghormley can show no passage where "baptidzo" is translated "immerse" and I have the same right to use that as an argument against immersion as he has to use the fact that the word is not translated "sprinkle" against sprinkling. And further it is also true that when the scriptures want to express the idea of "immersion" they do not employ the word "baptidzo" but other words. It is hard to believe that any sane man would undertake to prove the above proposition, which is a negative one, and like the fool's statement, "there is no God," is easy to assert but would require omniscience to prove. But both in preaching and writing, Mr. Ghormley seems to think that his bare assertions should be taken as conclusive arguments.

I claim on the judgement of seven-eighths of Protestant Christendom, which includes at least an equal proportion of the scholarship and learning, that when Christ authorized his ministers to baptize with water, the mode was not of enough importance to be specified and might properly be done by sprinkling, pouring or immersing. And if the mode is a vital matter, it should be done by pouring because the baptism of the Spirit was by pouring. Tho pouring of the Spirit on the people was of course only figurative. But whence came the figure except from the type of the baptism with water?

Mr. Ghormley claims that the Spirit was poured on them until they were immersed; but, as with many other statements, he gives no proof, for none can be given. In this connection he also stated that "if pouring is baptism, then the spirit must have been baptized because the spirit was poured." Here he twisted the use of the word "poured" as anyone can see, after the manner of a conundrum, with the evident intention of deceiving.

Now, as to the lexicons. When Elder Creed was cornered, in order to get out of paying the $1,000 reward he said "it was intended only as a little joke, a little pleasantry." When Mr. Ghormley is cornered he does not say it was a joke, but gets out of it by changing his proposition to one entirely aside from the issue and which has never been disputed. It would have been quite an honor to have said it was a joke.

I have tried to understand Mr. Ghormley and am sure that I have understood him just as a large majority of his hearers understood him. As to whether I state correctly affairs at home or abroad, others less prejudiced than Mr. Ghormley may judge.

W. M. Britt.

Deer Lodge, March 5, 1894.

THE EPWORTH LEAGUE.

A machine is valuable for what it will accomplish. It is not valuable for making a noise, or for running smoothly wheel upon wheel or simply giving employment to labor, but for the products it turns out—grist, cloth or useful wares. So the Epworth League is worth nothing as mere machinery but is valuable only for what it accomplishes as a machine. It was not instituted merely to increase the number of church officers and weekly meetings of the church as though a good end were accomplished by simply elaborating the machinery of the church. The purpose of the Epworth League is to make and develop useful Christians. Perhaps the primary purpose should be said to be the developing of useful Christians, and as a result of this it becomes an evangelizing agency for the making of Christians out of those yet in the irreligious world.

The work of the Epworth League is wisely arranged under thre heads to wit: Christian Effort, Charity and Help, and Literary work. These may properly be made to embrace all the means of Christian growth and activity. And everyone needs to have part in each of the departments. By designating these seperate branches of work it was not intended that there should be a strict division of labor except in the management of them. The whole league needs to be engaged in Christian efforts; the whole league should engage in deeds of charity and help; the whole league should take part in the literary work. The leaders of the several departments should direct the work put in their charge, but should have the whole league to draw upon as a working force. The purpose of each department should be kept clearly and constantly in view. The work in the department of Christian Efforts, will consist, for the most part in our smaller leagues, of a devotional meeting once a week. In these meetings a "growth of grace and in the knowledge of the truth" should be persistently sought. A good attendance and an interesting time should not of themselves satisfy the leader. These of course are desirable features in the meeting, but with them let there also be always an effort to increase the spiritual life of the league. To this end of spiritual helpfullness several things will aid.

1st. Previous preparation on the part of all and specially the leader. No meeting can be made profitable without previous preparation and specially a young peoples meeting. The prepared series of league topics are a great help in enabling all to study the subject before hand that they may intelligently take part in the meetings.

2. For the leader if inexperienced to have well in mind beforehand a plan of the meeting so as to avoid awkward and painful bungling is very desirable. Yet the program should not be so rigid to prevent the free and spontaneous expressions of those present.

3. Appropriate songs and a ready leader will always help to good results in a meeting.

4. Prompt attendance is very important. Interest in any meeting and especially a young people's meeting, is distracted by the late coming of members who are needed at the beginning of the meeting. Prompt closing before the interest is exhausted is likewise important. (By all means let the devotional meeting be made devotional.)

The committee on Charity and Help should know as far as possible all the opportunities for work in their line in the church or in the range of the church's influence. This committee should make it their business to know these things (which of course requires work to find out) and they should have the whole league to draw on for work. The committee should do some of the work themselves but not all. This work of charity and help should be done religiously and in the name of Jesus. Let there be no seeking for credit of mere human benevolence but do it for Christ's sake and make it so appear. So shall the helper and the helped recieve spiritual good.

The department of Literary Work has its sphere well defined in the constitution and should be kept in mind. It is to promote—1st. The systematic and devotional stuy of the scriptures. Our plan is to study the Sunday School lessons—making it serve one purpose of a Sunday School teachers' meeting. This plan has its adnantages and disadvantages; but on the whole we think it about the best that can be adopted.

2nd. A careful study of the history, doctrines and polity of our church—we need be none the less Christians because we are devoted Methodists; and a study of our history, doctrines and polity will not only tend to make more devoted Methodists out of our young people but to make them more devoted Christians also. No more stimulating and inspiring literature can be found than in Methodist history, no system of doctrine is more scriptural, and no form of government has a better claim to divine approval if we judge by the blessings which God has bestowed upon it. Church loyalty does uot and should not mean bigotry. It is not necessary that we should join the Y. P. C. E. in order to love them, and encourade them and bid them god-speed in their work. Christian unity is a good thing but it is not promoted by loosening the bands of denominational fealty. The best and most reliable Christians as a rule belong to some church. The cry of church union and the union of young people's societies has in it more sentiment than sense. Be charitable, be fraternal, but be loyal to your church.

3rd. This department is to have charge of the course of reading prescribed by the league, and should give encouragement to the most profitable general reading. This is not an easy task, but its importance should prevent its being given up or neglected. This is a reading age and the character of most people are largely made by what they read. If our young people can be induced to acquire a love of solid and profitable reading, then their safety and usefulness as Christians are almost assured. This love of good reading is an exhaustless source of pleasure. an inspriation to noble living, and a safeguard, above almost every thing else, against the common vicious influence of society.

As one of the secondary or incidental uses of the Epworth League, I would mention its influence on the social life of the young people. The influence of society in general is towards evil and irreligon. This tendency may not be distinctly precepteble at the first, but will clearly appear so to any one who traces far its usual currents. If rightly managed the Epworth League should save our young people from many temptations which worldly society casts in the way of all those between the ages of 13 and 21 years, and older. It is not out of place for the league to provide wholesome entertainment and thereby cultivate a love for that kind which is wholesome. Friendship and attachments should be fostered in this society like those school classes or college literary societies or, more yet, like those of an ideal church brotherhood. The possibilities of the Epworth League are great; and if these possibilities are not realized it will show the church greatly lacking in grace and wisdom. In one generation it ought to increase the effectiveness of the church in all Christian work, three-fold. It can do this by training the workers who already have the grace and willingness, but who for want of training are comparatively inefficient as church workers. Out of the league should naturally grow Sunday School teachers, class-leaders, and a host of those who should be able, on all suitable occasions, to give testimonies for Christ; and from their training in Bible knowledge could lead prayer-meetings profitably or take charge of any church enterprise. Will we not wonder in years to come how the church ever got along without this training school for church workers even as we wonder now how it ever got along without the Sunday School?

W. M. Britt.

New girl: "What does your papa like for his breakfast?" Little Mabel: He always likes most anything we hasn't got."--Ex.

"It's wonderful," remarked the editor, "how proud a man acts when he is going to have his picture published, and how humble he is after it happened."—Washington Star.

A young officer kneels at the feet of a beautiful young lady and says, in most impassioned tones: "Mademoiselle, if you mean to say 'yes,' be quick about it, I beg. I have only fourteen minutes longer to remain here on my knees. Cavalry practice commences at twelve sharp."—Le Figero.

Boggs; "I honestly beleive that Smythe married his wife on account of her good looks." Dudley: "Took her at her face value, as it were." Bogge: "And I've no doubt that Brown married his wife because her father was wealthy." Dudley: "Took her at her pa value, as it were."—Bostan Courier.

OF INTEREST TO THE PUBLIC.

Commencing Eebruary 1st 1894, all Local Round Trip Tickets sold at Rates which have hitherto applied for unlimited Round Trip Tickets will be Limited to thirty days from date of sale. (Chas S. Fee, G. P. & T A.) and (A. L. Craig, A. G. T. A.)

EAST COLUMBIA CONFERENCE.

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BISHOP HAYCOOD.

What is in this book has grown out of many fireside talks with young men of promise who, having heard many strange noises as of debate and doubt, have fallen into some perplexities about the foundations of their belief.—Author's Preface.

The book is a great book for the purpose intended. Every Methodist (or any other kind of) preacher should read it immediatly. The Epworth League should adopt it. It is destined to do much good. Let all our preachers commend it to their congregations.—Rev. J. C Kilgo, of Wofford College, in Southern Christian Advocate.

We commend it cordially to preachers, students and teachers who want a strong commonsense presentation of the truth and beauty of the word of God.—Methodist Protestant, Baltimore.

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The book is filled with good common sense. No man, young or old, who is besitant in his faith in Christianity, should be left without it.—St. Louis Christian Advocate.

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No more timely book than "Jack-Knife and Brambles" was ever written. It is a great book.—W. C. Bass, D. D., President Wesleyan Female College, Macon, Ga.

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SCIENCE AND PRAYER.

The foregoing is the title of a small book of one hundred pages, by W. W. Kinsley. It is the required reading of the Chautauqua Literary and Scientific Circle for 1893-4.

Contents: I. God can Interfere when and as he Chooses without Destroying any force and Abrogating any law.

II. He has in fact from time to time thus Interfered and is still Interfering.

III. He will Interfere for each one of us, however Insignificant we may at present seem to be.

IV. He will Interfere because we ask Him. Doing for us what otherwise he would not have done.

V. Every Sensible Prayer offered in the Bright Spirit is certain of Favorable Answer.

This table of contents is very suggestive and I give it as a guide to independent thought on the subject. I have given the book a second reading and am constrained to record some few thoughts of the many that come into my mind and also a few from the book itself.

The philosophy of prayer has been a favorite study of mine for several years. As yet I know very little about it. At first there were inexplicable mysteries connected with the subject, and while all have not melted away before the unfolding light of revealed truth, I am learning to walk by faith as well as by sight.

In the Scriptures it is affirmed that drouth, rains, harvests, healing, quenching of fire, lengthening of life, raising of the dead, came in answer to prayer. That God both can and does interfere in our behalf the Bible teaches. All reasonable prayers offered in the right spirit are certain of favorable answer. Some scientists smile at what they call the childish credulty of the Christian's creed. They claim to have discovered a universal reign of unchangeable law, and as far back as man can peer, this law has prevailed, and in no instance has there been a violation of this law. They claim that no law has been abrogated. Bread is always obtained in the same way. The seed, soil, air, shower and sunbeam, matter and force are at your bidding, but their laws are inexorable. There is not a force in all nature but will serve the veriest outcast if he will comply with the conditions. Saint and sinner meet here on a common level; the prayers of neither avail anything. Any answer to prayer, such as sending rain, healing the sick, raising the dead, are thoroughly unscientific and absurd. The claim that God could be induced to change his plans for the benefit of one of his little creatures is the climax of absurdity. They claim that if this fact could be established it would prove that the Almighty had blundered in his plans. The interests of this vast swinging universe are of greater importance than man, and they liken our prayers to baby prattle.

If the foregoing be the creed of the majority of scientists, it shows a most mischievious mixture of error and truth. It is certain that their creed is making rapid inroads upon all classes in society. In fact there are but few in the church whose prayers are accompanied with joyous expectation. Our prayers should be offered with the same confident assurance of results as inspire the farmer when he sows his fields. The sceptic says dogmatic assertion is not proof. The author's position is, that ample provision has been made for the efficient interference of direct will power. Even in the exercise of our own volitions important changes are effected. "How our wills are thus linked with matter, it would probably puzzle the wisest to explain; but that they actually are, is a fact patent to all. And so I surmise it is not the fact, but the deep significance of the fact, that has so strangely escaped the notice of so many of our savants of science." When I order my hand lifted it is done, though contrary to the force of gravity, not destroying it however, but simply overpowering it temporarily. If man can effect his purposes without disturbing law, certainly God can. Miracles are conceivable on this basis. When the axe was floating on the water it was not because the axe was made lighter than the water, nor was it because the force of gravity was destroyed, but God's will was under the axe as mine is under the hand. Man puts out his hand and stops the spinning of a top, and why not God check the whirl of a world. The staying of the sun upon Gibeon and the moon in the valley of Aijalon has been more violently assailed than any other narrative in the Bible. It has been pronounced scientifically impossible. But the late Professor O. M. Mitchell did not hesitate to assert that the rotary motion of the earth could be completely arrested in a few minutes without a single thing on it being disturbed, and the arrest of this motion was all that was required to effect the phenomenon. The turning of water into wine, feeding the five thousand with five loaves and a few fishes are remarkably analogous in many respects to achievements of the human will, and no more unnatural or improbable, or wrapped in a profounder mystery. Nature assisted by man had been manufacturing these articles for centuries. In the account of these miracle-workings it is not implied that any new substance was brought into being, but only new methods adopted or a greater will power employed. Man had accomplished the same ends in other ways, tedious, indirect, while by divine they were accomplished without delay. By experience we have learned that by calling up certain thoughts we can turn the cheek pale or crimson it with blushes, flood the eyes with tears or make them twinkle or flash with angry fire, make the the knees tremble, the skin perspire, and the whole body quake with intensity of emotion. If persons of cultivated histrionic powers can make the body such a servant of thought and emotion, why may not God so use the elements and forces of nature without destroying order or abrogating any law? If man can make bread, wine and cure diseases without doing violence to Nature's systems of law, certainly the faith that claims that God can and does do the same things, though it be by a direct and more rapid process, is reasonable.

Is it presumptuous for us to think of God as watching over us and giving personal attention to all the interests of his creatures? The grass, lilies, and sparrow he does not overlook, and David says: "Behold, he that keepeth Israel shall neither slumber nor sleep." To the candid student of nature, nothing is more certain than that every thing embodies a divine thought of tenderest care. In proof of this statement I quote from the author the case of the little brown water-spider. "In common with the numerous species of this order of articulates which abound in all parts of the world, this diminutive creature has had given to it five pairs of seven-jointed legs, the last joint armed with two hooks toothed like a comb, frontal poisoned claws, eight eyes and a multitude of spinnerets from whose infinitesimal openings issues a glutinous liquid which the instant the air strikes it hardens into threads invisible from their finess until they are massed together into a single, strong elastic cable. Its body has a thick covering of hair which it has been taught to most curiously utilize. Strange to say, this air-breathing, animal is prompted to build its house and rear its little ones on the beds of streams, and the devices by which it has been able to surmount what to us would seem insuperable obstacles may well fill us with admiring wonder. It weaves a diving bell, air-tight, mouth downward, and ties it tight to the bottom. Then coming to the surface it covers its hairy abdomen with fine web, lies on its back until all the interstices between the hair and the meshes of the web are filled with air, swims under the bell, presses out into it the entan-

[CONTINUED ON PAGE FIVE.]

THE A. P. A.

These letters stand for the American Protective Association. This association has spread very rapidly and now claims, to believe to have two millions voters pledged to its aims. The purposes of the Association are mainly to check the dangerous aggressions of the Romish Church in this country. So far as we have been able to learn of its character, there is very little in the methods, nature or aims of this organization to merit the bitter and ferocious denunciation and abuse which it is receiving from many of the secular papers of the country. One thing commends it very warmly to us, and that is the intense and wild hatred which Roman Catholics everywhere manifest toward it. There must be something of good for America in anything which excites such violent antipathy on the part of Romanists. The Roman hierarchy has reached a dangerous power in this country already, and unless something is done to check Romish aggressions it will not be long before attempts to check it cannot be successful without violence.

The A. P. A. proposes only peaceful methods, by means of the ballot, as we understand it. It is true that it is a secret order, but the mere matter of secrecy is not to be taken as prima facie evidence of evil origin, methods or design. The Masonic, Odd Fellows, and other orders are secret in character, but are not condemned on these accounts by anybody except Romanists. She proposes to hold a monopoly on secrecy of methods.

The evils this association seeks to avert and forestall are perpetrated and threatened by one of the greatest secret organizations known in universal history —the Romish Church. For ways that are dark, and methods secret and clandestine, Rome is not unknown in the history of the world. The secular press seems utterly oblivious of this in their rash denunciation of this association.

The hue and cry raised by the secular press should not be allowed to have any weight with people in making up their judgment on the American Protective Association. As we have so often had occasion to say, very many of the secular dailies are too much under the control of Jesuitical influence for their utterances to have an uniased and impartial oder. We only now enter a plea for judgment of the A. P. A. based on its character and principles and not on unreliable evidence We confess to a hearty admiration for the principles which are said to guide it, and we are tremendously in favor of Rome's insidious and dangerous inroad is being checked. As expressed by our confrere below, we believe that it is better that her inroads be checked by the A. P. A. than that they be not checked at all.

Next week we will publish a valuable paper from Charles T. Beatty, Supreme Secretary of the A. P. A., which appeared in the Independent. Mr. Beatty gave in full the aims and character of the Association together with very full reasons for the creation of it. We bespeak a careful reading of this paper when it appears. We would advise our readers to cut it out and preserve it for future referance. From the Religous Telescope, we take the following:

"The A. P. A. is an organization known as "The American Protective Association." It is a secret political organization, which promises to cut quite a figure in politics in the near future. A state convention for Illinois was held recently in Bloomington, of that state, and was attended by eighteen hundred delegates. Their deliberations were held with closed doors, but they made public a long declaration of principles, in which they declare that they attack no man's religion, so long as he does not attempt to make his religion an element of political power. Their main aim they declare to be embodied in the following declaration: "It is in our opinion, unwise and unsafe to appoint or elect to civil, military, or political office in this country, men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical power." They declare, further, their opposition to religio-pohtical organizations, to sectarian schools, and to the use of public funds for sectarian school purposes, and the exemption of church property from taxation. They favor the official inspection of parochial schools and monasteries, sifting of immigration, and an educational qualification for suffrage which shall require all voters to be Americanized. Whether or not this organization is an evil or a good, people will have to judge for themselves. Doubtless the future alone can demonstrate. There is certainly nothing very objectionable in its declared aims and principles. Some of them are commendable and hihgly patriotic. The "secret" part of it we do not like. We believe all political efforts should be open and above board. If, however, the organization is an evil then the ecclesiastics of the Roman Catholic Church are chiefly responsible for the evil; for the existence of the A. P. A. is very largely due to the well-known fact that they have persistently assailed our public school system and demanded a division of the public school funds; they have boldly and persistantly demanded and received far more than their just proportion of the government funds appropriated to Indian schools, and they have been so persistent in thrusting forward their interests and claims with politicians, that far more than their numerical proportion of all the government employees in Washington are Catholics, and the municipal governments and police forces of most of our chief cities are in the hands of Catholics. That it is high time that their be a vigorous halt called respecting these matters, and so loudly called that time-serving politicians will heed the call, we feel assured. Whether the A. P. A. is the best organization through which to call the halt we do not know; but we do believe that it is better that it be called through it than that it be not called at all. This country is the country of religious freedom, and so it must forever remain; and the church that clandestinely assails that sacred heritage in the interest of its own sectarian schemes does so at its peril."—Tennessee Methodist.

A Frenchman's gallantry to ladies is always equal to an emergency. At a party a gentelman of that race stepped heavily upon the toe of a lady, who looked up with an angry faown. "Pardon, madame," he said, bowing low; "but I have forgot to pring my microscope." "Your microscope?" "But yes; for to see ze leetle feet of madame."—Tid Bits.

The office boy wanted a job in an office, and he was bound to be well recommended. "Well," asked his prospective employer, after asking a number of questions as to his qualifications, "are you honest?" "You bet I am." "You won't lie?" "No sir." "Nor take anything?" "No sir. Why, at the last place I was I didn't even take a vacation." —Detroit Free Press.

SCIENCE AND PRAYER.

[CONTINUED EROM PAGE FOUR.]

gled air, comes again to the surface, and repeats the process, until all the water at first in the bell has been displaced, and the bell made habitable." As the spider makes no mistakes in the construction of its house, nor its location, certainly the creator and instructor must have been God. But of how much more value are we than spiders? "A single deathless human soul outweighs in worth ten thousand of lower sentient life." "God's responsiveness to the tender pleadings of his children was one of the the great revelations Christ made of him. Science has made God appear to mankind the majestic, unapproachable One, or unknowable One, but in Christ Jesus God is Father full of pity and love, seeking the lost.

Will God answer prayer? The whole world is instinct with the presence of God, and truly we cannot flee from his presence. Questions about which there has been fought many a fierce battle arise in the consideration of this interrogatory. Surely God has left all his works in a plastic state and can whenever he chooses interfere without occasioning any disorder. If everything is matter ably fixed, then the Creator is circuscribed and folds his hands in carelessness and looks with listless attention upon his own. The thought is repellant. Does the Bible give any instances of importunate prayer? and were they answered?. Look them up and study them and you will be convinced that the Divine Mind is influenced by the petition of His subject. Does not the Bible clearly teach that God abandons old methods and takes up new ones in order to develop the genius of divinity in each soul? To me Jehovah is ceaseless in activity, with sleepless eye and tireless hand ever caring for his own, of whom if I ask bread will not give me a stone.

The last chapter is this: Every reasonable prayer offered in the right spirit is certain of a favorable answer. To the thoughtful believer this is axiomatic, yet many do not believe it. It is right to pray for those things we cannot procure for ourselves. Supplement our weakness, is a reasonable prayer. God answers our prayers according to our needs and not our wants. We cannot consistently ask for pardon from care, sorrow, or pain. The Captain of our salvation was perfected through suffering. Our prayers must be offered in the right spirit. We must be purged from all forms of selfishness. More I must not write. If this puts you to thinking, I am rewarded. D. B. PRICE,

Genesee, Idaho.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(Second Round of Quarterly Meetings.)

Townsend Circuit,	December 2d.
Willow Creek Circuit,	December 8th.
Butte City,	December 16th.
Belgrade Circuit,	December 23-24.
East Helena,	December 30-31.
Deer Lodge,	January 13-14.
Boulder and Whitehall,	January 20-21.
Bozeman Station,	January 27-28.
Bozeman Circuit,	February 3-4.
Helena Station,	February 11-12.

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GOOD NEWS FROM HEPPNER.

I have kept silent so far this year, but I thought I would drop you a line to let you know that I have not been sleeping since Conference. The Lord has been with us all the way and has given us good measure, shaken down, pressed together and running over.

I have been in revivals most all the time since the first of November, and my labors have not been in vain. I have received fifty-one members since Conference. The Lord of hosts is with us. The God of Jacob is our refuge. Pray for us.

F. C. ADKINS.

FROM LA GRADE, OREGON.

DEAR METHODIST: Our meeting at Moss Chapel closed to-night. We did not reap the results that we hoped to, but the Lord was with us. There were four skye-blue conversions in the old Methodist way, around the altar. We received five into the church, one other to be received, and others who will join soon. So you see, Mr. Editor, the meeting was not a failure. We were assisted one week, by our sweet spirited Brother Gibbs. He won all hearts, and did some good preaching. I think, Mr. Editor, that the people understand better as a church now, than before the meeting. If it had done nothing more it helped to settle some differences between neighbors. Old Splitfoot got a black eye. He roared around, but we kept up the fight against him. There is a better day for Moss Chapel. Pray for us.

W. S. HORNBUCKLE.

A GREAT VICTORY AT GENESEE, IDAHO.

DEAR BROTHER: A great battle for fifty days. Victory in the beginning, all through the engagement and a crown of rejoicing and triumph in the last hour. Our meeting began January 7th and closed February 25th. There were twenty-seven conversions, with four or five more to follow soon. The average age of the converts was thirty years or more. Seven husbands were converted and each one erected a family altar in his home the first night after conversion. The day meetings were Pentacostal seasons. The singing, praying and testimonies were the most inspiring I ever heard. Everybody came to the altar to seek pardon. Though we continued seven weeks and one day, the last week was the chief one in results, there being five conversions. The meeting closed leaving one penitent at the altar, a man forty-five years old, and last night he came to prayer-meeting, stood up and said: "I am not saved yet, but determined to be Christian. Pray for me." Twenty-two of the converts will lead in public prayer. It was the most thorough work of grace I ever witnessed. Of the 91 services held, I conducted 67 alone. Brothers Craig and Swift assisted me. Amen!

D. B. PRICE.

A man went into a drug store and asked for something to cure a headache. The druggist held a bottle of hartshorn to his nose, and he was nearly overpowered by pungency. As soon as he recoverod, he began to rail at the druggist. "But did not ithelp your its headache?" asked the apothecary. "Help my headache!" grasped the man. "I haven't any headache. It's my wife that has the headache —Ex.

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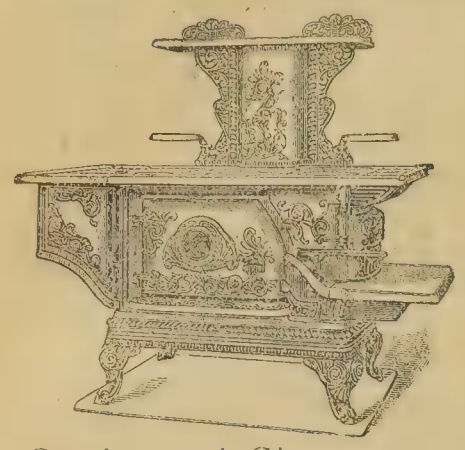

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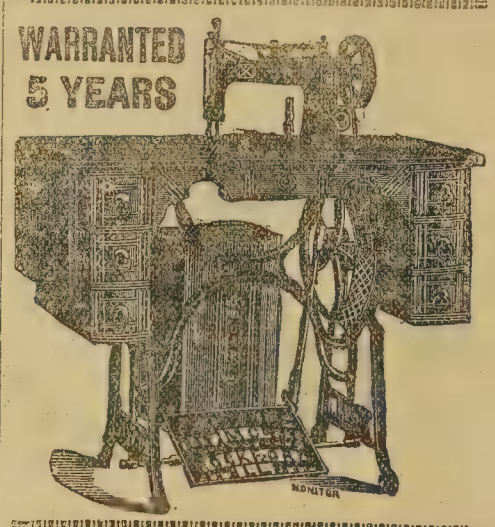

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, APRIL 12, 1894. No. 29.

Editorial.

The silver bill, or Seniorage bill, as it was better known, was vetoed by President Cleveland. Those who are for the single gold standard are rejoiced and silver's friends have sad faces and heavy hearts.

Prof. Sims and Ignatius Donnelly had a debate the subject of which was the A. P. A. and Roman Catholicism. Prof. Sims, it is said, had the better of the argument. Donnelly, however, was the greater orator.

Speaker Crisp has been offered the United States Senatorship to succeed the late Senator Colquitt. Mr. Crisp declined the honor, and Governor Northern appointed Mr. Patrick Walsh, a Roman Catholic, to that position.

The Breckenridge case still drags its nasty length along. The papers are full of the vile stuff that has been given out in that trial. The proceedings are disgusting. Hope that even before we go to press that things may have been concluded.

There has been much discussion of the tariff bill in the Senate lately. Quite a number of the Senators are anxious to get themselves on record for and against it. Those who favor the bill have not much hope that it will pass before two or three months.

Last week the assistant editor was in Helena where he delivered three lectures for the Epworth League of our church. His visit to that city was a very pleasant one, he being entertained at the beautiful and evidently very happy home of Mr. and Mrs Preuitt.

Civil war rages in two counties of South Carolina the result of the state going into the liquor business and undertaking to monopolize the whole thing. At the same time there is much trouble in the coke regions of Pennsylvania. Society in general seems to be in a state of unrest. What will happen next?

Our work is increasing in Montana and there are many calls for us in places where the Gospel is not preached. If we only had the men and the money there are a dozen places that could be taken for the Lord and for Southern Methodism. But we have neither and must hear the cries and pleadings while we cannot help. Our Presiding Elder has been receiving letters from those who would have him come into their town or community and establish the church, and while he would gladly do that, he cannot. Let those who read these lines think a little.

READ THIS CAREFULLY.

Quite a number of our subscribers are behind with subscriptions. Now we can not stand this and run the paper. We must have money. We want to make this appeal to all who are behind with us. We shall immediately send you statements of your indebtedness and shall expect you to pay up at once. We must have what is coming to us or close up shop. This is not wilfull meanness on the part of any we are persuaded, but thoughtlessness which soon amounts to sinful carelessness. If we had all that is due us on subscription we could meet all our bills promptly. Help us to do that or we must stop your paper. After this month we want to run the paper on a strictly cash basis. We are convinced that this is the only safe way, and then in this way we shall be able to pay cash for all our supplies, and can get them cheaper and of better quality. This is the last appeal and we put it in clear language that we may be thouroughly understood.

Address: T. W. ALTON,
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The new 13 inch guns tested at the Washington Navy Yard, weigh sixty-seven tons, carry shells weighing 1,100 pounds and a charge of 450 to 500 pounds of powder. The volocity of the shot is from 1,600 to 2,000 feet per second. Rather formidable equipment for war. It seems that Uncle Sam wants to be prepared for any emergency.

Coxey's army is growing rapidly in numbers and recruits are being enlisted throughout all our western country. It seems, from present indications, that quite a formidable army of poor unemployed men will present itself at Washington City before many more days. What the outcome of this movement will be is, as yet, only speculation.

Last Wednesday night the assistant editor was with Brother Goulder at Boulder and preached for him on missions. The collection was taken after the sermon, and amounted to about forty dollars. That was a good collection and we hope Brother Goulder may get all his assessments as easy as the mission assessment was raised.

The temperance people of Indiana have gained a victory that gives them just cause for rejoicing. With them all the temperance people of the land can join in songs of hallelujah. Some time ago a decision was rendered in a saloon case to the effect that the saloon is a nuisance and property adjoining is damaged by its presence, especially residence property. The saloon men tried to get the case reopened but have utterly failed in their attempt. Henceforth, property owners can obtain damages from saloon keepers who ply their nefarious business on lots adjoining. This is a very good prohibitory act and meets the approval of all who oppose that business.

The salvation of the lost is a greater question in heaven than all things that pertain to man's temporal happines or prosperity. That ought also to be the greatest question with us. How can we find the lost and lead them to the Master? How can we lift up the fallen and set their feet in the way of life? God gives us the answer. O, that we might all do our very best.

The Ministerial Association of Butte held its regular meeting at the Baptist Church on Monday. New officers were elected for the ensuing year as follows: President, Rev. J. H. Spencer, of the Baptist Church; Vice President, Rev. Chas. Cushingberry, of the A. M. E. Church; Secretary, Rev. Mr. Jenkins, of the Centerville M. E. Church. Rev. Dr. Rollins, of the Mountain View M. E. Church, read a very able paper on the origin of sacrifice.

The municipal election in Butte is over. The smoke of the battle has cleared away and now the results can be clearly seen. The contest was for aldermen. Four Republicans, two Democrats and two Populists were elected. There were some things in the election rather puzzling to the politicians. Party politics was, in large measure, forgotten and men were voted for upon their merits as men. This is as it should be. The bond question was decided in the negative so that no more city bonds shall be issued.

During the recent election in Kansas City, Mo., a fight occurred between the Roman Catholics and the A. P. A. in which five Catholics and one A. P. A., were either killed or seriously wounded. It seems, from best accounts, that the Catholics began the scrimmage and then were beaten. It is certainly a sad state of affairs when our elections cannot be carried on quietly and with respectable order. Disgraceful fights have occurred in other places besides Kansas City, and everywhere there was bitterness and strife. Let the foreigners do the quarrelling and let Americans behave themselves.

It seems that the trouble over Coxey's army is growing more and more every day. In Ogden the men have met with opposition from the Governor of Utah who desires to compel them to return from whence they came. But the men are not disposed to obey the Governor's wishes. They seem to think that they are free men and can go wherever they will over this broad land. Such times as ours are indeed perilous when men are compelled to unite themselves together in such a cause and when they can be met at the threshold of the city or the state and forbidden to enter. From all accounts we should think the men are peaceable, law abiding and quiet. If they are they have a right to go to Washington--just as good a right as the gold-bug capitalist of the east. If capitalists have a right to go to the capital to watch the congressmen and do what they can to influence legislation, why should not poor men who are thrown out of employment by adverse legislation carry a "petition with boots on" to the same place? They claim that they are not going to violate law nor undertake to use force in any way. We can see nothing wrong in their going if they act as their officers assure the public that they will. We are only sorry that the conditions are such as to compel men to do something of that sort. The President of the United States says that prosperity is returning, but the most wide-awake and far-seeing business men of the west are not able to see even an evidence of it. Certainly in Montana prosperity is a thing of the past and perhaps (at least we pray for it and hope for it) a thing of the future. Her glad day has not yet begun to dawn upon our lofty mountains and fertile valleys. Mines are closed and industries of all kinds are paralyzed. If the great army of unemployed can be given work on public improvements such as building national macadamized roads, public buildings and other things the nations could use, money would get into circulation and our present distress will be relieved. And if, as politicians tell us, all that is needed is confidence to increase the circulation the nation ought to set the example of putting out money. Capitalists are more willing to follow than to lead in such a matter. Let our congress spend a little time in trying to do something to circulate currency, to give work to the unemployed, and to restore confidence in our finances and we feel confident that again the day of prosperity will shed its beneficent light upon us all.

There are certain men—to know them is a great privilege--whom you cannot open at random, so to say, without finding a jewel; men in whose company one never spends half an hour without hearing something to remember for a lifetime. But how few they are! As I look back I count in my experience only five such. They are as follows: A poet and patriot, an admiral in the United States Navy, a preacher and writer, a lawyer, a young fellow who wrote squibs and verses for the magazines and papers. This completes my list, unless I should add to it, as I might not unreasonably, a litterateur, who died, indirectly, of drink. Samuel Rodgers declared, towards the end of his life, that he had learned far more from men than from books; but his list of friends and acquantances held such names as Fox, Burk, Grattan, Porson, Tooke, Talleyrand, Erskine, Sir Walter Scott, and the Duke of Wellington.—Interior.

[From Tennessee Methodist.]

HAVE YOU A BOY TO SPARE.

BY L. A. E. STIKELEATHER.

Have you a boy to spare, my friend?
To give, or "let," or sell or lend?
His notice still the dragon flaunts,
One hundred thousand boys he wants;
Each year, from this great nation's sum,
One hundred thousand boys must come,
To run the factories of rum;
These mills must surely cease to grind,
Unless some fresh new boy they find.

He is not choice; all sorts of boys
This great red dragon rum, destroys;
The good, the bad, the rough, and fine,
Your own dear boy, your neighbor's, mine.

What are boys good for anyway?
Need we protect them, tell me pray?
Of course take care of houses, land,
Banks, public work, the city grand,
The market place, the farm, school,
The city knave, the country fool.

Make laws for revenue and wealth,
For railroads, bonds, for sickness health;
Let dogs be cared for, save the birds,
Watch o'er the fish, protect the herds;
Let no poor, dumb unspeaking things,
Feel cruelly the lash's sting.

But then, some crank will rise and say.
"Oh! let us save the boys, I pray;"
Shut up the dramshops, stop the mills,
Prohibit that which wrecks and kills.
He'll say that "Congo by no chance,
Must be hurt by intoxicants:"
That "our dear lads are good as they.
Though Grover may not think that way."

These cranks will turn things round and round,
They look within, without, up down;
They'll tell you that this great machine,
That we call Government, is seen
To be all wrong. They pry into
The laws, the constitution strong;
They'll search most patiently and long.
For what the highest court may say;
They quote from men long passed away:
"A partner" they call "Uncle Sam,"
With him who makes and sells the dram;
They say that "folks are subsidized,"
That "license is sin legalized;"
That "the old parties late and soon,
Stand at the back of the saloon;
That if a parson with them votes,
He helps to fatten up the bloats."

Oh! it would take me all the day,
To tell what the queer cranks do say.
They teach, pray, lecture, give and vote,
Their deeds give no uncertain note;
While faithless souls decry the cost,
And sadly moan, "The cause is lost:"
For, round and round the wheel is sent,
In the machine called Government:
The poison trickles through the stills,
I hear the crunch of the murder mills:
His notice still the dragon flaunts,
One hundred thousand boys he wants

But bending low, with listing ear,
A thrilling prophecy I hear—
Like the deep thunder vivid glare,
Before the cyclone rends the air—
The prophecy of hurrying feet,
Forth going this dread foe to meet:
I hear the steady, tramp, tramp, tramp,
Of glorious armies breaking camp.
"Cranks are they?" Yes. Called so no more,
But soldiers. Heroes to the core!

THE BUTTE BEER HALL CASES.

The prosecuting attorney, Mr. Wines, and his assistant, Mr. Booth, have carried on a vigorous prosecution against the proprietors of beer halls where women were employed in open violation of the statute law. Quite a number of convictions have been secured among which was the conviction of the proprietors of the Haymarket Theatre, Mr. H. S. Barnett and Chas. Marion. Marion gave bonds, but Barnett showed contempt of court and did not try to get a bond. It seemed that he boasted that he would not be harmed. But when the time for his appearance arrived and he did not appear Judge Speer ordered him brought in on a bench warrant and lodged in jail. The order of the judge was obeyed and in a few minutes the smart gentleman who boasts of his lawlessness was lodged behind the bars. Such is the result of his wickedness.

The beer hall business has been for a long time a blot upon the city of Butte. These places are so low and degraded as to be the very breeding places of vice and crime. Innocence cannot pass their doors without the blush of shame and yet they have been allowed to go on from month to month in direct opposition to the law of the state. The attorney for the defence will appeal to the Supreme Court on the ground of unconstitutionality of the law, but our opinion is that he will set the answer that the only ground for the plea is that there may possibly be conflict between the city of Butte and the statute laws of the state. But the cases are tried under the statute law and that takes precedence. It is a righteous law and all the decent law abiding citizens of Butte are rejoiced that at last a grand jury has been found to indict, attorneys to prosecute, petit jurors to find guilty and a judge to sentence.

Undoubtedly we possess a great many things which God did not give us, and lack a good many which he did give us. See how these things are coupled together in one utterance of Paul's, "For God did not give us a spirit of cowardice." We have it altogether too general and in too large a measure, and so leave the word unsaid which we ought to have said for the honor of the Master and for the good of men. No, God did not give us a spirit of cowardice. It came from a foolish and wicked heart, or from the enemy of all good. God gave us the spirit of power, and of love, and of sobriety. Blessed are they who, as having these things in possession can say, God gave them to me. They are the things which please him, and the things he would have all his servents possess. How many times it has been manifest that God can impart the spirit of power, and of love, and of sobriety. They have been a crown of beauty set upon many a retiring and naturally timid nature. The gentlest and sweetest have often been the strongest. Such have stood without trembling, while the boastful and brutal have fled or fainted. —Christian Inquirer.

There is no other name given in heaven among men whereby we shall be saved. What is that? A narrow and bigoted declaration? Only one door by which man can get into heaven! Not at all. I find a man trying to lift a great stone, which is to heavey for his strength; and I say to him, Get out your tackle and your pulleys, and then you can lift it. You can not lift that stone without a tackle and pully, Is that narrow or bigoted? No man can take the fruits of civilization unless he lays hold on powers other than his own, and no men can take the fruits of higher, nobler divine, moral, spiritual culture unless he reaches out, and lays hold of powers that are not his own, that makes for righteousness.—Lyman Abbott, D. D.

Some temptations come to the industrious, but all temptations attack the idle.

Sunday School.

April 15, 1894.

JOSEPH SOLD INTO EGYPT.—Gen xxxvii: 26-36.

GOLDEN TEXT.—"Ye thought evil against me; but God meant it unto good."—Gen. 1. 20.

PRELIMINARY STATEMENTS.

In our lesson for last week we noted the origin and growth of the ill-will which Joseph's brethren cherished against him. To-day we shall see its cruel culmination. Jocob still sojourned in the neighborhood of Hebron. But his ten sons drove their flocks and herds at least fifty miles away, to the rich pasture lands in the neighborhood of Shechem. Becoming anxious to hear from them, he sent Joseph to make inquiry and bring him back correct news. When Joseph reached Shechem, a certain man whom he stumbled upon as he was wandering in the fields, said to him: "They are departed hence; for I heard them say, Let us go to Dothan." To Dothan, therefore, which was twelve miles still farther north, he went.

As soon as his brethren saw him, they conspired to put him to death, and would have done so but for the intervention of Reuben, himself proposed "to rid him out of their hands, to deliver him to his father again."

JOSEPH SOLD.

After the wicked and unfraternal brethren had stripped Joseph of his many colored coat and cast him into the pit, they coolly sat down "to eat bread." A more perfect example of heartlessness is not to be found in any literature. What did they care for the agony of his young soul while they stuffed themselves with food. As they were eating, a caravan of Ishmaelite or Midianite merchants—the terms are interchangeable—passed by on their way to Egypt, carrying on the backs of camels a precious burden of "spicery, and balm, and myrrh," the demand for which articles in the land of the Pharaons was probably kept active by ths extensive use to which they were put in them embalming of the dead.

Judah appears to have been touched with some misgivings of conscience—perhaps a trace of pity. On the surface, however, the proposition which he now made was purely a selfish and commercial one. He suggested that it would do them no good to slay their brother, and conceal his blood, and added that it would be a more sensible thing to sell him to the Ismaelites for whatever price he would bring. This was scant mercy. Still it was mercy. The greedy brethren saw the hope of profit in such an arrangement. But there is not the slightest indication to the effect that they were moved by sorrow for Joseph. With rude hands they drew him up out of the cistern, drove a quick bargain with the Ishmaelites, and sold him for twenty pieces of silver. It is easy to imagine them dividing the blood-money and then resuming their meal.

In the meantime, Reuben had absented himself from the company for the purpose of visiting the pit and releasing Joseph. Not finding him there, he "rent his clothes" in sorrow, returned unto his brethren, and said: "The child is not; and I, whither shall I go?" This single touch of tenderness is a solitary gleam of light through the otherwise unrelieved darkness of the story.

JACOB DECEIVED.

The outrage against their brother was followed up by a cruel fraud upon their aged father. It was necessary to explain to Jacob why Joseph did not come back. So they killed a kid, and dipp into the blood the coat of many colo Then they carried the coat home to t old man, and said with an affectation innocence: "This have we found: no know whether it be thy son's coat or no It took no long time for him to dete mine that question. One look was an ple. The only conclusion he could rea was that an evil beast had torn Josep in pieces. Overwhelmed with his sudde and sore bereavement, the patriarch re his clothes in true Oriental fashion, "p sackcloth upon his loins"—the badge utter and prostrate misery, and "mourne for his son"—not a little while, but "mar days."

The hypocritical sons added yet a other element to their baseness. Wit their sisters, "they rose up to comfo him." When they saw his grief, did the feel some sense of shame and regret f their course? All their offers of symp thy did him no good He refused to b comforted, and said: "I will go dow into the grave for my son mourning."

By an accident, as men would say, b really by a Divine Providence, Josep was sold to Potiphar, a high officer in t court of Pharaoh, "captain of te guard that is, of the bodyguard of the Kin There we leave him for the present.

CHIEF POINTS.

1. Envy leads on to almost all othe sins. In the case before us it mad Joseph's brethren willing to kill hi and actually caused them to sell him i to slavery.

1. There is no sin but necessitat some other sin. The sale of Josep called for the practice of a willful an cruel lie upon Jacob.

3. Hypocricy is the last and meane form of sin; it puts on the airs of goo ness that it may serve the devil the be ter. The murderous brethren sought comfort their aged father.

4. The young Joseph, with his u stained soul, was more to be envied ev in slavery and in a foreign land than h brethren in their liberty.—Nashvil Christian Advocate.

ROMISH ARTS AT WASHINGTO

The extent to which the Romis Church has gained a foothold in ou National Capital should arouse Prote tants to the true significance of th papel movements in this country. Man of our high officials at Washington, t gain favor with the Catholic voters, hav given marked attention to the pries and cardinals. At the corner-stone la ing of the Catholic University Presiden Cleveland gave the prestage of his offi cial influence; and when that great Un versity was dedicated President Harr son gave his presence and cooperatio These attentions from our chief exec tives must have surpassed the expecta tions of the pope himself. It requires n vivid imagination to picture the gl and self-gratulation of the entire Roma Catholic Church, from the vatican dow to the numblest member, over achieve ments.

Among their cunning strokes at Wash ington none have been more designin than the recent purchase of Stephen A Douglass' old home for the residence o the pope's "Lord Lieutenant," Satoll This will gather about it a court of trai ed priests and shrewd laymen, women o wealth and fashion, and it will not onl become a place of receptions to arch bishops and cardinals, but also to ou congressmen and public officials at th capital. Every movement of Satolli significant, and the daily papers parad his picture and little speeches as if h were one of the highest officials of th government.—Methodist Watchman.

YOUNG MEN'S ERA.

Substantial business success eans several things. It calls, in e first place, for concentration. here is no truth so potent as that hich tells us that we cannot serve od and Mammon. Nor can any ung man successfully serve two siness interests, no matter how osely allied; in fact, the more osely the interests the more danrous are they. The human mind capable of just so much clear ought, and generally it does not tend beyond the requirements of e position in these days of keen mpetition. If there exists a secret success it lies, perhaps, in contration more than in any other ngle element. During business urs a man should be in business. is thoughts should be on nothg else. Diversions of thought e killing to the best endeavors. he successful mastery of business estions calls for a personal inrest, a forgetfulness of self that n only come from the closest apication and the absolute concenation to business interests in siness hours as to argue that a ung man's personal letters have right to come to his office adessed, nor should he receive his cial friends at his desk. Busiss hours are none to long in the ajority of offices, and with a rest one hour for luncheon, no one s a right to chop off fifteen inuets here to read an irrelevant rsonal letter, or fifteen minuets ere to talk with a friend whose nversation distracts the mind om the problems before it. A ung man cannot draw the line tween his business life and his cial life too closely. It is all too ue of thousands of young men at they are better conversant ring the baseball season with e batting average of Roger Conor or the number of men "put out second" by "Buck" Ewing, than e are with the discounts of their siness, and this useless knowlge too many of our young men low themselves to their own triment.—Editor Ladies' Home ournal.

EAL DOW AND THE MAINE LAW.

Neal Dow, the veteran temperace worker, reached his 90th rthday on March 20, and the ends of temperance the world er vied with each other in doing m honor. He is the father of e state prohibition, which has t only extended from Maine to her states, but become the startg point for the restrictive and gulative legislation which has tended to all states, as well as aving a great effect on the temorary movement in Europe. It a pleasure to know that General Dow has lived to see the vast results which have followed his act, in starting out to defeat the boorishness of a keeper of a local dramshop in Portland. The veteran agitator himself thus tells the origin of the famed "Maine law."

It was a good many years ago, and I was sitting in this same house quite late one evening. In answering a knock at the door I found a woman whom I knew very well as the wife of a government official in this city. He was a periodical drunkard, and on this very night was down on a spree. His wife wished me to get him home quietly, because if he were drunk next day he might lose his position. I started out and found him in the back room of one of the down town saloons.

I said to the keeper in a quiet way, "I wish you would sell no more liquor to Mr. Blank."

"Why, Mr. Dow," he said, "this is my business; I must supply my customers."

"That may be," I replied, "but here is this gentleman with a large family depending on him for support. If he goes to his office tomorrow drunk he will lose his place. I wish you would sell him no more."

He became somewhat angry and told me that he, too, had a family to support, and that he had license to sell liquor to whomever he pleased.

"So you have a license, have you? and you support your family by destroying that man's. We'll see about this." I went home thoroughly determined to devote my life to suppressing the liquor traffic in the best way possible. The Maine law originated in that rum shop.—Ex.

NOT INDISPENSABLE.

Here is a sermon too good to be lost. A man of experience said this to me:

"Never believe you have arrived at the point of being indispensable to your employe. I always work toward that end but never allow myself to feel that I have attained it. As soon as you assme that so soon you will unconsciously lapse from duty. You lose ground and finally your position. It is for this that congregations rise up against a once well-loved pastor, patients against their physicians. Do not believe yourself so essential, but that your place may be filled. When you step out the wave of business closes over you and you are remembered no more."—Ex.

The company one keeps is often the index to one's character. If that be the case what must one think of young ladies who attend public balls. It is certain that some of the worst libertines congregate in these places. In fact they are almost always to be found there. Nothing is more disgusting to a man who honors pure womanhood than to see a young lady of his acquaintance going in such company. The fact that so many young men lose confidence in womanhood and are constantly increasing the number of confirmed bachelors is due, we think, to this cause more than any other.

Every day the newspapers come to all our homes with the story of some girl's downfall. Often, too, these girls who fall are of good family, well educated, beautiful, and accomplished but they are allowed too many liberties. And other fathers and mothers reading the story of their disgrace and their parents' sorrow are unmoved and still go on allowing their daughters to run with libertines, gamblers and unscrupulous scoundrels. May the Lord be merciful to such parents.

We can't choose happiness either for ourselves or for others; we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that, for the sake of obeying the divine voice within us—for the sake of being true to all the motives that sanctify our lives.—George Eliot.

Twenty-five temperance bills have been introduced in the British parliament during its sessions since 1892.

OF INTEREST TO THE PUBLIC.

Commencing Eebruary 1st 1894, all Local Round Trip Tickets sold at Rates which have hitherto applied for unlimited Round Trip Tickets will be Limited to thirty days from date of sale. (CHAS S. FEE, G. P. & T A.) and (A. L. CRAIN, A. G. T. A.)

EAST COLUMBIA CONFERENCE.

SPOKANE DISTRICT—SECOND ROUND.

Genesee Station,	Pine Grove, -	Jan. 13-14
Palouse Circt. - - -	Stanley - - -	" 20-21
Leland " - -	Cedar Creek, -	" 27-28
Oakesdale " - -	Pine City, -	Feb, 3-4
Lewiston " -	Tammany, -	" 10-11
Camas Prairie -	Mason S. H. -	" 17-18
Potlatch - -	Bethel, -	" 24-25
Spokane Station, - - - - -		March 3-4
Big Bend Circt.	Wilbur, -	" 10-11
Edwall "	Pleasant Valley "	17-18
Rockford " - - - -	Mica, - - -	" 24-25

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JACK-KNIFE AND BRAMBLES.

BISHOP HAYGOOD.

What is in this book has grown out of many fireside talks with young men of promise who, having heard many strange noises as of debate and doubt, have fallen into some perplexities about the foundations of their belief.—Author's Preface.

The book is a great book for the purpose intended. Every Methodist (or any other kind of) preacher should read it immediatly. The Epworth League should adopt it. It is destined to do much good. Let all our preachers commend it to their congregations.—Rev. J. C. Kilgo, of Wofford College, in Southern Christian Advocate.

We commend it cordially to preachers, students and teachers who want a strong common-sense presentation of the truth and beauty of the word of God.—Methodist Protestant, Baltimore.

It is the clearest and most satifactory refutation of infidelity in its various forms and phases; the most lucid defense of the divine order of revelation and method of dealing with men that we have seen.—Central Methodist.

The book is filled with good common sense. No man, young or old, who is hesitant in his faith in Christianity, should be left without it. —St. Louis Christian Advocate.

"Jack-Knife and Brambes" is perhaps the best Bishop Haygood has written. As a writer on various subjects he stands unsurpassed in many respects in this nation. That which makes him especially useful to his Church in the realm of letters in his unshaken confidence in and defense of the "faith once delivered to the saints." He is not "carried about with every wind of doctrine." Another peculiarity that endears him to his Church, and to the great body of the American people, is his plebeianism. He is one of the people, and writes and talks to and for the people.—Texas Christian Advocate.

No more timely book than "Jack-Knife and Brambles" was ever written. It is a great book. —W. C. Bass, D. D., President Wesleyan Female College, Macon, Ga.

The broad seal of the author's intellect is on this as upon none of his former volumes.—New Orleans Christian Advocate.

The Bishop's work called for blasting powder and dynamite. The detonations were frequent and long and stunning. One would think so from the flying fragments of trees and stumps, of mud and rocks. The Bishop has done his great work well.—J. O. A. Clark, D. D., L. L. D.

"Jack-Knife and Brambles," by Atticus G. Haygood, Sr., is a volume wonderfully suggestive, and which deserves a careful reading, if for nothing else, for its suggestiveness. It is sure to become classic.—Boston Daily Traveller.

The book has 308 12mo pages. Is well printed and bound. The price is $1.

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BAPTISM POSITION DEFINED.

The Greek verb, baptizo, in the Bible, like its corresponding English verb, baptize, directly expresses state or condition effected by the act implied in the verb, without regard to the form of the act by which it is effected. The verb in every case demands state or condition for its accomplishment. In all the purifications, or, as St. Paul calls them, "divers baptisms" (Hebrews 8: 10), of the ceremonial law, the state or condition of the person or object was changed from one of ceremonial defilement to one of ceremonial purification. Separate the idea of changed condition from the word baptize, and baptizing becomes a meaningless ceremony.

It is proper for one who has been baptized to say that he is baptized in the present tense. In the first case baptize implies the act of the verb, which took place in time past, and also expresses the idea of continued state or condition to the present time; while in the second case the same word directly expresses state or condition, and also implies the act of the verb by which this state or condition was effected. For instance, to dye implies an act, but the condition of the cloth dyed is what is directly expressed by the verb dye. If not, what does the verb accomplish? So, to baptize implies an act, but the condition effected by the verb baptize is what is directly expressed by the verb; if not, there is no baptism.

It is well also to note the difference between the act implied in the verb baptize and the form of the act. While baptize implies act, it does not express the form of the act, but is satisfied with any form of action competent to accomplish its purpose. A person may be baptized either by sprinkling, pouring or dipping; yet neither sprinkling pouring nor dipping is baptizing, but simply different forms of the act by which the baptism is administered. A garment may be dyed by dipping or pouring, yet neither dipping nor pouring is dyeing; nor does dye mean to dip or to pour. Dyeing is one thing and the mode of dyeing is another. So baptizing is one thing and the mode of baptizing is another. Our position may be briefly stated in the following propositions:

1. That act does not belong to baptize as a signification, but by implication.

2. No definite form of act is expressed by the verb baptize.

3. Baptize expresses state or condition effected by the act implied in the verb.

What is said of the English word baptize in the foregoing propositions is also true of the Greek word baptizo in sacred use. Baptisma (baptism) is a state or condition resulting from some act not expressed by, but implied in the verb baptizo (baptize). The Christian Fathers universally understood baptizo (baptize), in religious usage to signify the changed condition of the person or object baptized; and they, accordingly, used it in this sense in all their allusions to ceremonial baptisms.

It is a significant fact also that baptizo in classic Greek does not signify a definite modal act, as claimed by immersionist, but admits of different acts and influences by which the thing expressed by this word may be accomplished. A word expressive simply of a definite modal act cannot be made to express different modal action; hence, if the word baptizo means to immerse, it cannot mean to dip, as immerse admits of but one act—putting under—while dip includes the additional act of taking out. That one is the equivalent of the other is, therefore, utterly out of the question. This one fact is sufficient to demolish the theory that baptizo is expressive of a definite modal act.

That this word (baptizo) was used by the Greeks to express changed condition is admitted by some of the ablest writers of the immersion theory. In fact the fundamental idea of immersion is that of changed condition; and hence the advocates of that theory maintain that to baptize is to put the subject into a state or condition of complete involvement. This idea is vital to their theory. The only difference between us is that the immersionists contend for a condition of thorough involvement physically, while we maintain a ceremonial change of condition. With them, as with us, the act of the verb baptise does not end until a complete change of condition is accomplished; consequently, the changed condition must be accepted as the fundamental idea of the verb. All the modal acts in the universe cannot effect a baptism without changing the subject, and this change of condition is what is expressed by the word baptize.—By Rev. R. Smithson, in Episcopal Methodist.

"STOP MY PAPER!"

Every man has a right to take a paper or to stop it, for any reason or for no reason at all. But at the same time there is a certain responsibility attaching to all actions, even to so trivial a one as stopping a paper because the editor says something one doesn't agree with. There is complaint that newspaper editors lack fearlessness and honesty; that newspapers are too generally mere partisan organs that disregard the claims of truth and justice when political interests are at stake. There is too much truth in the charge; but let us ask how it is possible for a fearless, honest, outspoken journal to live if every man is to cry "Stop my paper!" whenever he reads something that does not accord with his views? The men who insist that the paper they read shall never say anything contrary to their views are the ones in large measure responsible for the craven cowardliness and the weathercock propensities of modern journalism. In a community composed entirely of these "Stop my paper!" true independent journalism would be an impossibility. When you are convinced that a paper is dishonest and deceitful, stop it. When convinced that it is unclean, stop it. When it lacks enterprise and fails to give you the news, stop it. When some other paper gives you more of value, stop it. But don't stop a paper that you believe to be honest, courageous, enterprising, and clean, simply because its editor has written his own sincere views instead of yours or somebody else's; for if you do, you are putting a premium on insincere journalism and serving notice on an editor that the way to succeed is to write what he thinks will best please his readers instead of what he honestly believes to be the truth.—New York Voice.

OUR OWN EXPERIENCE.

A leaf from the editor's experience may be interesting and, he hopes, suggestive. Recently he was interrupted in his private office by an entire stranger who requested permission to submit a poem for examination. In a few days the poem was returned to the writer with a courteous note, giving reasons why it was unavailable. By earliest mail the same writer sent another poem. Being unsuited to our columns, it was also returned. This action at once brought from the would-be contributor the following note, which is given without change:

"As you cannot find room for a few lines of an inoffensive poem in your paper, I shall not find room for Zion's Herald, in my house hereafter." This incident leads us to say that, while it is our purpose to treat all contributors, if reasonable, with consideration, yet we do not recognize any basis whatsoevor for the obligation which the writer of the "inoffensive poem" seeks to enforce. Will some one please explain why it is that an editor is expected to devote so much of his time to the examination and disposition of manuscripts which he neither solicits nor desires for his paper? —Zion's Herald.

Our readers will remember the spicy letters that have from time to time appeared in our columns written by our Washington (D. C.) correspondent. They were written by Mr Benj. R. Callin who looks after United States and Foreign patents at the national capitol. Doubtless he would be pleased to hear from any one who has business or desires information of this character. Address Benj. R. Callin, Washington, D. C.

EPWORTH LEAGUE.

[By Rev. S. B. Tabor.]

In the church at Corinth as in most of our churches to-day there were those who had special gifts for special work but instead of using them for the glory of God, they spent their time clamoring about which was the greatest gift.

Paul rebuked their contentions which were destroying the peace and harmony of the church and explained to them that all gifts proceeded from the same spirit and were bestowed by God, not for their personal honor or private use but for the edification of the church. It is right to covet earnestly the gifts that God has for us, but unless we possess that love which Paul calls the more excellent way, we are no more in the sight of God than sounding brass or a tinkling cymbal.

From the first to the fourth verse of our lesson we have love compared with the noblest and best things in this world—language, knowledge, faith, charity—and these are declared to be worthless without love. Love is the centre of all true religion and must be the motive that prompts all our actions. From the fourth to the eighth verse we have a minute discription of love. Let us read carefully these verses and we will better understand what Paul meant when he said "Love is the fulfilling of the Law." Truly, love is grander than all gifts. Life would not be worth living without it.

It is the fact that love is immortal that makes it more valuable than all other gifts—our homes, our friends and everything that we cherish so highly shall pass away except love.

MONTANA LETTER.

[Nashville Christian Advocate]

Mr. Editor: Perhaps your readers would be glad to hear of the work of Southern Methodism in this beautiful mountain land; and as our District Conference has just closed, with your permission I will give them a report of its proceedings. The Conference was held in Bozeman City, located in the most fertile valley in the State—and, I might say, possibly in the world. Under the leadership of the pastor, Brother Tabor, assisted by Brother St. Clair, the church there had been blessed with a gracious revival, in which fifty names were added to the roll, and, I hope, written in the "Lamb's book" also. Every ministerial delegate was present, with one exception, and he was detained by the affliction of his wife. A good representation also of the laymen were on hand; but the distance to be traveled, and the expense incident, necessarily kept many away. The proceedings throughout were very pleasant. The preaching, with one exception which modesty suggests, would have been creditable at any District Conference I ever attended in Missouri. The enthusiasm of the large audiences that packed the church at each service was delightful to behold.

The reports show a decided increase in the matter of pastoral support, and in general attendance upon the preaching, and spiritual life, and one hundred and fifty additions to the church since Annual Conference. We are gaining ground. The experimental period is passed, and, under the blessing of Almighty God, and no serious mistakes in the future, this Conference will take its proud place among the self-sustaining ones. But we need money and men. Within the legitimate bounds of this district the fact was developed that five new charges could be established where we are needed and wanted, where the people are absolutely destitute of the Gospel. Bear in mind the words above. The call is not to crowd ourselves where others are. O the destitution there is in many places in this state—a state whose possibilities in a material sense are almost beyond our conception. With merciful and just legislation, and relief from the present financial distress, the progress of the state within the next few years would be immense. We want men—men who cannot well be spared at home; men neither too old nor too young, with small families, and rugged piety, and strong convictions. The Conferonce can use such, and, if the Missionary Board will help a little while longer, will be able to take full care of them. The fathers of this conference deserve to be held in grateful remembrance. The difficulties they have met, trials endured, and the success attained, largely by their heroism, should endear them to the church here and elsewhere. The younger men of the Conference are also heroic, and are proving themselves "workmen that need not be ashamed."

Come out, Doctor, and visit our body this fall, drink the water from the Bitter Root mountains, inhale the pure air, laden with the perfume of flowers and pines, and bring your assistant. We remember him yet—his godly counsels linger with us all, and our prayers ascend in behalf of God's servant.

I should be glad to correspond with any brother who feels constrained to offer himself for work in this field before our Conference convenes in August.

Praying the blessing of God upon your labors, and upon our Zion entire, I am respectfully, R. H. Shaeffer.

Helena, Montana.

THE POOR CHILDREN OF NEW YORK'

Famine is in their cheeks,
Need and oppression staring in their looks;
Contempt and beggary hang upon their backs.

This is not only poetry, but the fact of thousands of children in New York City. Yet the merry laugh, the harty snout and screams of delight tell that God made childhood to be happy and how even misery will forget itself in the buoyance of youth. Beneath the shaggy bushes of hair and faces pinched with want, behold a sharp intelligence beyond their years! These little street arabs are already master of importure, lying, begging, stealing. No blame to them, but much blame to those who neglected them—they had otherwise perished. There is so much misery among New York's poor that we have almost ceased to be astonished at any amount of misery suffered.

We have splendid hospitals and schools where thousands of children are fed and clothed and educated, but what provision have we made for these children of crime, misery and misfortune? None. I doubt if any pulpit in this city ever thought that this question was important enough for discussion. These homeless and godless poor little ones, that we are neglecting into vice and starving into crime, should through Christian charity be pressing the narrow path of life. Those cursing little lips should be singing the praise of God. The Spartans who threw their sickly children to the wild beasts were merciful compared with that indifference which in our city gives up the destitute children to be eaten up by their own depravities.

Why are these thousands of children upon the streets and not at school? Listen to the reply. "No room." If there were room, the reply would be of the parents, "Can't afford to keep them there." They must beg. The next thing to begging is stealing. They are cast into prison; the jail brand is on their brow; self respect is lost; they descend from step to step till they end their unhappy careers the victims of a poverty for which they were not to blame, and of a neglect on the part of a Christian public for which a righteous God will one day call them to judgement.

If these poor children cannot attend school unless they starve, feed them in order to educate them. Food is a powerful magnet to draw a hungry child to school. Don't mock with books a child who wants for bread. Prevention of crime is cheaper than its punishment. There is only one way of securing amelioration of these outcast children, and that is by making their maintenance a bridge and stepping stone to their education. "When thy father and thy mother forsake thee, the Lord will take thee up." How? By putting it into the hearts of his people to do a father's and a mother's part to those who are fatherless and motherless, or to those still more unhappy children who have parents, but would be better off if they had none.

Let there be schools for all the children, make education compulsory and provide the means for the compulsion. Let the school houses be open evenings and filled with books, papers and games. Put your hands on the hearts of the little ones, surround them with benign and holy influences, and these children, though their knees are out, their elbows out, their toes out and their souls Christless, will grow up to be men of might and men of God.

Madison C. Peters.

No one can go through life without meeting minor discomforts, many of them. They are especially frequent in traveling. They abound in some families. They are apt to come in plenty where children are numerous and circumstances pinched. But every lot contains them. What shall be our attitude towards them? They will either make our days miserable, or they will be turned to account for spiritual gain. He alone has the key of happiness who has learned how to be satisfied even with discomfort—satisfied with the heat and cold, satisfied with the unexpected detentious and the uncongenial visitors, satisfied with dust and dirt when they are for the time inevitable. It is nothing else than being supremely satisfied with the Father's will; and that is enough to make any life sublime.—Christian Inquirer.

Let us take heed we do not sometimes call that zeal for God and his gospel which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning which the philosophers speak of, that melts the sword within, but singeth not the scrbbard; it strives to save the soul, but hurteth not the body. True zeal is a loving thing, and makes us always active to edification, and not to destruction.—Ralph Cudworth.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(Third Round of Quarterly Meetings.)

Townsend Circuit, - -	March 3d.
Willow Creek Circuit, -	March 17th.
Butte City, - -	March 25th.
Boulder and Whitehall, -	April 1st.
East Helena, - - -	April 8th.
Deer Lodge, - -	April 15th.
Belgrade Circuit, - -	April 22th.
Bozeman Station, - -	April 29th.
Bozeman Circuit, - -	May 6th.
Helena Station, - -	May 13th.

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At noon to-day, April 13, a strike went into effect on the Great Northern which ties up or makes inoperative about fourteen hundred miles of that road, from Laramore, N. D., to Spokane, Washington.

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VOL. VI. BUTTE, MON'A., THURSDAY, APRIL 19, 1894. NO. [illegible]

Editorial.

We have on hand quite a number of copies of the conference minutes. Send for them at ten cents each.

The measure of the head is not the measure of the heart by any means. The head may be all right and the heart all wrong.

Some people are so in the habit of borrowing that they cannot quit it. They borrow trouble when they can't think of anything else they want.

Send in new names all ye preachers, and do good to us and assist us in doing good to others. This is your paper. We want you to take an interest in it.

When people go to church just to see how others are dressed and to show their own clothes they are working in the devil's harness although they try to persuade themselves that they are pulling with the people of God.

What are you doing to bring the world to Christ? How soon would the glad time come when "Jesus shall reign where'er the sun does his successive journeys run," if all Christians did just as much as you do and no more?

The Ram's Horn says, "Judge Sage, of Cincinnati, is lecturing on 'The Death of the Devil,' and many orphans attend their father's funeral." This is a very pithy saying. The judge could get a large crowd of orphans together out here if he would come this way.

Read our advertisements occassionally and keep yourself informed about the business men who are atrons of the Montana Methodist. Give them a trial before purchasing elsewhere and see if they are not the very best to deal with. We are persuaded that they are.

It is said, on very good authority, that there are 80,000 bar-maids in England. That is a sad state of affairs and must give the Salvation Army in that country plenty to do. But we have girls in beer halls in this country and they are the lowest of the low.

It is easy to say a mean or sneering thing about someone against whom we may have a bad feeling, but oh, how hard it is to retract and apologize when we find out we have said that which was wrong. It would be so much better for us if we would always be careful what we say so that we shall not be compelled to take back anything. Always tell "the truth, the whole truth and nothing but the truth," or keep quiet.

Mr. T. F. Chambers, of Cleves Ohio, who was at one time connected with the Montana Methodist Publishing Company, was in the city a few days last week. He was accompanied by his brother-in-law. But they did not tarry with us verry long. Brother Chambers called at the office and cheered up the lonely printers while he was here.

There are a great many people who think that because they have been in the habit of keeping that portion of the law which defines a man's duty or duties to his fellowman they shall surely go to heaven. In their eyes it makes no difference how often they have neglected their duties to God, or how often they have set at nought His counsels and commands He must save them if they are honest in their dealings with their fellows. That is the basis of their hope. The foundation is surely laid in the sand.

In the Nashville Christian Advocate of April 12th, Bishop Hayeood has a splendid article on "Our Hager," in which he goes after the whole Southern Methodist Church for being neglectful of the colored Methodist Church. We make promises every year, but promises cannot support the schools and institutions of the church we ought to help. We owe it to the colored Methodist Church to do more than we have ever done for her before. May the good Lord awaken us to our duty and help us to perform it.

The work of the farmer or gardener is not all so easy as sowing the seed broadcast upon the broken ground. No, there is something else thar must be done. Weeds will grow up with the wheat or ahe corn and he must kill the weeds by hard work. That is work which he cannot slight. So with the sower of the Gospel seed of truth. He must kill the weeds which grow up along with the truth, for if allowed to grow and flourish they will choke out and kill all the seeds of truth. It requires work to accomplish the end of the husbandman of truth.

Coxey's army may do a great deal of good by marching on Washington and demanding work, food and clothing. It means a great effort in one of the most effectual ways, to petition Congress for a little merciful and just legislation. But it also shows to the observant that the unrest and dissatisfaction which is stirring in this nation, is more general and more threatening than our law-makers were aware of. It is indeed a perilous time in which we are living, and if the assistant editor of a small paper be allowed to prophesy, we would say, unless our congress changes considerably in its manner of making laws and does something for the poor working classes--something to adjust the inequalities which exist now—there will be trouble, serious and disastrous.

THE PRESIDING ELDERSHIP.

Now that the General Conference is near at hand the question of the Presiding Eldership is being discussed quite generally. No portion of our vast machinery has received more attention than this. It has been discussed and discussed, but now that almost all the preachers and editors of our church are at it again we desire to put in a little word or two in favor of that honored and eminently successful piece of machinery. We have not the assurance to pretend to offer anything new but simply to agree with somethings others have said.

We must have the Presiding Eldership in some form or other, for time has demonstrated to us that it is a necessary part of our itinerant system. Changes might be made, but of what benefit are changes unless there be excellent reasons for them? Among the changes suggested is that of making some pastor a presiding elder, compeling him to do the work of a pastor in the most prominent charge in the district, and, in addition to this, have the oversight of the whole district. We are afraid of such an ill-advised innovation as that. It would force a good man to perform but half of his duties, for no man can do the work of both those offices properly. The pastor's work is enough for any man. The presiding elder has no easy task. Join the two and force any man to do the work and you kill him. Why some people think the presiding elder has nothing to do we cannot see. This writer has never been a presiding elder and, of course, cannot speak from experience as to the work done by our brethren in that office, but observation has led us to the conclusion that the office is one which requires hard labor and constant application. That there is great self denial no man can gainsay. Gone from home, traveling about the country carrying the news of salvation, preaching, praying, exhorting, looking after the temporal interests of the church as well as the spiritual--all this, it seems to us, requires the best efforts of any man. We do not believe it is easy to be a presiding elder.

The presiding elder is also a leader. The whole district looks to him for leadership in every forward and onward movement. He must direct. Head and heart must be put into the work and there is no let up, no relaxation, no vocation. It is the same all the year round. Constant labor, incessant thinking and planning and devoted loyalty to all the institutions of the church are required of the presiding elder. He must stir up the people on missions, on church extension, on education, on the circulation of religious literature--and what is it he is not expected to do? When the revival season comes he is wanted in every church in the district, to hold revival services, and some one is put out or made almost angry if he cannot go. No, his place is not an easy one. A great many who have desired to occupy that position and could not by any means reach it, have been very pronounced and even severe in their criticisms of the office. Of course this statement does not apply to all.

Now, in conclusion, allow us to say that we believe we could not possibly get along out here in the west without the presiding elder, He is our general missionary, our evangelist, our leader, and our helper. He plans aggressive work, preaches in places destitute, finds new fields which we might occupy and straightway begins to occupy them, leads in all work of improvement in his district—in short he is and must of necessity be a man of many labors. We cannot spare him. His work is essential to our success. When the question of evangelists is discussed we always feel like saying, put into the presiding eldership men who can lead in revival work and send them out through their districts understanding that they are our evangelists and are expected to devote as much time as possible to that kind of work. Let us have presiding elders in the west and let them be men capable of leading the army of God to glorious victories.

Some of our business men send away to the east for their job-printing because they claim they can get their work a little cheaper there. They may do that because eastern printers are not put to so great expense as those in the West. But it seems to us that it is poor policy for business men to set that kind of an example. Suppose we all send to the east for everything that we can get cheaper there than here, there would be a great cry raised by these same business men. They would tell us that they had to pay higher rents and more clerk hire than eastern houses, and would urge us to patronize home industry and business. We believe that they need to be taught that lesson.

It is often asked, "What harm is there in playing cards?" We would respectfully ask, "What harm is there in gambling?" "But," you say, "if there is no gambling, only a social game of cards, I can see no wrong in it." Well, my friend, it is not the last step alone which makes the poor gambler a sinner, despised of men and pitied of God, but it is all the steps taken together. If the first never had been taken the last would have been avoided. Now the first step towards a gambler's hell is, too often, the one taken when in the beautiful parlor, where the poor young man plays his first social game with the young lady, who puts into his hands the instruments of hell. The last is taken when that same lady would scorn to look upon him, and when all the world hates and turns away from him. If the devil had no other way of ruining men and dragging them down into the abyss of darkness and eternal remorse than this one, he would still take annually from our own beloved America thousands of souls to be tortured forever.

General News.

A few months ago Russell Sage used a man for a shield against a dynamite bomb. The man has been awarded $25,000 damages for the injuries he received. He has been made a cripple for life and the damages are none too heavy. Men must be careful how they use others.

The decision rendered by Judge Caldwell, of the U. S. Circuit Court, in the [illegible] case at Omaha recently, marks [illegible]h in the history of labor litigation. It was a case between the receivers and employes of the Union Pacific Railroad. The employes won the victory.

The beer-hall proprietors who were locked up in prison last week, are out on a writ of habeas corpus. The cases are to be tried next week. The general hope is that they will be sent back to jail and Judge Speer vindicated in his finding. But, if the Supreme Court will admit them to bail when the Circuit Court refused it, there is no telling what they will do yet.

Senator Vance, of North Carolina is dead. He filled many positions of honor and trust and died while in office. He has been governor of North Carolina three times, and in the United States Senate since 1879. His term of office would not have expired until 1897. But there is one whose call must be obeyed, and whether the one called be in the field, in the store, at the bench, in the court, in legislative halls—no matter in what place he may be found—he must obey the summons.

The strike still continues on the Great Northern Railroad, and there seems but little hope of a speedy settlement. The men are firm and so firmly have they stood by the strike that all that vast system with all its branches, has become inoperative. What the final result of the strike may be none can tell. It may be weeks before any settlement can be reached. The company does not seem to be willing to accede to the demands of the strikers and it is almost certain that the strikers are determined to "hold out faithful to the end."

The jury decided against Mr. Breckenridge, and assessed damages at $15,000. His case was beaten and now he ought to be beaten in the race for Congress which he intends to run. It seems to us to require a great deal of what is vulgarly called "nerve" for a man, confessedly as vile as Colonel Breckenridge, to offer to make a race for public office. It is taking for granted that the people of his district are either so foolish as to be easily persuaded that he is not a bad man, or it is to suppose that the majority of them are as bad as he. He ought to be cast into the deepest, densest, darkest shades of political oblivion and allowed to remain there forever.

The attempts to pass the seniorage bill over the President's veto, ended in failure. There was much excitement and many were clamoring for recognition all at the same time. Some wanted to debate the question, but as a majority decided against debate, it was put to the vote without delay. It was a splendid opportunity for the Republicans to oppose the administration by voting with the majority of the democrats, and, at the same time, show that they favored some just and merciful legislation on the money question, but they would not do it. So the bill was lost. We wait to see what silver's friends will offer next.

With a loud and long blast from the trumpets and music by the band, the tariff bill was introduced into the Senate by Mr. Voorhees, of Indiana. The Senator delivered a speech in behalf of the bill which seemed to produce quite a sensation. Words of praise have been freely spoken and written. It has been called a masterly effort, not alone by those of the same political persuasion as Mr. Voorhees, but also by some of the opposition. But the bill has not passed, and it is generally conceded that it will be some time before debate is ended. The minority are determined to delay action as long as possible.

South Carolina had an "insurrection," but that is now ended and peace once more reigns. The Governor has ordered his troops home. It is said that he is going to disband those companies of the militia that would not obey him and substitute some that will be subject to his authority. It seems that there is a good deal of feeling yet over the Darlington affairs, so much so that what the future may bring forth no man knoweth or can even make a respectable guess concerning it. The Governor says that as the dispensary law is on the statute books of the State he is going to see that it is enforced. He is right, and a majority of the citizens of his state are evidently with him in the matter.

The Congress of the United States has degenerated until it is but one remove from the last legislature of Montana. Business that ought to engage the attention of the nation's representatives is forgotten or tossed aside, so that congressmen may have opportunity to hurl sarcasm and abuse at the opposite party. The nation will some day be disgusted with such work, and an uprising of citizens will occur which will make party leaders tremble. The fact is, we have been too long careless and negligent of our duties as Americans and as loyal citizens. Party has ruled until it has almost ruined us. We must put a stop to foolishness at our Capital and make our representatives feel that they are sent there to work for the good of the nation. There is no better way to do that than with the ballot.

The Stock Growers' Association of Montana has just closed its tenth annual session. It seems that the wolf is the worst enemy that the stock men have. That animal came in for quite a lengthy discussion, and so many were the words spoken against it that all came to the conclusion that a dead wolf is better than a live one any time. So the following resolution was adopted: "Resolved, that each and every member of this association pledge himself to employ a man to do nothing but poison wolves; to go with every round-up, from June to November inclusive, in each year. The stockmen of each round-up district are to select a committee of three to have supervision of this work, said committee to report to this convention, this year, the expense to be pro rata." So Mr. and Mrs. Wolf had better gather their families about them and remove to parts unknown.

Our readers will remember the spicy letters that have from time to time appeared in our columns written by our Washington (D. C.) correspondent. They were written by Mr Benj. R. Callin who looks after United States and Foreign patents at the national capitol. Doubtless he would be pleased to hear from any one who has business or desires information of this character. Address Benj. R. Callin, Washington, D. C.

Sunday School.

April 22, 1894.

JOSEPH RULER IN EGYPT. —Gen. xli 38–48.

GOLDEN TEXT.—"Them that honor me I will honor."—1 Sam. ii. 30.

PRELIMINARY STATEMENTS.

We left Joseph, at the close of our last lesson, a slave in the house of Potiphar, the captain of Pharaoh's body-guard. His subsequent experiences are too well known to need detailed repetition here. It is enough to call to mind the facts that for a season he was greatly honored by his new master; that afterward, on a false and cruel charge, he was cast into prison; that by providential interposition he was released and enabled to interpret the mysterious dreams of Pharaoh; and that he also suggested to Pharaoh the appointment of a man "discreet and wise," who should, by taking up and laying by one fifth of the produce of the land in the seven years of plenty, make provision against the seven years of want. Thus we come to our lesson.

JOSEPH PROMOTED BY PHARAOH (verses 40–45.)

The plan which Joseph proposed struck the mind of Pharaoh as evidently sound: "The thing was good in the eyes of Pharaoh." It also commended itself to his servants or courtiers. But a practical question of great importance soon called for an answer, namely: "Where can the man be found who is capable of putting the plan into execution?" It had probably never entered into Joseph's mind to suppose that he himself would be singled out for so difficult and important a task. Pharaoh, however, at once selected him, saying: "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art." This was a rational conclusion. As Dr. Gibson says: "The ready apprehension with which Joseph appreciated the magnitude of the danger, the clear-sighted promptitude with which he met it, the resource and quiet capacity with which he handled a matter involving the entire condition of Egypt, showed Pharaoh and his courtiers that they were in the presence of a true statesman."

Pharaoh did not stop with half-way measures. He promoted Joseph on the spot to the highest position in the kingdom, making him a sort of Prime Minister or Grand vizier: "Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou." This last reservation kept back nothing except the form and name of sovereignty

Suiting the action to the word, "Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck." These different articles of apparel and ornament were the insignia of Joseph's new office. The "ring" was a signet or seal ring. "It was the special symbol of office and authority. The seal to this day in the East is the common mode of attestation, and therefore when Pharaoh gave Joseph his ring he delegated to him his whole authority." (Browne.)

"The dress of persons of rank in Egypt consisted of a kind of apron, or kilt, sometimes simply bound round the loins and lapping in front, but generally secured by a girdle, or by a sort of sash, tied in front in a bow or knot. It was sometimes folded over, with a center-piece falling down in front beneath the part where it overlapped. Over this was worn a loose upper robe of the "fine linen," with full sleeves, secured by a girdle around the loins. Or else the dress consisted of the mere apron and a shirt with short close sleeves, over which was thrown a loose robe, leaving his right arm exposed. The dress of the king himself seems to have differed only in the apron and the headdress, which were of peculiar form and belonged exclusively to his rank as king." (Wilkinson.)

The "gold chain" was probably a simple golden imitation of string, to which a stone scarabues set in the same precious metal was appended.

"It was necessary that Joseph's recognition should be public, and that it should therefore be openly proclaimed throughout the city." (Kitto.) In the absence of newspapers, the general expedient or a public parade and street proclamation was resorted to. Joseph rode through the city in the second chariot of State, while runners went before him, crying to the populace: "Bow the knee."

Concluding the investiture, Pharaoh used a strong proverbial expression, setting forth the absolute and universal character of Joseph's rulership: "Without thee shall no man lift up his hand or foot in the land of Egypt."

To crown all, he changed Joseph's name to an Egyptian one—Zaphnath-paaneath—meaning, probably, "revealer of secrets," and gave him a wife named Asenath, whose high social position is guaranteed by the fact that she was the daughter of Potipherah, priest of On. The city of On, or Heliopolis, as the Greeks call it, stood on the eastern bank of the Nile, a few miles above Memphis. It was famous for the learning, wisdom, and great influence of its priests.

JOSEPH EXERCISES HIS OFFICE (verses 45–48.)

Joseph was now thirty years old, in the full vigor of a young man and glorious manhood. Thirteen years had passed by since he was brought as a slave into Egypt. He at once addressed himself with great diligence to the task that had been imposed on him, making extensive tours for the purpose of personal observation "throughout all the land." The seven years that followed fulfilled his prediction. They were years of plenty. "The earth brought forth by handfuls," producing a vast surplus

"Joseph caused one-fifth of all the produce of every district to be hoarded up in its towns—every town containing an immense granaries the redundant produce of its district. The proportion is remarkable. It might seem inadequate, seeing that this fifth part of the produce of each year was to sustain the whole population during a year of famine. But when we consider the enormous exports of corn from that country, which continued even till later times, when Egypt was the granary of Italy, it may readily be apprehended that one-fifth of the produce of an extraordinary fertile year might be made enough for consumption during one year of famine." (Kitto.)

Whether Joseph used the method of purchase or of impressment to secure the grain which he laid up, the narrative does not tell us, and it is scarcely worth while to ask.

CHIEF POINTS.

1. If God so wills it, he can exalt a slave to be a prince.

2. But when God does this, it is because the slave possesses qualities that fit him for high position.

3. A great place, while it gives opportunity for the display of conspicuous ability, also serves to make mediocrity more contemptible.

4. Joseph was no greater man after the signet ring and the linen robes were put on him than he was before. Nashville Christian Advocate.

Mince Pie.

NOTHING IN A NAME

A humorous incident took place on board an Australian liner, which shows how very mistaken Shakespeare was in supposing that one name is as good as another; at all events for ocean travel. A shy Australian major, after spending the first evening very late with his friends in the saloon, suddenly returned to them after saying good-night, and requested an interview with the purser; he was very white, and they cruelly suggested that the person he wanted to see was the steward; but this was not the case. His communication was confidential. "There is a lady," he said, "in my cabin, No. 42."

"What rubbish!" exclaimed the purser. "Here's the list; your companion is Capt. Higginson."

"Nothing will induce me to go into the cabin again," said the major.

"Well I'll go" returned the other. He returned with great celerity, and with as white a face as the major's. "Upon my life, your are right; we'll put you some where else for the night, and see about it in the morning."

With the earliest dawn they sought the steward and demanded an explanation.

"It's all a mistake gentleman," he said; "it's Capt. Higginson, all right; here's his luggage."

"We must have this explained," said the purser; "this portmanteau is unlocked, let us see what is in it."

It was a lady's wearing apparel.

"By jinge!" cried the steward, 'that's what comes of taking names as don't belong to us. She said she was Capt. Higginson; but she didn't say as it was only in the Salvation Army!"—James Payne, in N. Y. Independent.

No evil dooms us hopelessly except the evil we love and desire to keep in, and make no effort to escape from.—George Eliot.

"How are your son's prospects?"

"A little hazey at present."

"Indeed?"

"You see he has just entered college."—Washington Star

Parker—I have received very gratifying news of my son who recently went to college.

Barker—Yes? What news?

Parker—He's alive.—Puck.

"Papa," said Mrs. Hawkins, "I've forgotten Thompson's address, and I don't know how to get at him."

"Why don't you write and ask him to send it to you?" suggested Hawkins.—Harper's

And Held It Too.—"Editor struck a snap last." "What was it?" "Stepped on the preacher's bear-trap that he had set for chicken-thieves."—Atlanta Constitution.

Willie—"Aunty, what do they call the man who hunts up the taxes?" Aunt Sarah—"Taxidermist, uv course, b'ca'se he skins everybody."—Clevland Plain Dealer.

A man said to Bishop Wilberforce, "Pray, sir, can you tell a plain man in a single sentence the way to heaven?"

"Certainly," was the instant reply. "Turn to the right and go straight ahead."—Ex.

"We won't print any such stuff as that!" said the editor loftily, as he handed back the manuscript.

"Well, you needn't be so haughty about it!" retorted the irregular contributor; "you're not the only one who won't print it."—Puck.

Little boy: Mayn't I be a preacher when I grow up? Of course you may, my pet, if you want to. Yes, I do. I s'pose I've got to go to church all my life, anyhow, and it's a good deal harder to sit still than to walk around and holler.

"Bridget, I wish you would go and see how old Mrs. Jones is this morning."

Bridget returned in a few minutes with the information that Mrs. Jones was seventy-two years, ten months and eight days old.

Duel Up To Date—I challenge you to a duel." "Accepted" "Your choice of weapons—dagger or pistols?" "Neither. Winter ascent of Mont Blanc—rotten rope—three feet distance."—Fliegende Blatter.

"She can talk more gossip and scandal than any other woman in the country, and how she can rake over the failings of her neighbors!" "Does she belong to the sewing circle?" "No; she belongs to the charity club."—N. Y. Press.

Mrs. Charitas—"I have put ten dollars in this letter to the relief committee. Will you kindly post it?" Charitas—"Wouldn't it be well to notify them of the gift by another letter?" Mrs. Charitas—"Yes, I shall post that myself."—Inter Ocean.

Hard times are still here and although the President said times were getting better we are unable to see any prospect of improvement.

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Palouse Circt. - -	Stanley - - -	" 20-21
Leland " - -	Cedar Creek, -	" 27-28
Oakesdale " - -	Pine City, -	Feb, 3-4
Lewiston " -	Tammany, -	" 10-11
Camas Prairie -	Mason S. H. -	" 17-18
Potlatch - -	Bethel, -	" 24-25
Spokane Station, - -	- - - -	March 3-4
Big Bend Circt.	Wilbur, -	" 10-11
Edwall "	Pleasant Valley	" 17-18
Rockford " - - - -	Mica, - - -	" 24-25

REG. B. SWIFT, P. E.

The business men of Butte are very kind to the men of Coxey's army and are giving to them quite liberally, The army is only waiting to hear from the Northern Pacific officials hoping to get permission to ride to Chicago. If they do not get transportation, it is understood they will capture a train and run it through without assistance from others.

Youngpen—"Do you think it will pay to publish anything about the affair? It is a matter which can concern nobody but the parties themselves." Oldboy—"That's just it. It's nobody's business; everybody'll want to read all we can print about it.—Washington Post.

JACK-KNIFE AND BRAMBLES.

BISHOP HAYGOOD.

What is in this book has grown out of many fireside talks with young men of promise who, having heard many strange noises as of debate and doubt, have fallen into some perplexities about the foundations of their belief.—Author's Preface.

The book is a great book for the purpose intended. Every Methodist (or any other kind of) preacher should read it immediatly. The Epworth League should adopt it. It is destined to do much good. Let all our preachers commend it to their congregations.—Rev. J. C. Kilgo, of Wofford College, in Southern Christian Advocate.

We commend it cordially to preachers, students and teachers who want a strong commonsense presentation of the truth and beauty of the word of God.—Methodist Protestant, Baltimore.

It is the clearest and most satifactory refutation of infidelity in its various forms and phases; the most lucid defense of the divine order of revelation and method of dealing with men that we have seen.—Central Methodist.

The book is filled with good common sense. No man, young or old, who is hesitant in his faith in Christianity, should be left without it.—St. Louis Christian Advocate.

"Jack-Knife and Brambes" is perhaps the best Bishop Haygood has written. As a writer on various subjects he stands unfellowed in many respects in this nation. That which makes him especially useful to his Church in the realm of letters in his unshaken confidence in and defense of the "faith once delivered to the saints." He is not "carried about with every wind of doctrine." Another peculiarity that endears him to his Church, and to the great body of the American people, is his plebeianism. He is one of the people, and writes and talks to and for the people.—Texas Christian Advocate.

No more timely book than "Jack-Knife and Brambles" was ever written. It is a great book.—W. C. Bass, D. D., President Wesleyan Female College, Macon, Ga.

The broad seal of the author's intellect is on this as upon none of his former volumes.—New Orleans Christian Advocate.

The Bishop's work called for blasting powder and dynamite. The detonations were frequent and long and stunning. One would think so from the flying fragments of trees and stumps, of mud and rocks. The Bishop has done his great work well.—J. O. A. Clark, D. D., L. L. D.

"Jack-Knife and Brambles," by Atticus G. Haygood, Sr., is a volume wonderfully suggestive, and which deserves a careful reading, if for nothing else, for its suggestiveness. It is sure to become classic.—Boston Daily Traveller.

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Temperance.

A DRUNKARD'S APPEAL.

A young man entered the barroom of a village tavern and called for a drink.

"No," said the landlord, "you have had the delirium tremens once, and I can't sell you any more."

He stepped aside, to make room for a couple of young men who had just entered and the landlord waited on them very politely. The other had stood by, silent and sullen, and when they had finished, he walked up to the landlord, and thus addressed him:

"Six years ago, at their age, I stood where those two young men are now. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck—body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and you will be done! I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die and the world will be rid of me; but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed: "God helping me, it is the last drop I will sell to anyone!" And he kept his word.—St. Louis Christian Advocate.

HEED IT.

The same conflict is now going on between the expanding forces of the temperance movement and the opposing elements in business, social and political life. The struggfe may be a long drawn and bitter one; but a day is coming when the relation of the government to the liquor traffic will be severd; when an American flag will no longer float over an American saloon; when an American citizen will no longer flaunt a government permit in the face of wronged womanhood, when universal prohibition will be the law of the land; and whatever day marks this glorious triumph over the saloon, will be as memorable as the Fourth of July, through all the years to follow. Does some one say, "What can I do to hasten this glad day?" Do what you can and do not underestimate the power of little influences. Shamgar! what is that in thy hand? "Only an oxgoad." Come, dedicate it to God and go slay the Philistines. David! what is that in thy hand! "Only a sling and a small pebble." Come, dedicate them to God and go slay the giant. My little lad! what is that in thy hand? "Only five loaves and two little fishes." Come, dedicate them to God, and they will feed thousands and have basketfuls left. My brother! what is that in thy hand? "Only a little American ballot." Come, dedicate it to God and go cast it for the prohibition of the liquor traffic, and may God bless it to the overthrow of all that is wrong and the triumph of all that is right.—George W. Bain.

"Everybody," says The Christian World, "knows the popular hymn in Sankey's collection, 'A light in the window for thee.' The author of it, E. W. Dunbar, has just died miserable, as a tramp in Coffeeville jail, Kansas. Dunbar was formerly a singing avangelist, but he fell into vicious ways and was incorrigible. No "light in the window" could entice him back to virtue. His fate reminds us of the out-cast author of "Home, Sweet Home."

A temperance society has been erganized in St. Petersburg, Russia which includes a brother of the reigning czar, dignitary of the Greek church; and the ministers of all the departments of government. The leading Russian newspaper, in commenting on this new alliance of government with temperance, says, "Only the cooperation of the government departments with the efforts of the society can deliver the people from the thraldom of drunkenness. To abolish such is the province and power of the government."—Ex

What Others Say.

BUT ONE WAY.

There is but one way of knowing God, and that one way is through Jesus Christ. Science and philosophy can never find out God. They cannot see far enough. "A peasant on his knees sees further than a philosopher on tiptoe," because he sees Christ, and through Christ God. The educated thought of this generation recognizes that there is no logical standing-place between the denial of the divinity of Christ and agnosticism. Know God through Christ, or you know litttle of God. Then cling to the gospel of the incarnation because of its revelation of God, and the fellowship it gives us in our brother who can help us and sympathize with us in all our needs.—Northwestern Christian Advocate.

HAS THE CHURCH OBSCURED CHRIST?

It may be frankly admitted that Christians in all ages have fallen below the high standard of the New Testament; and that creeds have unduly exhalted human interpretations of Scripture teaching. There never was a time when there was not need of improvement in personal holiness, and in doctrinal purity. Neither in the life of its members nor in the character of its teaching does the Church claim to be absolutely perfect. But this is a widely different thing from declaring that primitive Christianity has been so obscured by human creeds, that the true character and teaching of Christ are being rediscovered by modern divines. Whatever may be true of the Romanist and Ritualistic Churches, we deny that this is, in any proper sense, true of the teaching of the evangelical Protestant Churches. No new truth has been brought out in current theology that has not been held and taught by the Christian Church in the past. Principal Fairbairn, indeed, speaks of Christ's consciousness of God as the supreme standard of truth, as if it was a new truth. But this is only a new way of stating a familiar belief. Has not the thought and mind of Christ, in all things in regard to which it was known, been always regarded as the highest authority for all Christians?—The Guardian.

TRUTHFULNESS.

Two country lads came at an early hour to a market town, and arranging their little stands sat down to wait for customers. One was furnished with fruit and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said: "What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man, "I think I will not take it. But," he looking into the boy's open countenance, "is it very businesslike to point out the defects of your fruits to customers?"

"It is better than being dishonest, sir," said the boy, modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God and man also. I shall remember your little stand in future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot on the melon! Now you can take it home for your pains, or throw it away. How much wiser is he about those clams I caught yesterday? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I have gained a customer, and you have lost one."

And so it proved, for the next day the gentleman bought nearly all his fruit and vegetables of Harry but never spent another penny at the stand of his neighbor. Thus the season passed. The Gentleman, finding he could always get a good article of Harry, constantly patronized him and sometimes talked with him a few minutes about his future prospects. To become a merchant was Harry's great ambition; and when the winter came on the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until having passed through various posts of service, he became at length an honored partner in the firm.—India's Young Folks.

Epworth League.

TOPIC FOR APRIL 22.

Love Greater Than All Gifts.

(1 Cor. xiii, 1-3; John xiv. 12-14; 1 John iv. 16-21.)

LOVE IS GREAT IN MAKING ALL ELSE VALUABLE

Talking of the most eloquent and best kind without love is but "as sounding brass and tinkling cymbal." Prophecy which looks into all future events and reveals them; knowledge which explores all mysteries, and knows all things; faith that is able to remove mountains—if these are not bottomed and perfumed with love they are nothing, and the man who has them is nothing in God's esteem. Giving goods to the poor and giving one's body to be burned are good things and excellent, "and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.' Love gives value to all else, and without love all else is worthless.

LOVE IS GREAT IN CHARACTER.

Love is not only patient but long-suffering and kind. Love is never distressed or set on fire of envy. Love is no vain braggart nor puffed up. Free from vanity and pride, clothed with humility and meekness, it is always proper and beautiful in conduct, unselfish to the extreme of not seeking its own. Love is not provoked, does not get sharp even by rasping; is not revengeful in thought or action. Love is never glad when evil triumphs, but is always on the side of truth, whether in defeat or victory. Love covers all things, believeth all things, hopeth all things, endureth all things.

LOVE GREAT BECAUSE UNFAILING.

All else fails and ends—prophecies fail, tongues cease, knowledge vanishes, love alone is enduring. Love never fails.

LOVE GREAT IN CONTRAST.

Its companion are faith and hope. These are gracious, abiding and great, but the greatest of these is love.

LOVE WORKS AND PRAYS.

Love works by praying. He that believeth on me, the work that I do shall he do also. If ye shall ask anything in my name I will do it.

LOVE PERFECT.

Love is of God, and to dwell in all the fullness of God is to have love more perfect. Its basis is, we love him because he first loved us. This love exhibits itself in loving deeds of our brethren. Perfect love casts out fear, and will give boldness in the day of judgment. He that loveth not his brother has no love. He that feareth is not made perfect in love.

LOVE IN HEAVEN.

Love in its perfection is great. In its future it is greater as the man is greater than the child. Love brings us into a matured state when the follies, thoughts, ideas, and language of our child state are done away. Love in the future will bring us perfect knowledge and perfect wisdom. The vision of heavenly love will be face to face. The knowledge of heavenly love will be "to know, even as also I am known."—Nashville Christian Advocate.

THE LEAGUE PRAYER MEETING

Some time ago in our Epworth League, the question was asked, "What would be the most successful way to conduct the weekly prayer meeting for our League?" The question was not what is, but what would be the most successful way to conduct the prayer meeting. A plan that has never been tested can never be relied upon, a theory is not a test of succees. Each one may have his own theory, but when put to the test all might fail. But mutual advising, instructing and interchanging of opinions are helpful along all lines of business. How to attain the greatest success in any department of life work is a question that sometimes puzzles the wisdom of the wisest. The most successful way to conduct a prayer meeting is that way which will bring the most good to each individual soul present. Human agency is a great factor of success, but unless it has coupled with it the power that comes from above, it will avail nothing lasting and permanent. It is said that the chief fact in every one's life is his religion. If this be true, how much we need to give it cultivation and room for expansion and growth. To make a prayer meeting a success, we must bring our religion with us. Keep it fresh in our hearts all the time, use it, wear it as a bright ornament of character, and when called upon to perform a duty, do it the best we can. Some one has wisely said, the talent of success is doing what we can do well without the thought of fame. If we have but one talent, let us use it as persistently as the one did who possessed five. Our success does not depend so much upon our capabilities as upon the use we make of them. Cultivate a spirit of sympathy. Don't come to criticise, but enter heartily into the worship. Be right; do right. Be an every-day Christian. Seek to save the souls perishing all around you. Ask God to show you your duty and do it with all your heart. Be prompt; never be discouraged. Seek the guidance of the Holy Spirit. Improve the little opportunities for good and ask for new light every day. Delight in the house of God. Mr. Peloubet says some men imagine they can be Christians and not join the church or attend its meetings of prayer. They think it is enough to worship God by themselves alone; to pray only in secret and read sermons at home. No one will traly worship with others who does not pray alone with all doors shut. And there are certain blessings that come to his soul when alone that no worship with others can bring; just as there are certain musical effects, exquisite and entrancing in a melody sung by one voice which no chorus singing can produce. On the other hand, there are powers in music which no solo, though sung by an archangel, can bring out, but only a manifold harmony with many voices and tones. So there are powers and inspirations in worship which come to the soul only when it joins with others in a harmony of worship mutually uplifting and inspiring.—Lizzie Goode, in St. Louis Christian Advocate.

Visitor: Johnnie, what's that awful noise in your back yard? Rev. Amen's youngest: That's pa practicing his vacation cough.

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(Third Round of Quarterly Meetings.)

Townsend Circuit,	March 3d.
Willow Creek Circuit,	March 17th.
Butte City,	March 25th.
Boulder and Whitehall,	April 1st.
East Helena,	April 8th.
Deer Lodge,	April 15th.
Belgrade Circuit,	April 22th.
Bozeman Station,	April 29th.
Bozeman Circuit,	May 6th.
Helena Station,	May 13th.

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A BOY RHYMER.

A small schoolboy in Detroit, who was addicted to writing rhymes wrote the following about his teacher, whose name was Blodgett:

A little mousie ran upstairs
To hear Miss Blodgett say her prayers.

Upon finding what he had written, the teacher informed him that unless in three minutes he could make up another rhyme equally as good she wuuld punish him by whipping him on the hands. She timed him by the clock, informing him at the end of each minute, and asking him if he had a verse, and was each time met with the word "No" for an answer. When the third minute was up she told him to hold out his hand, but instead he said:

Here I stand before Miss Blodgett;
She's going to strike, and I'm going to dodge it.

He escaped a whipping by a narrow margin.—Central Christian Advocate.

ROTHCHILD'S MAXIMS.

The elder Baron Rothchild had the walls of his bank placarded with the following maxims, and they are worth copying into our young folkes' school exercise books:

Shun liquors.

Dare to go forward. Never be discouraged. Be polite to everybody. Never tell business lies.

Employ your time well. Be prompt in everything.

Pay your debts promptly.

Bear all troubles patiently.

Do not reckon upon chance.

Make no useless acquaintances.

Be brave in the struggle of life.

Maintain your integrity as a sacred thing.

Never appear something more than than you are.

Take time to consider, and then decide positively.

Carefully examine into every detail of your business.

Then work hard and you will be certain to succeed in life.—Ex.

If we are devoted to God's fear we shall be delivered from all other fear.—Spurgeon.

The love of Christ is the conducting medium to the love of all mankind.—Jowett.

The best way for a man to get out of a lowly position, is to be conspicuously effective in it. —Charles Kingsly.

There is no book on which we can rest in a dying moment but the Bible.—Selden.

Whatever makes men good Christians, makes them good citizens.—Daniel Webster.

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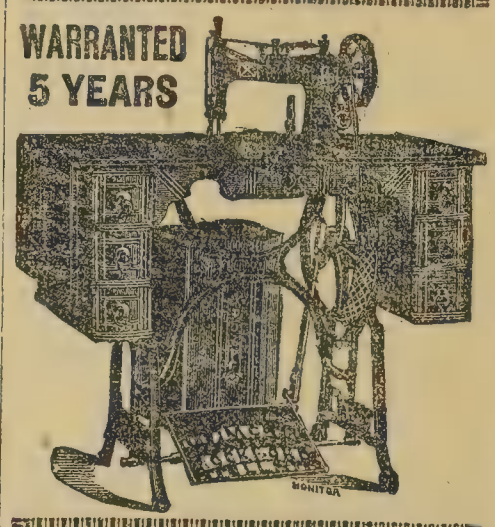

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, APRIL 26, 1894. NO. 31.

Editorial.

In the death of Professor Frederick Merrick, of the Ohio Wesleyan University, which occurred recently, the Church of Christ in general, and Methodism in particular, has sustained an irreparable loss. He was a man of broad culture and yet of great sympathy and deep piety. We very well remember how his sunny face and his wise words captivated and stirred the auditors at the Centennial Conference at Baltimore in 1884.

There was recently a gathering, principally of the members and friends of the M. E. Church, South, of the community, held at the editor's home near Corvallis. We were pleased to see the large number of young people present and to witness the spirit of fraternity and good cheer that prevailed. We trust that it was the inauguration of a new era of fraternity and co-operation among the Christian people, especially those called Methodists, of the community. A collection was taken by one of the visitors and several dollars raised, which will be the nucleus of a helping fund to be raised by the Parsonage and Home Mission Society soon to be organized here.

"Our Homes," the organ of the Woman's Parsonage and Home Mission Society of our church, for April, is up to the standard, and is chock full of interesting matter concerning this department of our church work. We are glad to see an increased number of the prominent ladies of the church becoming identified with the work and taking an active part in it. We also rejoice that many more of our pastors are coming to recognize the wisdom of dispensing with the numerous aid societies and having all this character of work performed under the auspices of the W. P. & H. M. Society. There ought to be one in every church, and might be if the pastors would take hold of the matter. The paper before us has some valuable thoughts on city evangelization.

Judge Caldwell, of Omaha, recently rendered a decision which is regarded as a great victory for organized labor unions. He holds that corporations are organized capital, while unions are organized labor. In other words, capital is the same, and entitled to the same consideration, whether it is brawn or bonds, muscle or money. If the decision will tend to prevent oppression upon the one hand and strikes, that do so much to demoralize business, and help to settle difficulties by arbitration, we shall greatly rejoice. Let the friends of labor be careful that they do not go too far and become even more exacting than those against whom they have been contending. Capital and labor are dependent one upon the other, and ought to go hand in hand.

Judge Bradley, who presided at the recent scandal case in Washington, has the courage of his convictions and during the trial delivered some opinions that deserve consideration by the great mass of Americans to-day. He did all in his power to prevent the publication of the vile stuff, given in detail as evidence in the public prints, and rebuked the curious crowds, composed of both men and women, that thronged the court room to listen to the nauseating rehearsals, by declaring that the public was on trial for indecency and had been found guilty. The curious gazers reminded him of buzzards sitting on a fence waiting for a sick horse to die that they might stuff themselves with carrion. This was strong language but none too strong,

The march of Gen. Coxey, with his increasing army of unemployed, toward Washington, was at first laughed at by the public and does seem like a wild and foolish movement, but it is now attracting general attention and is assuming proportions of a serious character. The movement of thousands of stout able-bodied, peaceably disposed but determined men, who are seeking employment and who are not afraid of arrest by police officers, or of any hardships, toward a common center, is enough to attract attention. The question forces itself upon thinking people, why, in a country of such resources and such wealth, is there such an army of unemployed? They think, and rightly, too, that there is something wrong. A few have gotten all the wealth while hundreds of thousands of those whose hard licks produced it, have not even a place to lay their heads. There is no doubt but that our legislation in the past has been too much in the interest of the rich and at the expense of the poor. It is possible that we shall yet pay dear for the folly. May wisdom be given our rulers to guide the ship of State with its restive burden of humanity clear of the breakers and out into the open sea of prosperity once more.

The Missoula District Conference which assembled at Grantsdale on the 13th inst, though not large in the number of its members, was one of interest and profit. Brother Kincaid preached the opening sermon and acted as secretary while Presiding Elder Waggener presided with becoming ease and dignity and preached in demonstration of the Spirit, and all the preachers present participated in the discussions. The religious services were solemn and impressive. The hospitality of the good people of Grantsdale was without stint, and the attendance at the public services quite creditable. This little town is one of the most beautiful for situation in the valley, located at the terminus of the Bitter Root railroad, fifty miles from Missoula, about three miles above Hamilton and not far from the mouth of Skalkaho creek. The reports indicated some prosperity and a promising outlook for our cause in the valley. The editor left for home on Saturday afternoon, for the purpose of returning next morning with wife and children to help swell the throng of worshipers at the eleven o'clock service. But, on the way, our driving horse became unmanageable, and we were thrown from the buggy, all resulting in a broken vehicle and a sprained foot which we are still nursing while these lines are traced. We greatly regretted the absence of Brother Shaeffer, who was expected to be present. The conference adjourned to meet again at Stevensville for the purpose of electing delegates to the Annual Conference.

PETITION TO THE POPE.

That Methodist preachers should be the authors of such a petition appears incredible at first thought, yet such is true. The circumstances are these:

It has been made evident that the Protestants in the republics of Peru, Equador and Bolivia, in South America, labor under disabilities that not only affect their faith and the public worship of God according to the dictates of their own conscience, but also their right to be married outside the pale of the Roman church. The Roman Catholics have made repeated and loud professions of their hearty sympathy with the religious freedom that obtains in the United States. It is believed that the influence of the pontiff, if brought to bear upon the authorities of the Roman church in those countries, would prevent the evils above named. In view of these facts the Methodist preachers of Chicago have prepared and adopted a preamble and resolutions, setting the case in its true light and asking that the Pope and authorities of the Roman church use their influence to secure to protestants in South America the same liberty of conscience that is enjoyed by Roman Catholics in this country. The paper is sent to Archbishop Ireland, with the request that he send it to Monsignor Satolli, in order that he may, in the most effective manner, bring it to the notice of the head of the Roman church.

This surely is a strategic movement, and will accomplish much good. If nothing is gained for Protestants in Peru, Equador and Bolivia, it will do much towards bringing the inconsistencies of the Romanists before the people of this country. Just the other day we were reading in the Pioneer Press reports of a great speech by said Archbishop Ireland, exalting the virtue of patriotism in this country. Will he use his influence to procure the same liberties accorded him here, to the people ruled by his church in the southern portion of our continent? If not, then quit filling the newspapers with such avowals of affection for our constitution, of which civil and religious liberty is the distinguishing feature. "We shall see what we shall see."

LOCAL OPTION.

There are many good temperance people who are so zealous and enthusiastic in their efforts to secure the sudden and complete overthrow of the liquor traffic by means of constitutional prohibition, that they have little or no patience with the advocates of what is commonly called local option—the power or privilege of letting the majority of the voters of a given county or city have the right to decide at an election whether intoxicants shall be manufactured and sold in said community or not. Good Bishop Galloway, of our church, if we mistake not, was severely denounced in some quarters because of his friendship for this plan, though through his efforts in a large measure saloons were driven out of a majority of the counties of his state, Mississippi.

There is such a thing as being too radical. It is possible to fail even in a good cause by seeking to accomplish too much all at once. The story of the boy trying to take a handful of chestnuts out of the jar when the opening would only permit him to withdraw half that amount at once is repeated very often in other forms. We believe in prohibition and sincerely desire that every saloon in the land could be closed tomorrow. But we do not discount local option because of this. In fact, local option is one of the means of securing prohibition on a larger scale, when otherwise it would fail, and a very potent factor in maintaining it after it has been secured. In fact, it is hard to maintain and enforce any law until public sentiment has been educated and brought by some practical method into sympathy with it. This education local option affords. The people in one town or community vote to banish the saloon and they do banish it. It becomes an object lesson to the people in the adjoining town or precinct. They see its benefit and are soon led to adopt it, and thus the leaven works. When the law becomes general, having come about in this way, it is no new and strange thing. The people are accustomed to it. It is their own doing and they are more apt to enforce it than if suddenly enacted in the hurrah of a general and exciting campaign.

The right of local self-government is generally allowed and desired. Let us have a law by which a majority in every town of any size or any community of any considerable extent can say whether or not they want the peace continually disturbed and the souls and bodies of their children, and many grown people too, corrupted and destroyed by the accursed saloon. Let it be arranged so that people of all shades of political belief on other questions, can unite on this question. Then we may be able at no distant day to present to our skeptical friends some living examples of the power of prohibition to prohibit even right here in the "wild and woolly west," and begin in real earnest and with some hope of success the work of redeeming our fair mountain land from rum rule.

We notice that the temperance people of England are now urging this method of advocate with good hope of success

General News.

Senator Mills, of Texas, made a strong speech in the senate favoring the income tax and urging the passage of the tariff bill.

It is reported that Jerry Simpson, the Kansas Congressman, has had a very severe attack of inflamatory rheumatism which, it is feared, will reach his heart and prove fatal.

Senator Power, of Montana, introduced an amendment to the tariff bill, re-enacting the provisions of the McKinley law as they apply to wool, with the exception that a reduction of about one-third is made.

For the first time in the history of any state in the Union, Louisiana will next month elect three senators, one for the term ending March 4th, 1895; one for the term ending March 4th, 1897; one for the term ending March 4th, 1901.

De Mello has surrendered and the Brazilian war is ended. After Da Gama's flight, De Mello undertook to carry on the war but was beaten in every engagement and at last surrendered. This is good news to all who have any interests in that afflicted country, commercial or other.

It is feared that all the mines in the coal regions of Pennsylvania will be out on a strike in a day or two. Many are out now and a general strike is looked for. With business of all kinds dull, men by the thousands out of employment, thousands of others going on strikes, and not much money in the market, the prospects for the summer look rather gloomy.

The Great Northern strike is still on and no trains are moving on that road at all. The employes seem to think that a settlement of the difficulty will be speedily consumated. It will be a good thing to get this matter settled so that business may be resumed, for some of the mines and smelters were compelled to shut down this week on account of the strike.

The Democratic caucus of the House passed the following resolutions: "That it is the sense of this caucus that the prohibitory tax of ten per cent on bank issues be repealed. That when the bill known as the Brawley and Spencer bill, which the committee on Banking and Currency has ordered reported to the House, is called up for action, an amendment be offered repealing the prohibitory tax on state banks; that ample time be afforded for discussion, and, if necessary to secure this, the committee on Rules be requested to take proper action." So the whole financial question will be reopened at an early day and we may look for some very lively discussion.

Great excitement reigns in Butte as we are about to go to press. The excitement is all about Coxey's army. Tuesday morning at two o'clock they captured a train on the Northern Pacific and started for the East. That same afternoon the Deputy United States Marshals left Butte in persuit of the fleeing army. The deputies numbered about one hundred while the army numbers more than three hundred. The Coxey men were well cared for at Bozeman, getting supplies and provisions. At the tunnel between Bozeman and Livingston they were delayed on account of the cave in, but after hard work succeeded in getting through. At Livingston they were given a cordial and hearty welcome. Here they changed engines, captured some tools and coal and resumed their journey. The track was obstructed and they were delayed so that the deputies overtook them at Billings. The army would not yield and the deputies began firing (at least this is the information by wire). One of Coxey's men was wounded, one of the deputies was hurt and a citizen of Billings was wounded, probably fatally. We are told that the citizens of Billings disarmed the deputies and sent the army on rejoicing. But at Forsythe they were captured by the United States troops. They surrendered quietly without any bloodshed. The news of the Billings affair created the most intense excitement in Butte. There was much excited talk on the street. Another company or comune of Coxey's army, called the Home Guard, was organized Wednesday night. They claim they are going to see the army through. There may be serious trouble yet.

The Congressional sensation of the week was a speech by Senator Hill, of New York. The utterance was a surprise to the men of both sides; to the Republicans, as they had not expected the stand taken by the New York Senator; to the Democrats, as they were disappointed by his utterances. He dissented from many of the measures favored by the present administration, but more especially did he disapprove the income tax feature, against which he said he desired to enter the protest of the people of New York. "They utterly dissent from any proposal to get revenue for the general government by taxing incomes. Their dissent is practically unanimous and altogether implacable. Neither am I satisfied that the people of the country agree with the president in desiring the undebated change, sudden reversal and complete transformation in the character of our Federal taxation, from indirect to direct, involved in the proposed plan to establish a sort of taxation not now championed by either of the parties who would have to administer it." There were many other points in the speech which excited lively feeling among Congressmen. Many sharp criticisms of Mr. Hill have been made in the Democratic papers, and not a few hard names are bestowed on him, among the most complimentary being that of "Judas Iscariot Hill," a designation promptly given him by a New York journal and speedily adopted by many others. A correspondent of a western Republican paper says of the scene in the Senate at the speech: "It was a strange scene. It was as if the party had heard the doom of the tariff bill pronounced. As the Senate adjusted itself to the ordinary conditions Mr. Hill sat entirely alone. He received not a compliment, as is usually the case when a prolonged oratorical effort is brought to an end. After a little while Senator Daniel moved over and took the next seat; but he rubbed his chin, looked perplexed and said nothing."

Not so prominent as the speech of Senator Hill against the tariff bill, but, from a partisan point of view, quite as remarkable was the effort of Senator Lodge. Mr. Lodge, as might be expected took a very extreme view of the bill. He said: "There is darkness before and danger's voices behind. While we debate rates of duties the threat of this bill is really breaking down an important part of a broad general policy on which we rely unless we are prepared to meet the shock of changes which it would be difficult to portray." St. Louis Christian Advocate.

One of the most destructive fires that has occurred in Butte in many years, yesterday afternoon totally destroyed the big Colorado smelter near the southwestern part of the city. Owing to a strong wind and inadequate water supplies the fire got beyond the control of the men and practically burned itself out, although hard fighting and good management saved the concentrator and the greater part of the matte furnaces building. The exact origin of the fire is said to be unknown. When the fire was first discovered almost the whole east end of the building was ablaze. The company's fire department was called out but five or ten valuable minutes were lost in trying to make connections with a fire plug which was within thirty feet of the place where the fire started. The nut on the plug was rusted so tight that it could not be removed and water had to be secured from the concentrator. This supply was entirely inadequate and by the time the water was turned on half the big smelter was in flames.

The wind was blowing strong directly from the east and the fire spread out over the building very rapidly. Although the men fought with a desperation the fire kept gaining on them and by the time the city firemen had covered the long distance from the engine house to the smelter the building around the four eastern calciners was burned to the ground. The crushers were also soon destroyed, and the engine room, big engine, elevator machinery and bridges went next.

When the city department arrived and got to work the fire had reached the large western calcine furnaces and burned until the end of the smelter was reached. The department could do nothing with effect in fighting the fire in the main building, and nothing was left standing but brick stacks and furnaces, and the warped and broken machinery. By desperate work the matte furnaces or reverberatories, but a few feet north of the smelter were saved, although the building around No. 6, the extreme west furnace was almost wholly burned away before the flames were gotten under control.

Chief Cameron and his men did good work in saving the reverberators. They were compelled to bring the water from the Centennial brewery hydrant, using every foot of hose that could be spared from the department. It appears that the old plug near where the fire started was useless even after the nut was removed, as it contained no water. The loss is estimated at from $100,000 to $150,000, fully insured.

Sunday School.

April 29, 1884.

JOSEPH FORGIVING HIS BRETHREN.

Gen. 45: 1-15.

ILLUSTRATIVE APPLICATIONS.

"Then Joseph could not restrain himself before all them that stood by him." Deep feeling longs for expression. It may be repressed for a time, but sooner or later it must speak out. The heart will be true to itself in telling its love to those whom it loves. There is a time to keep silence, and there is a time to speak. "Deep waters run stillest," but they do run, and the signs of their movements are vizible on the surface to those who watch the stream. Feeling that can always be repressed is not the deepest or the strongest feelings. If the heart has an abundance of love or sympathy or tenderness in it, it will overflow, and make its feeling known.

I am Joseph; doth my father still live? (v. 3) Childhood's memories are fresh and strong in the mature heart. A boy never grows old to his father or mother. His father is his father and his mother is his mother as truly when he is a man as when he was a boy. And his brothers "Sam and John" are brothers Sam and John to him as long as he and they are alive. And the love of one's early home life stands out in the memory when the hates and jealousies and the bickerings of that life are forgotten. If only brothers and sisters realized, while they are boys and girls at home together, how their common life must live in their future memories, they would be more loving and less quarrelsome, in order that those memories might be brighter in old age.

And his brethren could not answer him; for they were troubled at his presence. A mean or a selfish action in one's early life is sure to be remembered with shame when brought back to mind in one's later years. It is harder to face one whom we have wronged than to face one who has wronged us. He may forgive us, but we cannot forgive ourselves. We are likely to be troubled at his presence not so much from fear of his wrath, as from contempt of our conduct. We lay up trouble for ourselves when we give place to spite or envy or jealousy at home—or away from home.

Come near to me . . . Be not grieved (vs. 4,5). Words of comfort and words of encouragement are a duty toward those who, from any cause, are troubled and dispirited. If others have injured us, and acknowledge their fault, we ought to speak to them cheerily. They need all the help we can give to put them on their feet again, and to start them in the right way. Their lot is bad enough at the best. It is not pleasant to be wronged; but it is a great deal better to be wronged than to do wrong. Pity is called for quite as much toward those who are at fault as toward those who are aggrieved. When we see any signs of penitence in those who have used us shamefully, then is the time for us to say, tenderly and heartily, "Come near to me. Be not grieved."

It was not you that sent me hither, but God (v. 8) Men often do God's work in spite of themselves. They deserve no credit for the good they do, for they meant to do harm; but it is good nevertheless. If a man fired at his brother in the woods, and the bullet killed a panther that jumped toward his brother just then, it would be true that that bullet saved the brother's life; but the result would not change the murderous spirit which prompted the shot. It ought to be a comfort to botn the ill-disposed and the well-meaning, that God is watchfully overruling the worst designs of sinners for the good of those who love him. A bad man cannot do as much evil as he would like to, and he will be a means of more good than he purposes. We should thank God for this.

Tell my father of all my glory in Egypt and of all that ye have seen; . . . and bring down my father hither (v. 13). A father may, indeed, shrink from the thought, while his son is a boy, that he is not so much of a man as his son will be; but when his son has attained a position and honors which cause all men to look up to him, the father is sure to be glad that it is his son who has come to be so great. The mother also is sure to have this feeling of pride in the well-being of the son of her heart. Moreover there is nothing more gratifying to the heart of a parent of a distinguished son than to be near the son, and a sharer in his honors.

He kissed all his brethren, and wept upon them; and after that his brethren

talked with him (v. 15). It is of no use to try to have freedom between two parties while there is a barrier between them of unforgiven wrong, or of a positive misunderstanding. It is very easy for the one party to say, at such a time, "Oh! do be yourself freely. Feel entirely at your ease;" or for the other party to say, "I will be entirely unconcerned, and will act and talk as if everything was all right between us." But no words or resolves of this sort can remove the existing barrier, or make it seem as if it were not a reality. The party who is in the wrong must confess his wrong, and the party who has been wronged must give assurance of his forgiveness; or he who has been mistaken in opinion must see that he was mistaken, and must show that he now sees the thing in another light, before the two parties can be at ease with each other, and can talk freely heart to heart. And as it is between two human parties, so it is between man and God. Forgiveness must be sought on the one hand, and given on the other hand, before there can be any true and free communion even between the penitent sinner and his loving Saviour. But when such communion is thus secured, there can be entire freedom of our intercourse, unhindered by any thought of the former estrangement.—Tennessee Methodist.

THE EXPENSIVENESS OF THE CHURCH.

It is a common thing among irreligious people speak of the expensiveness of the Church. Even some Christians fall into this pernicious habit. More than once we have heard intelligent laymen say: "There is a perpetual cry for money." Now, in the teeth of such criticism, we undertake to maintain that the Church is the cheapest of all the great institutions that exist in the world. The monetary cost of supporting it is a trifle when compared with the ends at which it aims and the benefits which it actually confers. A close examination of the statistics would fully confirm this statement. The number of persons whose gifts to the church are large enough to involve the element of actual self-denial is exceedingly small.

The fact is, that the Church has been content to conduct its financial operations on a scale of pitiable narrowness. It has made such insignificant demands as to expose itself at times to just contempt. While broaching the most imperial schemes of action and aggression it has not dared to ask for the resources with which to carry them into effective operation. While dreaming of the conquest of the world, it has adopted the business principles of a peanut stand. The time has come when there ought to be a change to worthier and broader conceptions.

We do not for one moment wish to intimate that money is the chief factor in promoting the interests of the kingdom of heaven on earth. God is not dependent on our belongings for the accomplishment of his plans. But he demands an adequate expression from us of our loyalty and consecration to him, and he will not be satisfied with anything less. It we give a mere pittance of our means, retaning the larger part to use in pampering our own lusts and feeding our own selfish desires, what right have we to expect that he will condescend to accept and use our miserable offerings.—Nashville Advocate.

FROM WASHINGTON.

DEAR BRO. STANLEY:

I am again at home, after about eleven weeks of revival work with Bro. Skee. I found my circuit in rather a cold condition, but I gess I am mostly to blame as I have preached but twice on my work in three months.

Our second quarterly meeting was held last Saturday and Sunday a week a go; Brothers Swift, and Skee were with us, and we had a grand meeting notwithstanding the roads were in bad condition.

We are going to have a basket meeting the first Sunday in June at the church in Edwall. Our camp meeting will begin the night of the fourth of July, at the grove, at the head of Lake Creek, near Ben Hurley's residence, come over and we will try to furnish you with all the yellow legged chicken you can posibly get a way with. We are looking forward to the camp meeting for a gracious revival of God's cause in that part of the work. All ministers are cordialy invited and as many more as can posibly come. Hoping and praying that we will not be disappointed in our meeting, I remain as ever your brother in Christ.

J. G. CARRICK.

Edwall, Wash.,

The Greek Archbishop of Zante, on his way home from the parliament of religions in Chicago, was a fellow passenger with Bishop Thoburn from Singapore to Calcutta. A pleasant acquaintance was formed, and on arrival in Calcutta the archbishop asked the privilege of visiting the Bengal-Burma M. E. conference. He was cordially invited to do so, and when he made his appearance at the church door was received with the rerpect due his personal and official position. On the invitation of Bishop Thoburn he addressed the conference at length. He spoke touchingly of the past history of his country, and said that the English-speaking people, and especially England America, had fallen heir to the spiritual mission formerly given to the Jewish and Greek people. He expressed warm interest in the work which his Methodist brethren were doing in India and Malaysia, and, in closing, lifted his hands, invoked God's blessing upon them and their work in words and with a manner which tonched the hearts of all present. At the request of Bishop Thoburn he recited Paul's sermon on Mars hill in the original Greek, with the accent which only a Greek can give, and in a manner which no one who heard it will ever forget. Before leaving he shook hands with all present and while doing so the audience joined in singing "God be with you till we meet again." The archbishop was visibly affected by the warmth of feeling manifested by the Methodist brethren, and apparently also by the touching words of the hymn. He was escorted to the door, and on taking his leave embracee Bishop Thoburn and gave him the apostolic kiss, with every mark of warm affection.—North Western Christian Advocate.

OF INTEREST TO THE PUBLIC.

Commencing Eebruary 1st 1894, all Local Round Trip Tickets sold at Rates which have hitherto applied for unlimited Round Trip Tickets will be Limited to thirty days from date of sale. (CHAS S. FEE, G. P. & T A.) and (A. L. CRAIN, A. G. T. A.)

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Oakesdale " - -	Pine City, -	Feb, 3-4
Lewiston " -	Tammany, -	" 10-11
Camas Prairie -	Mason S. H. -	" 17-18
Potlatch - -	Bethel, -	" 24-25
Spokane Station, - -	- - - -	March 3-4
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What is in this book has grown out of many fireside talks with young men of promise who, having heard many strange noises as of debate and doubt, have fallen into some perplexities about the foundations of their belief.—Author's Preface.

The book is a great book for the purpose intended. Every Methodist (or any other kind of) preacher should read it immediatly. The Epworth League should adopt it. It is destined to do much good. Let all our preachers commend it to their congregations.—Rev. J. C Kilgo, of Wofford College, in Southern Christian Advocate.

We commend it cordially to preachers, students and teachers who want a strong common-sense presentation of the truth and beauty of the word of God.—Methodist Protestant, Baltimore.

It is the clearest and most satifactory refutation of infidelity in its various forms and phases; the most lucid defense of the divine order of revelation and method of dealing with men that we have seen.—Central Methodist.

The book is filled with good common sense. No man, young or old, who is hesitant in his faith in Christianity, should be left without it.—St. Louis Christian Advocate.

"Jack-Knife and Brambes" is perhaps the best Bishop Haygood has written. As a writer on various subjects he stands unfellowed in many respects in this nation. That which makes him especially useful te his Church in the realm of letters in his unshaken confidence in and defense of the "faith once delivered to the saints." He is not "carried about with every wind of doctrine." Another peculiarity that endears him to his Church, and to the great body of the American people, is his plebeianism. He is one of the people, and writes and talks to and for the people.—Texas Christian Advocate.

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What Others Say.

NEED OF THE WORK IN THE WEST.

Rev. H. B. Terry, formerly of the East Columbia, but now of the Memphis Conference, recently preached a sermon before the W. P. and H. M. society at Humbolt, Tennesee, which appears in the Pacific coast organ. We make the following extract:

"The Need of the Work in the West is so apparent that it is only necessary to know the facts in order to see the opportunity and feel the responsibility. First: Our western frontiers are inhabited, largely, by our own people and kindred. Surely, in opening the blinded eyes of our own race, we are doing a very needy home mission work. Second: We have an opportunity to impress our Christian civilization on the heathen at our doors.

Certainly, in diffusing light to the native Indians and the foreign population in our country, we would be doing the cheapest and yet most paying fereign mission work. Third: Our membership is small, and in many places poor, and therefore not able to build parsonages or pay their preachers a full salary. Fourth: We would apply Esther's example and call —by the co-operation of our own people in the East and South; like Esther, they are inspired to renew their efforts, and often succeed in the face of many difficulties. During my three years' stay in Idaho and Washington, I learned some of the hardships and difficulties which are borne by our consecrated men and women of the West. "How can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?" Here are some late notes from our brethren in the Northwest. Rev. M. V. Howard, P. E. of Pendleton District, East Columbia Conference, and delegate to the General Conference, writes: "Our Conference is, perhaps, the most seriously scourged, not only with the financial distress, but also the general loss of crops on account of the rains. We need a parsonage in every charge, and if we cannot get them the pastor that pays rent must succumb. I trust you will impress this thought upon the good women there. Pray for us."

Rev. J. W. Compton, preacher in charge, Palouse City, Wash., our beloved pioneer, writes: "Yes, we need a parsonage here, and need it badly. We are hard pressed in this field at present. The loss of the Palouse crop makes everything hard, financially. God bless you and yours."

Rev. W. B. Taylor, preacher in charge, Lewiston, Idaho, also writes: We need a parsonage; cannot build without assistance. With tears and prayers, we beg for assistance of any amount, and especially your prayers."

THE DIAMOND EDITION OF THE ENGLISH

The Japanese are the most interesting people on earth in many ways. Their home would seem like a very small one for a people so prominent in to-day's history. Should we cut off five States like Massachusetts from California, and another one like Connecticut, we would have a Japan. And yet the land comparativly so small has a population of 41,000,000 souls—a total thirty-four times over exceeding the inhabitants of California, and about three times as many people as reside west of the Mississippi. The area of Japan is becoming too strait for its population, and they would be exceeingly glad for the Sandwich Islands, or any other resonable outlet. In 1893 the population increased by 400,000 souls, while the people are long-lived, far exceeding the age of people of Western nations. By the census of last year, there were 7,500 persons over 90 years of age, and 140 persons exceeding 100 years of age. The people are divided into nobles, gentry, and commoners. The first number 4,000, the second order numbers 2,000,000, while to the third order all the rest belong. The Japanese are a small people, but brainy. A commission was recently appointed to inquire into the cause of the diminutive size of the people. The commission reported it as their judgment that it came from the the abstinence of the people from the use of meat. Fish and rice are the principal articles of food. It is said the government encourage enlarged flesh-eating. This will be against the intellect of the people, as it would be against the intellect of the East Indians; but it will build them into larger muscularity. We would advise against the change in diet. The Japanese are a brilliant race. In point of intellect they are more than the equals of Western nations. They are called a diamond edition of the English.—Herald of Gospel Liberty.

CORNER STONE LAID

The corner stone of the new Methodist church, south, at Corvallis, was laid last week with appropriate ceremonies and in the presence of a large number of people, among whom were visitors from all parts of the valley.

This beautiful little edifice will cost when completed $1,800. It will be finished by the middle of next July. A good picture of the new church was published in our holiday edition last January.

Rev. E. J. Stanley was master of ceremonies at the corner stone laying and made opening remarks. He was followed by the Rev. W. O. Waggener who delivered an eloquent address. Timely and interesting remarks were made also by the Rev. T. W. Flowers, Rev. W. H. Kincaid and Deacon H. P. Bell. There was good music also and the whole affair was a success not only gratifying to the members of the church throughout the valley, but also to the people of Corvallis, who can indeed now boast that theirs is a city of churches.—Bitter Root Times.

JOHN WESLEY'S WORK AND INFLUENCE.

John Wesley was the most influential man of the eighteenth century. He had in his veins the best blood in England. On both sides he "belonged to an unbroken ancestral succession of English gentlemen." He was a fellow and Greek lecturer in Lincoln college when he was twenty-three years of age. Zeal and enthusiasm in behalf of men led him into disregard of ecclesiastical rules. He was unsophisticated and simple, and human enough to think that men were so valuable as to be worthy of saving at the cost of precedent. This was too much for the clergy of the time. They closed upon him the door of every church in England. Nothing was left him but the open air, the fields, and the wide encompassing sky. He lost the pious light that comes through stained windows, the soft music from the solemn organ, and the sentiment inspired by the effect of lofty vaultings and exquisitely carved columns, but he gained commerce with nature and the secret of winning men to a better life. His work took on something of the immensity of his new surroundings. The world became his parish, and the human race was embraced in the sweep of his sympathy and enthusiasm. But, nevertheless, this radical departure from the prescribed lines ordained by ecclesiastical concensus for the life and work of a clergyman in the Church of England did cut him off from the university and cultivated circles of English social life. Because of this, the prodigious amount of work performed by Wesley between the years 1738 and 1791 was not noticed or considered by the upper and educated circles of Great Britain. He had accomplishd more perhaps than any man ever did before in the same number of years, but it was hidden beneath the indifference and conceit and contempt of the ruling and

thinking classes of his countrymen.

Herculaneum was buried by the memorable eruption of Vesuvius in the year A. D. 78. For 1628 years it remained under the surface of the earth filled up and covered with volcanic tufa. The accident of deepening a well led to the discovery of mosaice and paintings and statues of rare value, now in the museum at Naples. There is no doubt but men often remain buried out of sight for ages. The repose of Wesley, with his marvelous accomplishments, is not to remain so long undisturbed as that of the city of Herculaneum. Already excavations are being made, and Wesley is to be discovered to the admiring gaze of human race. A hundred and fiftv years of oblivion, however is not a high price to pay for such work as was wrought by the head and heart and hand of Wesley. And, taking the conditions of the age into consideration, perhaps the oblivion was necessary for the accomplishment of such work.

It may furnish a theme for the speculation of the curious, however, to understand how it were possible for a man like the late Mark Patterson, the distinguished rector of Lincoln college, not to know anything scarcely of Wesley or his work, when Wesley had been a fellow of his own college. This was brought out one day when Hugh Price Hughes expressed his surprise to Mr. Patterson that even his college had no adequate memorial of the most distinguished fellow that ever adorned its common room. "What other fellow of Lincotn," added my Hughes, "or, indeed, of any Oxford college, had 20,000,000 of avowed disciples in all parts of the world within less than a century after his death." "Twenty millions!" exclaimed Mr. Patterson, with a start, "20,000,000! You mean 20,000!" Mr. Hughes had to repeat it three times over to him before he could persuade him that he meant it. "I had not the faintest conception," said the illustrious rector of Lincoln, "that there were so many Methodists." Yet thefigures given by Mr Hughes to Rev. Mark Patterson were really too low. The Ecumenical Methodist conference which met in Washington in 1891 developed the fact that Wesley had a constituency in all branches of Methodism throughout the world of 26,000,000. —Rev. James W. Lee, D. D., in North Western Christian Advocate.

Our readers will remember the spicy letters that have from time to time appeared in our columns written by our Washington (D. C.) correspondent. They were written by Mr Benj. R. Callin who looks after United States and Foreign patents at the national capitol. Doubtless he would be pleased to hear from any one who has business or desires information of this character. Address Benj. R. Callin, Washington, D. C.

Correspondence.

REVIVALS NO. FIVE.

Having assurances that these letters have done good and will continue to operate on many minds and hearts, I send you another. There are three things indispensible to the great end at which I aim —the revival of the church and the salvation of the country; ay, let us stretch our desires and our faith to the Bible measure, the conversion of the world. First, a more thorough, active, earnest consecration of the ministry. I write freely to my brethren because I know them and love them. We all have our virtues and faults, and I am fully persuaded that comparatively few of us realize our responsibilities and functions. We mean right, behave well, and would be unspeakably happy if the pleasure of the Lord prospered in our hands; but the short coming is, we are unspeakably miserable when the church is stagnant, and there is no aggression upon the world. We are not indifferent by any means. We see and regret our inefficiency, but our hearts do not break with grief, our heads are not a fountain of waters, our eyes are not red with weeping. A year's labor has been barren of results. It is very, very sad, but we manage to bear it. There is no special humiliation. We have failed to cast out the devils, but there is no more fasting and prayer in preparation for another encounter. Nay, we undertake to explain away failure so as to exculpate ourselves. Many offset utter defeat in the main enterprise by magnifying some little incidental success. Nobody was converted, but they bought an organ. There was no revival, but brought up the collections.

O brethren, brethren, this will never do! These things are no proof of our apostleship; we are called to convert sinners. This is first, last, paramount. All other things are mere accompaniments good, proper, well enough in their place and order, but to a right-minded minister very inadequate for the conversion of sinners. I have seen a preacher conscious of faliure and deeply deploring it, casting about for some alleviation of the painful fact. Like the woman who lost the piece of silver, he would sweep the house and sift the pile to find some crumb of comfort. The tendency of such a mode of mind is, in self defense, to magnify subordinate things, and of course to put the main thing comparatively in the background. False standards are set up, and the reasonings and conclusions of the man are unsafe and misleading. I fear that the trend of the whole church is in the wrong direction. Well satisfied, as we all are that we are lacking in spirituality and power, yet to gratify denominational pride and parade our progress and resources we are laying great stress on statistics. Our glory is not good. The church is not intended to represent coin, but souls. If our wealth should increase the very knowledge of it may prove a snare. What though we outstrip all competitors in architecture, taste, money, position, power, if we have not religion enough to rid us of vanity and self-conceit and to crucify us unto the world. Now and then I meet with a preacher who seems filled with delight. His face glows, he rubs his hands with satisfaction, his tongue is as the pen of a ready writer as he tells of the new house of worship, or the reconstructed old one, or the best parsonage in the conference. "My people are generous, liberal. O, we are having a good time!" "But. brother, have you had a revival among your people?" The inspiration is all gone and a reluctant "no" drawls from his unwilling lips. "Any conversions?" "No; but the Sunday school is full." "Do your people pray in their families? Do they attend your social meetings? Can the grace of Gtd be seen in their lives?" "No, but they are clever and kind, and our Sunday congregations are fine, especially in the morning." So it goes. Like priest, like people; like people, like priest, deceiving and being deceived. All working on the human line rather than the divine. Now mind, I do not say these works of which you brag, on which you lean, are wrong. Not at all. They may be; that depends on motive. I hope for the best, but much fear that many enterprises are projected and much money lavished, not to the glory of God, not to promote religion, but in the spirit of rivalry to outstrip other, to indulge social pride or to dignify our town. Let that pass. Let us not judge. Of this I am sure; they are, or ought to be, very insufficient sources of comfort to a consecrated minister.

We are called of God to preach; to enlighten, convince, persuade men to be reconciled to God; to seek and to save the lost; to turn people from the error of their ways to the wisdom of the just; to edify the church and to add to her "such as shall be saved." Look steadily to this end and work for it. Let us get our minds and hearts saturated with the idea, the conviction, that our sole business is to save men. Think often of standing in the presence of the Master, surrounded by a multitude of the redeemed, whom we persuaded to go with us to heaven, and let the vision inspire us, give tenacity to our purpose and wings to our zeal.

W. S. Hornbuckle.

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DEAR BROTHER ALTON:

As I am simply a business man, and not a literary character, I suppose it is perfectly proper for me to address my letter to the Business Manager of the MONTANA METHODIST. I have long been intending to write a letter to the bravest of our church papers, but duties at home and the care of my church heritage have deterred me. Now I have a vacation (that is we have during the past week entertained the District Conference consisting of sixteen pastoral charges, and are now just through with Quarterly Conference and protracting) so I will give my leisure to the Great Northern Methodist and its genial Business Manager. I suppose you wonder where my leisure comes in at. Well, it is in this, I am neither teaching nor preaching, as I have some one to do my preach for me, and my little school has vacation. We have had a delightful session of our District Conference. The Holy Spirit came down in a Pentecostal shower and we are trying to use it for spiritual irregation. Our conference, as a whole, has been greatly blessed this year. An advance movement has been made in many places, and the shout of triumph has echoed and re-echoed up and down the coast from Mt. Shasta to Los Angeles. But in many places we are still in winter-quarters waiting our Captain's orders.

I have rejoiced to-day, over the reports, in the St. Louis Advocate, form Montana. Somehow I seem to know you brethren better than I used to, and I feel more closely drawn to you. I read anxiously every Montana mention I see. I almost cried over the disaster at Helena. I am glad you are rebuilding there. Would like much to be at the dedication. I suppose my good, genial, eloquent, fat brother Waggener, will be on his way to Memphis by the time you receive this. I hope Montana, both in the clerical and lay delegates, will stand in solid with us for maintaining our coast organ. I fear we are going to have a hard pull to convince the General Conference of its usefulness. But we realize more and more, that the Pacific Methodist Advocate, and Pacific Methodist College, are vital interests to all our western conferences. These must be maintained at all hazards or our church will receive a staggering, if not a death blow on this cost. In many places we are weak and worn out, like an old shoe run down at the heel. In these places we need requartering and good sole-leather stiffening put in, and then we will take on new life, and go on conquering for the Master. We have started on the second week of our meeting here with a good attendance, good interest and good prospects. Pray for us. And may God bless you all in Montana abundantly is my prayer.

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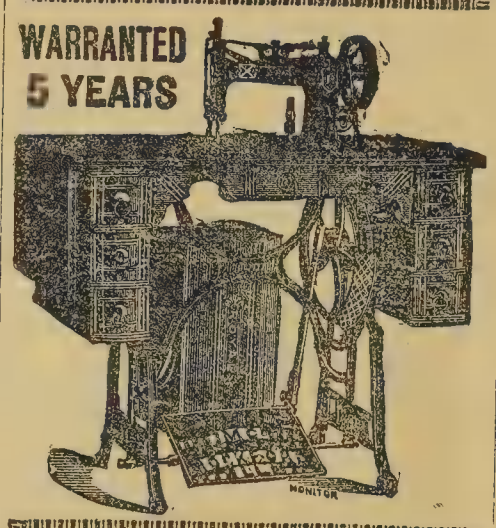

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, MAY 3, 1894. NO. 32.

Editorial.

We have received the second copy of the new quarterly entitled "Method." It contains some fine articles on the best methods of Christian work. It is only 60 cents a year, and will greatly help our pastors and lay workers also in systemizing their work. Address Christian Giver Publishing Company, Atlanta, Georga.

Brother and Sister Parnall have not forgotten their Montana friends. Our brother writes in a private note: "Your characteristic mention of so many names and incidents brings forcibly to ones mind the faces and places referred to. Your mention of so many of the dear Lo Lo friends is especialy interesting to us, for they occupy still a very warm place in our affections."

Dr. Hoss has surely made a success in the editorship of the General Conference organ. We admire his courage and common sense as well as the Christian curtesy he has manifested in taking up and discussing the questions in which the public--both preacher and people are interested. The trumpet in his hand gives no uncertain sound. There is little doubt of his re-election for another term.

At an adjourned session of the Missoula District Conference held at Stevensville the 18th inst., the following were elected lay delegates and alternates to the ensuing Annual Conference which will be held at Corvallis: Delegates, H. B. Bell, John S. Robertson, J. C. Gardiner, and E. P. Woods. Alternates, A. Collet, R. S. Fowler, and A. C. Williams. The next session of the district conferece is to be held at Hamilton.

We take pleasure in reporting the organization at Corvallis of an Auxilliary Parsonage and Home Mission Society. The ladies met at the home of Mrs. G. L. Martin, Friday afternoon April 20, and organized for work with the following officers: President, Mrs. Rilla Chaffin; Vice-President, Mrs. Mattie Lockwood; Treasurer, Mrs. Otie Martin; Cor. Secy. Mrs. L. B. Stanley. We expect and hope great things from this society and will keep our readers posted.

Among the delegates to the General Conference, elected at the recent session of the Baltimore Conference, we notice the names of Revs. Samuel Rodgers, Rumsy Smithson and Collins Denny. Brother Smithson is the author of a pamphlet which, though small in size, was large in the attention it attracted throughout the church, particularly along the northern border, about twenty-five years ago. Collins Denny is a professor in Vanderbilt Umiversity and one of the promising young men of the church. Our good friend Dr Rodgers is the popular editor of the Baltimore Episcopal Methodist. He will devote his entire time to the paper hereafter, and we predict great prosperity for the paper under his administration.

Our readers will relish the letter we publish this week from Brother Parnall. It is a joy to hear from him and Sister Parnall once more, and to learn of his improved health and his buoyant spirit. In a former letter we encouraged to expect their return to Montana, but our brother now thinks that they will be compelled to seek a milder and moister climate on their return. In a private letter our brother says: "Were my faith in the devine guidance of the believers step less strong than, through grace, it is, I should indeed be anxious about our failure in more particulars than one. But as it is, I praise God I am contented to watch and wait the "firey cloudy pillar," will move sometime or else I shall be moved in the presence of Him who shines through it. In either case it will be well. Still I can but think the Lord has more work in store for us yet, before the time for promotion comes." Would that every Christian worker possessed the same spirit of resignation and hopefulness. May our brother and his worthy companion be spared to render much efficient service before they go hence.

As the evangelistic question is being so generally discussed with the view to some action by the approaching General Conference, Dr. Kirkland of the Southern Christian Advocate, very properly asks the evangelists what kind of action they desire, and throws his columns open for responses. We seriously doubt their wishing any special legislation. We believe that the present condition of things suits the evangelist. He prefers to come and go where and when he feels that he is "led by the spirit." He prefers not to be selected by the conference and appointed by the bishop, for that will limit the number and also the field of labor of this class of workers. After a careful study of the question we favor a law that will permit the Annual Conference to recomend certain men to be appointed to this work and make arrangements through the Conference Board of Missions, or some other way, for their support. Even this arrangement would not insure freedom from mistakes, for sometimes the brethren who most strongly insist in doing this kind of work are the least qualified for it. It is one of the important questions to be considered at the coming General Conference.

Some of our brethren east of the Alleghanies are making great ado about violating the sixth restrictive in the discipline because the General Conference four years ago by a great majority authorized the book agents to spend $10,000 of the funds of the publishing house for the support of a church paper whose editor was elected first by the General Conference, on the Pacific coast. Our brethren actually threatens to invoke the aid of the civil law to prevent it if the thing is repeated. What folly. The Pacific organ is as much the property of the church as the Nashville Advocate, and is doing the same kind of work and by the same authority. It is no more a new and outside issue or enterprise than the money envested for the purchase of a manuscript and the publication of a new book. The Pacific paper is needed, and the church regards its publication as essentual to the success of the church in the West as was the Nashville Advocate, to the church in the South when it did not yield any dividends. Are not the Cincinnati and the Nashville publishing houses both branches (originally) from the house in New York? Was the establishing of these houses a breach of the restrictive rules? The money spent in the west to-day will some day yield a dividend the Widows and Orphans Fund if it can get over the unexcusable stinginess that has characterized our apprections in the west for the past two or three decades. If we had a vote we would say give the Pacific Methodist Advocate, $10,000 more if it needs it, and by acclamation elect Dr. Du Bose editor for another quadrennum, for of all the men in the church he is the most eminently fitted for the position.

This is a world of changes, and we have almost ceased to be astonished at anything new under the sun. But we confess to a sensation bordering on surprise at least at beholding the old St. Louis Advocate, appear with a new face and in an entirely new dress of the most approved modern pattern. Perhaps the new one is better, but we had looked upon the old face so long—from early childhood when we took some of our first lessons in orthography in trying to spell out its big plain letters--and it had come to us in so many different places, under so many different circumstances, through so many long and eventful years, and though passing through so many changing vicessitudes it had never changed its face, which, though somewhat plain and homely we had come to regard as really handsome, that like that of other friends of earlier years, that we had come to regard it as among the things that would never change--in our life time. But the unexpected has happened. While we could not hinder the dropping of a tear or two at the vanishing of the old face, yet we still welcome our old frend in the new and handsome attire and congratulate the paper on its greatly increased and increasing facilities for usefulness. It has long been regarded as one of the leading papers of our church and rejoice that it still merits the same good name. May the sun of its senior editor sit in peace, and may its light shine brighter and brighter until the perfect day.

ABOUT PREACHING.

Preachers not unfrequenty warn the people against formality, the falling into the habit of doing even right things in a perfunctory manner—getting to consider certain acts and ordinances an end instead of means to an end and this is proper, for the bent of human nature in this direction is very strong and no class of men have stronger temptations along this line and have a greater need to fight against the evil than preachers themselves. There is danger that mere acts of preaching the gospel, that chief agency ordained of God for the salvation of the world may be abused by sinful men and come to be regarded as the climax of one's efforts, the object to be attained rather than the salvation of the lost men—the making disciples for the Master.

A minister of some prominence once remarked to us that he had quit worrying over the effects of his preaching. He did not feel the same solicitude and care as in his younger days. He had learned better (?) He just preached the truth as he saw it, and his responsibility ended there. I am glad he was not a Methodist preacher. But in all honesty, are there not many of us who act much in the same manner. We spend much time and labor in the careful preparation of the sermons. It must be faultless in arrangement, in dictation and length. It may be correct in logic and perfect in rhetoric, and may attract, entertain and please the masses, and yet carry no conviction nor make a serious impression. It is closed, the benediction pronounced, the preacher complimented for his splendid effort, and he goes home well satisfied, though he has not thought of inviting a penitent to Christ—did not think it necessary. He expected no results and is not disappointed. There is too much of this kind of so-called preaching in the world today. But it is not real preaching. It has not the first quality of what the Savior commissioned the apostles to do --make disciples of the nations. Mere sermon making, sermon reading or sermon reciting is not preaching. It arouses no guilty conscience, stirs no heart, comforts no troubled soul and wins no recruits for the Lord's army. We sometimes fear that there are many in the ministry to-day who could not get in if the rigid standard recognized by the fathers were enforced. Is this one reason why there is such a demand for evangelists or not?

The Apostle Paul sought to commend himself not simply to the intellect, the esthetics, the good opinion of the people but to every man's conscience in the sight of God. The gospel as preached by him was not in words only in the spirit and in power and in much assurance. As though God did beseech them by him he prayed men in Christ's stead to be reconsiled to God. This is the kind of preaching that is needed to-day. May divine wisdom and spiritual power be given to our ministers that they may be workmen approved of God that need not to be ashamed in "that day."

General News.

The Jesuits have been driven out of Mexico again. They come to Uncle Sam every time.

Cable dispatches say that the Pope lives in mortal fear of being blown up by dynamite.

The nuns teaching in the Pittsburg public schools have offered to leave off their peculiar garb if allowed to remain.

Priest Phelan, of St. Louis, has received formal notification that the charges preferred against him by Bishop Bonacom, of Lincoln, Neb., had been withdrawn.

A dispatch from Paris says that three priests, letters from whom were found in the house of the Anarchist Tournadre, have been summoned before Examining Magistrate Meyer.

Some foolish crank or cranks in Ellsworth, Me., hung up an effigy of Priest Butler, of that town. A reward has been offered for the discovery of the perpetrator of the folly.

Bishop Bonacum, of Lincoln, Neb., has excommunicated "Father Corbett" and sentenced him to three years suspension from the eucharist and imprisonment for the same time in a monastery near Montreal, Canada. The sentance has been passed without regular form of trial.

Chancy Depew is going about among Romanist societies delivering his very interesting and highly cultured lectures on "My Recent Interview with the Pope.' What do sensible people care about his recent interview with that foreign potentate? and yet he is a doomed man. Americanism will not long support for public offices those men who are cringing cowards ready, like the sneaking hound, to lick the hand of him who would strike them.

Almost unheard-of suffering and misery is now being endured by Russian peasants in some of the governments of the interior. In Kursk, for instance, the peasants are entirely without the means of subsistence, and in some of the fairly large villages it would be impossible to find as much as two roubles—about four shillings—among them, while all the crops they gathered last year have long been sold.

What with the czar and the priests, the people scarcely exist in the best of times.—Patriotic American.

An anti-Semitic group of Roman Catholic students held a meeting in Paris recently, under the presidency of M. de la Fouchardiere, at which a resolution was carried deciding upon energetic action being taken to put an end to the deplorable condition in which Roman Catholics at present find themselves, whereby the mere practice of the Roman Catholic religion is considered sufficient to exclude from all functions of the state.

The question may well be asked, why should Roman Catholic students complain so long as they are confessedly the servants of the papal hierarchy?—Patriotic American.

We will send you the MONTANA METHODIST, from now until September, for twenty-five cents. Let each subscriber send in a new name with the necessary two-bits.

A newsboy in Chicago who had the temerity to peddle a patriotic newspaper upon the public streets last week, was set upon, beaten and cruelly kicked for no other reason than that he was persuing an honest calling, which was offensive to the romish element. If any argument were needed to demonstrate what would happen if romanism ever obtained the mastery in the United States, the incident referred to amply fills the bill, and is only on a level with assaults upon patriotic lecturers by romish mobs egged on by treasonous priests. Another feature of the event should not be overlooked in the fact of romish guardians of the peace, who looked on in cold indifference while a citizen whose life they are overpaid to protect, was being half murdered by a romish bully. Such incidents afford ample grounds for the exception taken by the American Protective Association to Roman Catholics being permitted to hold office under the American Republic. They prove, far more conclusively than words can tell, that the allegiance of a papist is first, last and always to the papacy—never to the state.

The Patriotic American, published at Detroit, gives a very fine editorial on the Supreme Council of the A. P. A. and tells something about what that body is to do. Many of the questions to come before it for discussion and for action are of great interest to all true and loyal American citizens. We give an extract:

"Among the direct issues to be legislated upon and provided for are the election to office of loyal Americans only, and in this range, of course, are included position of an appointive nature also. Secondly: The total suppression of ecclesiasticism in politics and the utter abolition of all appropriations of a sectarian nature, municipal, state or national. Thirdly: The maintaenance of our free, unsectarian public schools, in which only reliable, unbiased, non-sectarian text books and non-ecclesiastical or semi ecclesiastical teachers shall be employed. Fourth: The immediate suspension of immigration, and an educational qualification for all voters. Fifth: The suppression of all penal or retormatory institutions of a sectarian nature or others than those provided by the state. Sixth: The opening to periodical state inspection, of all ecclesiastical or other institutions where men or women, or both, are confined either with or against their consent. These are direct issues upon which there can be no difference of opinion. Issues equally as real and upon which there is practically no real divergence of views, are, primarily: the equal taxation of all property whatsoever, public property excepted, the equal enfranchisement of women, the abolition of all class legislation and restriction of corporations and trusts. In direct line with these should be the establishing of a sound monetary basis and the issuance direct from the government of all money, the opening up of national water ways and roads, and the government ownership of all railroads, and telegraph systems and the restricting of the ownership of American real estate and manufacturing interests to citizens who are actual residents upon American soil. It may be objected that these latter issues do not come directly within the defined purposes of the order yet as they are generally recognized as public evils as they at present exist, and have proved to be dangerous to the perpetuation of the Republic, they undoubtedly come consistently within the range of A. P. A. principals the maintenance of the nation being the first motive thereof. Difference of opinion there may be but harmony and wisdom will guide the deliberations of the Supreme Council of 1894 as it has guided those of previous years."

HIT AT THE NEW SUPREME COURT JUDGE.

The following item, from the Indiana Baptist, is to the point:

"The Pope has authorized the bishop of Versailles to exhibit the holy coat of Christ, which is kept at Argenteuil? but it must not be called the seamless garment worn by the Saviour, because the seamless coat is preserved in the cathedral at Treves. It has been reported there are about twenty holy coats of the Saviour, that they are kept and venerated in different parts of Europe by the slaves of Rome; and yet these superstitious, heathen idolators are placed in authority in our government. Is one who would worship an old coat qualified to be supreme judge of the United States."

NOT AT ALL INSANE.

The Rev. Father McDonald, who caused such a sensation on a Sunday morning recently, by striking Father Hill, the parish priest of St. Paul's Roman Catholic Church, during the celebration of mass, was seen by a reporter, a few days since, at the corner of Court and Congress Streets, Brooklyn, while he was walking from St. Peter's Hospital, where he was under the care of the doctors. Father McDonald's manner was cheerful and his conversation gave no sign of any mental trouble.

In reply to the reporter he said: "I am no more insane than you are, and the newspapers have grossly misrepresented me in the matter of my trouble with Father Hill." He said that had he seen any representative of the press on that memorable Sunday, he would have given his version of the affair, "which," he added, "would have created one of the grandest scandals in church circles known for a long time."—Primitive Catholic.

FATHER CORBETT IS DEFIANT.

Bishop Bonacum has stirred up matters once again. This time he has issued orders of excommunication against Father Corbett, sentencing him to three years suspension from participation in the Eucharist, and to undergo a penance of that length in a monastery near Montreal, Canada. This sentence has been passed without a trial being accorded the accused, his offence being the bringing of the Bishop into a civil court on a criminal charge. Father Corbett has refused to obey the sentence also, and Bishop has begun suit in a justice court in Palmyra, to eject the priest from the parish residence. The Bishop now claims that the attorney who brought the suit against Corbett which prompted his action against the Bishop, made the latter a plaintiff when he was not, having delegated his authority to the church trustees. The suit is in reference to the church funds and the trial will come off at Nebraska City.

ROMISH UN-AMERICANISM.

The St. Louis Globe-Democrat, utters these sensible words:

"It may be but a trifle, but yet we note it. In the correspondence between Cardinal Gibbons, of Baltimore, and Cardinal Manning, of London, each addresses the other as "My Lord Cardinal," each speak of the other as "Your Eminence." Now these are not, can not be, ecclesiastical titles. Bishop is an ecclesiastical title, so is cardinal, so is priest, so is deacon. But "My Lord," "Your Eminence," are titles of worldly honor. We have, or rather in Europe they have, "My Lord Duke," "My Lord, the King," "My Lord Marquis," and even earls viscounts, and barons are addressed as "My Lord." An English bishop of the established church also is called "My Lord," but that is not because he is bishop, but because he holds a life barony as a peer to parliament. The title is temporal, though the wearer of it be an ecclesiastic.

"Now, the Constitution of the United States prohibits to its citizens the acceptance or use of titles of honor bestowed by any foreign power. Who has empowered him to assume the honorary title of "Your Eminence?" The Pope, if anybody. And, if the Pope can bestow the title of "My Lord" upon an American priest, why should he not bestow the title of count or duke upon an America layman? If he can invest a priest with the title of "Your Eminence," why not invest a layman with that of "Your Highness?

This my lordings and your eminenceing sound strangely in a republic. Plain priest and plain cardinal are sufficient to designate church dignitaries.

ANOTHER RASCALLY PRIEST.

The Rev. W. L. Gabe, the young and accomplished Roman Catholic priest of Campbellsville, Ky., has, since his pastorate in the last few years, succeeded in building up quite a reputation as an industrious divine, and, though only twenty-eight years of age has accomplished more than some men do in a long and busy lifetime. Priest Gabe made his home with Lem Miles, who, with his family, keep the house, and Minnie, a beautiful damsel of sixteen, a daughter of Miles, lived under the same roof.

For many months critical eyes have been watching, and gossiping tongues have been wagging in the village of Campbellsville as to the relations existing between Minnie and her accomplished pastor. Something was wrong, but no one would venture to speak except in whispers, and Priest Gabe continued to say mass and hear confessions of the faithful without knowing that half the community looked upon him with suspicion.

Two weeks ago it was determined to send Minnie off to school, and her necessary wardrobe was prepared and all arrangements made to give this young woman an academic education, but Minnie was taken suddenly ill and could not leave her home. After a few days, Minnie getting no better, it was decided to call in a physician, and Dr. B. T. Black of Campbellsville, was sent for, and he at once refused to do anything unless another medical expert was present, so Dr. J. L. Adkinson, of the same place, was invited to come and assist. The truth was then discovered. Minnie had trusted her accomplished pastor too far. A storm of indignation was at once aroused against the once popular and still eloquent priest, and members of his congregation at once set themselves to work to have him removed, and the good bishop of Louisville was not long in accommodating them after the facts were laid before him.

What steps Mr. Miles will take for this outrage on his family is not known.

Minnie Miles is a decendant, by her mother, of the celebrated Jereboam Beauchamp, who assassinated, at Frankfort, Senator Solomon Sharp, some sixty years ago, and was hanged for the crime.—Cincinnati Commercial Gazette.

You can get the MONTANA METHODIST from now until the latter part of August for twenty-five cents. Let each friend of the paper send in a new cash subscriber at once. We won't get mad if you send in more than one. Send them in.

CITY MISSION WORK.

Dr. John Matthews, pastor of Centenary church, St. Louis, publishes in the St. Louis Advocate, an account of the work of the Woman's City Mission Society. After giving a brief history of the growth of a new mission, he says:

Mention has been made that, notwithstanding the efforts of the Salvation Arny, the work of denominational missions, homes, institutions of various kinds and names, all for one purpose--the turning of men and women from evil—still there is no appreciable diminution in the numbers of the vicious classes. All these agencies are doing good, but they are working with the adult classes, trying to reclaim from evil. They are succeeding, in a measure, and men and women afford evidence of the power of the gospel in renewed, changed lives. But children are being born in the slums, being reared in the slums' and in their turn re-enforce the army of evil-doers. Our "Parsonage and Home Mission Society" has seized the true idea, and if we persist in our work with the children, we will accomplish in time that for which all have been laboring. Our missionaries find this the only way of success in the foreign field and are emphasizing, as never before, work with the children through Sabbath Schools and sewing schools. We feel that our City Mission and Church Extension Society ought to provide us permanent quarters in the darkest and most needy section of the city, and the Parsonage and Home Mission Society would furnish tho workers and the funds for current expenses. If we could secure such co-operation on the part of the Board of City Mission, and the Church Extension Society, we could employ a competent kindergarten teacher and take all the children from three to six years of age and have them taught daily till transferred to the care of the state, and would endeavor to continue our influence over them through tne Sabbath Schools. This work for children is as much needed in St. Louis as in China and India, as in Mexico and Brazil. When the conscience of our Christian womanhood is awakened and Christian women see the immense possibilities for humanity and our country on this line, there will be workers by the hundreds for the tens now, and money by the thousands. for the hundreds of to-day.

While a revival was in progress at the Methodist Church in a Chicago suburb, one of the poor slaves of intemperance well-known in the community, was so intoxicated that he had to be taken out by the policeman. The next night he came again; the Spirit of God touched his heart, and he resolved, by the help of God, never to touch liquor again. A few nights after he was soundly converted. This man was educated for the priesthood, but reason, judgment and consciense would not permit him to except of Rome's teachings. He drifted into skepticism, and the curse of drink dragged him down until he said he could get no lower. Thus the power of God is still working gracious miracles among men.

"South Methodist Church!" We have noticed that some of our own people—many Epworth Leaguers—refer to the Church of their fathers by the use of that execrable phase, Don't do it. It is scandalous. If you love your Church, don't do it!—Pacifice Methodist Advocate.

On Friday the 27th, ult. while the Woman's Parsonage Society at Corvallis was in session at the residence of T. A. Martin, Bro. Thomas Gibbins, one of the contractors and builders of the new church, while at work putting up rafters, fell from the scaffold about ten feet high, and was severly injured in his hip and ankle. Though it is thought no bones are broken. yet he is suffering intensely, and will be laid up for some time. We deeply sympathize with our brother and his family in this affliction.

The work on the church will go forward.

Who can foresee the full result of earnest and faithful work for the Master, either at home or in foreign fields. The following clipping from the North Western Christian Advocate tells its own story:

"The President-elect of Brazil, Dr. Prudente de Moraes Barros, was a patron of the Southern Methodist college, and his daughters, now the foremost ladies of the South American republic, owe a large part of their culture and fitness for their position in life to the work of the Woman's Foreign Missions society of the Methodist Episcopal Church, South."

The Pacific Methodist Advocate tells of great meetings held in San Francisco by Rev. C. H. Yatman, of New York City, n which hundreds have been saved, a large proportion of whom are of the class considered as utterly lost and out-cast. In one of the paragraphs suggested by the occasion the editor says: "In one of his meetings last week Mr. Yatman said in effect,' 'A true Christian life is one with a mountian experience and valley deeds.' The people who live on the mountain-tops are of little use to the world. Their experience are of the remote, glacial sort. 'Come down, Zacheus, come down.'

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Palouse Circt. - - - Stanley - - -		" 20-21
Leland " - - Cedar Creek, -		" 27-28
Oakesdale " - - Pine City, -		Feb, 3-4
Lewiston " - Tammany, -		" 10-11
Camas Prairie - Mason S. H. -		" 17-18
Potlatch - - Bethel, -		" 24-25
Spokane Station, - - - - - -		March 3-4
Big Bend Circt. Wilbur, -		" 10-11
Edwall " Pleasant Valley		" 17-18
Rockford " - - - - Mica, - - -		" 24-25

REG. B. SWIFT, P. E.

Our readers will remember the spicy letters that have from time to time appeared in our columns written by our Washington (D. C.) correspondent. They were written by Mr Benj. R. Callin who looks after United States and Foreign patents at the national capitol. Doubtless he would be pleased to hear from any one who has business or desires information of this character. Address Benj. R. Callin, Washington, D. C.

JACK-KNIFE AND BRAMBLES.

BISHOP HAYGOOD.

What is in this book has grown out of many fireside talks with young men of promise who, having heard many strange noises as of debate and doubt, have fallen into some perplexities about the foundations of their belief.—Author's Preface.

The book is a great book for the purpose intended. Every Methodist (or any other kind of) preacher should read it immediatly. The Epworth League should adopt it. It is destined to do much good. Let all our preachers commend it to their congregations.—Rev. J. C Kilgo, of Wofford College, in Southern Christian Advocate.

We commend it cordially to preachers, students and teachers who want a strong common-sense presentation of the truth and beauty of the word of God.—Methodist Protestant, Baltimore.

It is the clearest and most satifactory refutation of infidelity in its various forms and phases; the most lucid defense of the divine order of revelation and method of dealing with men that we have seen.—Central Methodist.

The book is filled with good common sense. No man, young or old, who is hesitant in his faith in Christianity, should be left without it.—St. Louis Christian Advocate.

"Jack-Knife and Brambes" is perhaps the best Bishop Haygood has written. As a writer on various subjects he stands unfellowed in many respects in this nation. That which makes him especially useful te his Church in the realm of letters in his unshaken confidence in and defense of the "faith once delivered to the saints." He is not "carried about with every wind of doctrine." Another peculiarity that endears him to his Church, and to the great body of the American people, is his plebeianism. He is one of the people, and writes and talks to and for the people.—Texas Christian Advocate.

No more timely book than "Jack-Knife and Brambles" was ever written. It is a great book.—W. C. Bass, D. D., President Wesleyan Female College, Macon, Ga.

The broad seal of the author's intellect is on this as upon none of his former volumes.—New Orleans Christian Advocate.

The Bishop's work called for blasting powder and dynamite. The detonations were frequent and long and stunning. One would think so from the flying fragments of trees and stumps, of mud and rocks. The Bishod has done his great work well.—J. O. A. Clark, D. D., L. L. D.

"Jack-Knife and Brambles," by Atticus G. Haygood, Sr., is a volume wonderfully suggestive, and which deserves a careful reading, if for nothing else, for its suggestiveness. It is sure to become classic.--Boston Daily Traveller.

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What Others Say.

CHRISTIAN BAPTISM.

I speak it with no intention either to discount my brethren or to assume any superior knowledge for myself when I say there is hardly any religious requirement so little studied and so indifferently understood as that of Christian baptism. One prime reason for this is because many of its expounders misconceive the whole thing. They discuss it in its essentiality as a form. Whereas the mere form or manner of doing it does not enter into the merits of the thing at all. The discussion has been almost wholly turned over to extremists. On the one side is the extreme or exclusive immersionist, while on the other is the extreme affusionist. Both are wrong, unscriptural, and therefore misleading in their conclusions. This is the reason no harmony is ever reached. It is simply "potsherd striving with potsherd." They set out to establish what they assume to be a truth, but which really does not exist in the teachings of scripture. Nearly all the error in religious teachings come about in that way—men formulate a doctrine in their own mind, evolved out of their own head, and then go to work to prove it by scripture. The kingdom of heaven is contradistinguished under the Holy Ghost dispensation from tha same kingdom under former dispensation by this: It is purely a spiritual kingdom. It prescribes no outward forms. It is attended with forms truly, but they are incidental, not fundamental, and, therefore, constituting none of the essentialities of this kingdom. It is "life, life;" all the emphasis is on "life." Jesus said, "I have come that they might have life, and that they might have it more abundantly." It was "life," of course, under the former dispensation; but there was great stress laid on the "former." The outward mode or manner of every religious rite was laid down so minutely that no one could be at any loss to know just how to go through with every act of worship. And for a purpose God saw proper not only to vitiate all acts of worship that did not conform to the "letter" of every outward refinement, but the worshiper put his life in imminent jeopardy by any failure to observe them. Not so with the kingdom as it now stands in the world. Jesus settles this when he said to his disciples, "My words, they are spirit and they are life." Again he says to the woman of the well of Samaria, "God is a spirit, and they that worship him must worship him in spirit and in truth."

When Jesus Christ formulated his command to the apostles, and through them to all succeeding believers, to "go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," it was upon this fundamental principle of his kingdom; theretore there could not be any prescribed form. You had as well undertake to give form to God himself as to try to give form—visible, material form, I mean—to spiritual life. Hence there is no prescribed mode or visible form to Christian baptism, as there is none to prayer. Of course every time you administer it, you observe some form; but it is incidental, not at all essential. I say it reverently, Jesus could not lay down any definite mode for baptism without destroying his kingdom, because whenevr this mode or that mode becomes essential, then the essense of the thing is in the outward act, and not in the spirituality, and hence you go back to the law and leave the gospel. "This is the yoke," Peter said, "neither we nor our fathers were able to bear."

Whoever contends for any saving efficacy to any mode of baptism is "fallen from grace." There is a marked difference between an "ordinance" under the Old Testament and a "sacrament" under the New. The church under the Old Testament had her ordinances; the exact outward mode or manner, even to the crossing of a "t" and the dotting of an "i" was all laid down for the proper observance of these ordinances. The church under the New Testament has her sacraments For the observance of these no outward mode in form is laid down; but all the emphasis is laid on the spirit of the performance.

Now, having thus briefly cleared away the rubbish from our theme, let us inquire first into its nature. It is a sacrament. But what is a sacrament? I answer, it is an oath—a most sacred oath—for it ratifies a most solemn covenant, or agreement, between God and the soul. The soul, on its part by this oath, of which baptism is the sign and seal, engages itself in eternal covenant to God to be his servant and son, while God, on his part, answers to this outward sign and seal of the soul by sending the baptism of the Holy Ghost, signifying thereby on his part that he binds himself in a like covenant to be his God.

Hence, second, I should say it is a sign of the indissoluble bond whereby the soul is bound to God, as it is also pre-eminently a sign of the cleansing of the Holy Spirit; from this reason no other than "pure water" ought to be used. Now whether the water or baptism goes before, as in the case of infants, or comes after as in the case of adults, the baptism of the Holy Ghost is always referred to. It is, therefore both a prophecy and a fulfillment of the "promise of the Father." Whoever will study the "baptism with water" in its connection with the baptism of the Holy Ghost, will have no trouble in determining the design as also the mode practiced by the apostles. Not the mode prescribed by either themselves or the Lord Jesus, for as we have already seen, he nor they could prescribe any particular mode, as the mode, without vitiating the great end of which it was ordained. But as God has so endowed man that he is capable of observing a "fitness of things," it was but natural and we may say inevitable that they should use the mode suggested by its design—the baptism of the Holy Ghost. The Holy Ghost came down from heaven. Represented typically as water, he was "poured out" upon them. In his baptism he was applied to them, and not they to him. John said, "I indeed baptize you with water; but he shall baptize you with the Holy Ghost and fire." Jesus, just before his ascension, directing his disciples to "tarry in Jerusalem until they are endued with power from on high," says, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Read the fulfillment in next chapter, and then turn over and read Acts 11:16 what Peter says when he witnessed the Holy Ghost baptism of Cornelius and his household. "Thou remembered the word of our Lord Jesus how he said, John indeed baptized with water," etc. We conclude from the foregoing, and much more that might be said on the same line, that the Methodist Episcopal Church, South, occupies the true scriptural grounds on this mooted question. She prescribes no definite mode. She lets the subject choose for himself. Only the solemn injunction ought to be laid upon every one of her ministers to make plain the nature and design of this holy sacrament. I will engage, save in exceptional cases, wherever this is done, along with the manifest truth that Christ has appointed no specific mode, the candidate will always take it by affusion.—W. C. Dunlap.

Correspondence.

FROM BROTHER PARNALL.

EDITOR MONTANA METHODIST:

Some of your readers have, perhaps, for a good while been looking for a communication from me giving a further account of our extended visit in the old country. Without taxing their patience longer, I again proceed

to write.

Just before the Christmas holidays, we left our rural retreat on the farm, to visit friends in the town of Penzance, and, finding the climate to be specially advantageous to us, we have remained until now. Penzance is the most westerly town of any size on the south coast of England, being delightfuliy situated on Mount's Bay and only a few miles from the Land's End. The climate being exceedingly mild and equable, modified as it is by the waters of the wonderful Gulf Stream, the town is much frequented at all seasons of the year by visitors and health seekers. In the immediate vicinity, gardening for the supply of early vegetables and flowers for the London and other city markets, is carried on to a large extent. Just at this time they are sending off train loads per day of cauliflowers (or brocoli, as they are called here) alone, in addition to other vegetables and a great variety of flowers.

Dairying and fishing are other important industries, whilst the mines of the neighborhood, producing both tin and copper, are among the oldest in the world. Long before the landing of William the Conqueror, even before the invasion under Caesar, the Phoenicians used to coast their way from the eastern end of the Mediterranean to mine tin in this locality. Of late years many of these mines have unfortunately been abandoned owing to the expense involved in continuing to work them at the great depth required in order to find the ore, the supply of which, even now, seems to be almost inexhaustible; consequently the brave, hardy Cornish miners have had to scatter far and wide all over the face of the earth, or wherever a mine is being worked, in order to gain a livelihood for themselves and families, many of whom they have left behind in the hope of being united with them when they shall have made a sum of money sufficient to support them in comfort.

Penzance is well supplied with places of worship. Three Anglican or Episcopalian churches, five Methodist, of different denominations, one each of Baptist Congregationalist and Roman Catholic churches, besides a Jewish synagogue, Salvation Army barracks and various mission halls are found but none too many for the needs of the 14,000 people inhabiting this place—the Cornish being, on their native soil, great frequenters of the house of God. We have usually worshipped with the Wesleyan Methodists in their beautiful and commodious sanctuary, capable of seating at least 1,400 people. The devout reverence of the congregation, the delightful singing, led by a powerful organ, and a choir consisting of between thirty and forty voices, the whole congregation joining in, the praying and preaching, so thoughtful and earnest, will long be remembered by us in the days to come, when, in the good providence of God, we shall probably be far, far away again. It was a great joy, about three or four weeks ago, during the progress of a good prayer meeting at the close of a powerful Sunday evening preaching service, to see the whole church gathered around the altar with two or three penitents in the midst, and to be one of many to lead the prayers of the people on behalf of the seekers. How earnestly I longed then for the time to come when I might be privileged to be again actively engaged in pointing sinners to the Lamb of God, who taketh away the sins of the world.

There is a great deal of Sunday School work being done amongst the children here. Twice each Sunday do the schools meet—for an hour in the morning, then march into church, also for an hour and a half in the afternoon. But few lesson helps are used, consequently the scholars do not prepare themselves before-hand to any great extent, and I fear there is, likewise, too often a great lack of preparation on the part of the teachers. The American system in this respect, if properly carried out, is far better than that of the English.

Good Friday is observed throughout the country as a general holiday, and in many instances as a religious, if not quite a holy day. As usual two preaching services, morning and evening, as on a Sunday, were held in the Wesleyan Chapel here and the attendance especially in the morning, was quite good. On Easter Sunday Missionary services were preached by a returned missionary from South Africa, who had the courage at the evening service to denounce the sinful brutal treatment of the native African race by Englishmen, some of whom not unlikely hailed from Cornwall. I was not surprised to find afterwards that the timely words of the faithful man of God cost him not a little in general popularity. In the afternoon the church was crammed full of Sunday School children to listen to a missionary address. It was quite an inspiring occasion. At the platform meeting on the following Tuesday evening, we had as one of the chief speakers, a returned missionary from India, who for ten years past has been engaged there largely in the educational work of the church among the natives, which called forth such severe and partially unjust criticisms through the columns of one of the church papers a year or two ago. Consequently his speech was devoted mainly to an explanation and defense of the policy and work which he had been employed to carry out. It was an able and convincing plea for the continuation of the work, combined with evangelistic efforts which have always accompanied it. In the reading of the financial report I learned that the church here at Penzance—a fairly wealthy one—contributes for missions an average of $5.00 per member, one-third of which amount in the aggregate is collected in coppers by the children during the year from their weekly subscribers around the town, over $200 per year having thus been raised during the past ten years. Is there not a lesson in this for American Methodists to learn?

The temperance cause is slowly but surely gaining ground throughout the country, notwithstanding the criminal indifference of so many professing Christians who, as well here as in America, hold the key to the situation. Lady Henry Somerset is the most prominently active worker in the field at present. We had the pleasure of hearing her address a crowded audience in one of the largest churches in Cornwall, about two months ago, when her eloquent words and refined lady like manners won the hearts of all her hearers. It is most sencerly to be hoped that she will not, like her world famous co-labor, Miss Willard, over tax her physical and mental resources in the prosecution of the noble self-sacrificing work to which she has consecrated her life and substance.

After a mild, moist winter, the weather for the past two or three weeks has been delightfully fine. We expect to prolong our stay at this place only about two weeks longer. Early in May we hope to visit friends in London, then on to the north of England, returning to spend the early summer months with the "old folks at home" on the farm. In the meantime we shall continue to watch the leadings of providence for the indications that the time has come and the way is open for our return to our beloved work in America. It is a great comfort to us to feel that "though sundered far" from so many whose affection we hold as dear as that of blood relations, we nevertheless can "meet around one common mercy seat," and whilst any one making supplication on our behalf, the chief and only plea we would have them urge is, that we may be willing for the will of the Lord to be done; then all shall be done.

J. B. PARNALL,

April 3rd, 1894.

P. S. I may as well add that whilst Mrs. Parnall's health is not so much improved since our return

CHURCH NOTICES.

MONTANA CONFERENCE.

HELENA DISTRICT.

(Third Round of Quarterly Meetings.)

Townsend Circuit, - -	March 3d.
Willow Creek Circuit, -	March 17th.
Butte City, - -	March 25th.
Boulder and Whitehall, -	April 1st.
East Helena, - - -	April 8th.
Deer Lodge, - -	April 15th.
Belgrade Circuit, - -	April 22th.
Bozeman Station, - -	April 29th.
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mine on the other hand I am grateful to record is very much better. My friends go even so far as to say that I am looking ten years younger than when I first came back. But notwithstanding this apparent improvement I do not yet dare to indulge myself in the luxury of preaching.

J. B. P.

FROM WILLOW CREEK.

DEAR BRO. STANLEY:

It has been sometime since I have written directly to you, so I will drop you a few lines this morning. We are making decided progress on our circuit, praise the Lord. We have at this place, a fine Sabbath School, one of the best I ever saw on any country charge. The Epworth League is enthusiastic, and bids fair to become a great auxiliary to the pastor. Amen!

The Wednesday night prayer meeting is largely attended by young Christians, and a few older ones. You know there are certain ones upon whom the preacher can always depend. They attend all social meetings of the church, of course. They respond liberally to all the financial claims of the church, take one or more of its papers, are ready to pray, testify, lead a prayer service, never speak derogatory of their pastor, lend a helping hand to the fallen, and sympathize with weak, in fact are ready for any good word and work at any time, in all places. Other willing workers are a benediction to the world. Contrast the chronic grumbler, or disgruntled Methodist with such a one. It is generally too cold or too something to attend upon all the ordinances of the church, the preacher is constantly begging(?) the members are cold, (of course he is not one of them!) if a young convert stumbles he is ready to exclaim: "oh!" "I told you so." "The league is a good thing if—the young converts are doing very well now, but." Ah! that stiletto!

I never see any one converted under my ministery and go back to the beggarly element, but what I had a deep heart searching, and asked could I not have prevented that, by more faithful pastoral work. If all the old Christians are faithful to rebuke, reprove, with all long suffering those who are tempted and fall very few if any, would ever entirely return to the world.

Come over and see your old friends. Everybody seems to know you, and oppreciate your heroic labors in the past. Could you not spend the first Sunday in June with us, on our Children's Day? Come and make us a rousing address. With love and good wishes.

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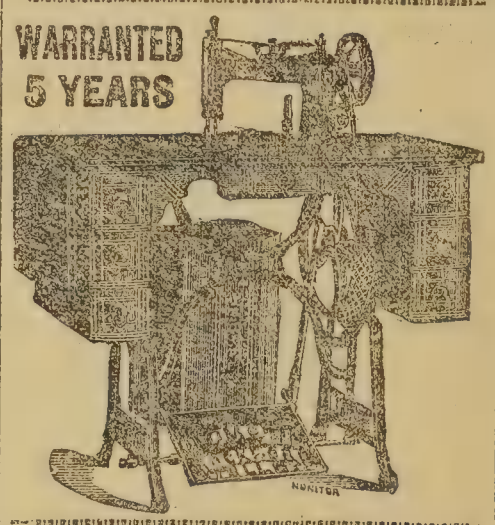

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VOL. VI. BUTTE, MONT., THURSDAY, MAY 31, 1894. No. 36.

General Conference.

[FROM THE EDITOR.]

The weather has been intensly hot during the past few days. Ice water and fans were in great demand. Everybody was seeking a cool place and finding none. It was hot, hotter, hottest, and the nights brought but little if any relief. If any of our readers should be compelled to leave their homes, they should pray that their flight be not to Memphis, especially in the month of May. But a thunder storm and shower last night purified the atmosphere, and this morning there was freer breathing and less perspiration.

The Conference is getting down to business in dead earnest. The money in the expense fund is running short and the delegates are anxious to get home. Yesterday was the liveliest day of the session thus far, and a decided advance was made in the amount of business transacted. It was the day for the election of connectional officers. There was quite a full attendance of delegates and the extra seats, both on the floor and in the extensive galleries, were occupied by interested spectators. At an early hour the report of the committee on episcopacy was read and placed on the calendar. It recommended the passage of the character of all the bishops; that of Bishop Hargrove, against whom complaints had been filed, included. This announcement was greeted with hearty applause.

In conducting the election it was so arranged that after the ballots had been collected, the tellers, accompanied by one of the secretaries, should retire and count them and then report the result to the body. In the mean time the regular business was proceeded with and much time saved.

For editor of the Christian Advocate, Nashville, Tenn., E. E. Hoss received 207 votes on the first ballot, of which 148 were necessary to an election. J. D. Barber received 203 votes for senior book agent and D. M. Smith 282 for junior book agent, each elected on the first ballot. For book editor, at the first ballot Dr. J. J. Tigert received 134 and Dr. Harrison 61 votes. Tigert was elected by a handsome majority on the second ballot. He is young, scholarly and energetic, and will render efficient service in his new position. The condition of Dr. Harrison's health would not admit of the arduous labors devolving upon the occupant of this responsible position. The doctor is a learned and highly cultured gentleman and has rendered eminent service to the church for which he will be long remembered. At the night session Drs. H. C. Morrison and Walter Lambuth were elected Missionary Secretaries, the Conference having wisely decided to elect only two. These two men have both served in this capacity during the past quadrennium, and hence it will not be new to them. Dr. Morrison is a man of pleasing address and a fine speaker and preacher, while Dr. Lambuth has the advantage of practical experience obtained in the mission fields of China and Japan, and has also been under the efficient training of good Dr. Jonn, which has given him a thorough knowledge of the details of office work. His soul is on fire with zeal for the cause of missions, and he will render efficient service in this relation. Dr. John retires from the office crowned with honors for the arduous labors and eminent service he has rendered the church.

Of course Dr. David Morton was, by a practically unanimous vote returned as Church Extension Secretary. Dr. Paul Whitehead, of Virginia, characterized him as the Ajax of Southern Methodism without a rival or a peer in the success he has achieved in his work as secretary of the Church Extension board.

The Conference has voted to organize a Board of Education and also an Epworth League department with a secretary for each. At this writing the details of neither bill have been completed. The debate on these questions drew out the best men of the Church and attracted large audiences. The conference has acted with wisdom in adopting these measures. A proposition to devolve upon the educational secretary the duties now devolving upon the commissioner of education for the colored people elicited a very animated debate, in the midst of which the body adjourned. The opponents of the bill voted for this proposition, hoping thereby to render it so unpopular that the entire bill would fail to pass. The average Southerner is charry of collections for colored education. He regards it in much the same light as the average Westerner does the spending of money to educate the Indian.

It was so difficult to get the members of the Board of Missions together, and there was so much to do in revising the estimates so as to make them conform to the great reduction in the collections of the past year, that the appropriations were not made until the committee on Missions made its report, which included the names of the new board for the next quadrennium. From the time that I was placed upon the board, four years ago, I had done all in my power to see that the entire Western work had a fair representation, and felt that I had succeeded in some measure. But as the committee in its wisdom saw fit, not only to leave my name off, but to leave our entire Rocky Mountain district without a representative, I could do nothing more than leave the matter in the hands of those designated for the work. The reason given for leaving the West without representation was that it was unfair to have one Mission Conference represented and not the others. I could not help observing, however, that two Conferences that receive aid from the General Board—Northwest Texas and Pacific—retain a representation on the Board. So far as we are personally concerned, we have nothing to say. We never asked to be put on the Board nor to be retained, though we did insist four years ago that the vast Rocky Mountain district was entitled to representation in that body and the justice of the claim was allowed, but was not recognized by this Conference. However, the new members are good and true men, and we trust that they may be guided by divine wisdom in the discharge of their arduous duties. The Conference will doubtless adjourn early next week. No new bishops will be elected.

Rev. W. O. Waggener will preach at First Church, in Birmingham, Ala., next Sunday, and from thence will proceed on his way to Virginia to visit among old friends, after which he and his family will return to Stevensville.

I leave Memphis to-day expecting to visit relatives a few days at Buffalo, Mo., also shall go to see my father at Circleville, Kansas, and from thence return to Montana about the first of June. How refreshing it would be to get only a few mouthfuls of our pure mountain air. How it would revive the drooping spirits of many of the inhabitants of this sunny south land.

"The strongest church in the United States is probably at Old Chief's Village, Red Lake," says the Minnesota Missionary, "where the Rev. Mr. Willis, assisted by the Rev. Mark Hart (a native clergyman), is laboring. There almost the entire adult population are communicants. Before 1878 there was not one, nor, with the exception of the Old Chief and his brother, one who had ever seen a Christian church. All in the place were utter heathen, and they came over in a body. Has there been a similar instance in our country?"

DR. SUTHERLAND'S ADDRESS

AS FRATERNAL DELEGATE FROM CANADA.

Mr. President, Fathers and Brethren: To-night I realize, in one respect, at least, the hope of many years. I cannot say that it had ever been in my hope or in my desire to be sent as the official representative of my church to your General Conference, but I had longed for several years to visit this Southern land, and I had longed for many years to see and to have intercourse with the brethren of Southern Methodists. I had heard so much and had read so much of this land and of Southern hospitality; my brethren who had visited you in former years were never tired of talking of their admiration for Southern Methodism and of the cordial and most hospitable greeting which they had received here. I was very desirous to share somewhat in those things, of which I had heard so much, and I am glad that in the good providence of God I am permitted to come and look into your faces and bring you the loving and fraternal greeting of the Northern half of this continent.

I come, as you know, from the land of the Aurora Borealis and the North Star, and I have been viewing the almost tropic beauty of this sunny land with a new and strange delight. There is a notion among some Americans that we in Canada live very near the north pole, and that our only natural productions are icebergs and toboggan slides; but this is quite a mistake. There are times in the summer months when we can run the thermometer high enough to satisfy the most ardent Southerner, and we can show you a profusion of fruits of native growth that would not be out of place, even in this sunny clime. 'Tis true,

"We cannot boast those skies of genial ray,
'Neath which the orange mellows day by day;
Where the magnolia spreads her snowy flowers,
And nature revels in perennial bowers.

There winter holds a long and solumn reign
And madly sweeps the desolate plain;
But health and vigor hail the wintry strife
With all the buoyant glow of happy life;
Or, by the blazing chimney's cheerful hearth,
Smile at his rage 'mid songs and household mirth."

(Applause.)

There is a time, indeed, when Nature seems to lie dead in her winding sheet of snow; but when winter's cold fingers are lifted from her pulses they throb full and strong, and with a vigor and a glow unknown in Southern climes. But although our winters are sometimes cold, our hearts are warm, and I venture to say that some from among you who have visited us will testify that the old Methodist fire glows as brightly in our Northern clime as in any land beneath the sun. Perhaps that is because we belong to the true North; for be it known to you, I come from the luke-warm region—from no intermediate State. When you speak of the North, you mean the northerly part of the American Union, but to find the true, genuine, sure enough North, you must cross the international boundary line. Of that land and of this we may boldly affirm, "The North and the South, thou, Lord, hast created them!" Of the intermediate region lying between Canada and Dixie we do not speak so positively, but content ourselves with the wishing that it were either cold or hot.

(CONTINUED ON PAGE 4)

MARTIN LUTHER.

THE PROTESTANT REFORMATION.

MONASTIC LIFE.

AFTER the great doors of the monastery had closed upon him and he was dead to the world, Luther diligently and zealously devoted himself to the earnest study of theology. He was a monk like all others who had gone that way before him. His learning was, as yet, doing him but little good. He was as one groping about in the dark, stumbling and falling, searching for light but unable to find it. He studied diligently, almost unceasingly. He could repeat with great accuracy the writings of Biel and D'Ailly. He also read Occam, Gerson, Augustine, Bernard and many others with care, studying their words and carefully considering all the doctrines which they taught. And why all this diligence in study? It was because he had a mind ill at ease. His sins appeared to him of such enormity that he must be crushed beneath their burden if he did not find relief and comfort somewhere. So he read the works of the fathers; he fasted, like other monks, until his body was wasted to thinness and he was tormented by his physical sufferings which were self-imposed; he sang in the choir from early morn, willing to work, to sing, to do anything that he might find peace; and he practiced all the severities known from the time of Benedict. But with all that he could do he could not drive away his doubts and fears. Peace did not come to him as it did to other monks. He was not satisfied with himself. Something was wrong. What it was he could not decide and so he went on performing his acts of penance imposing upon himself the most rigorous discipline that he might correct his faults and make of himself the perfect man. But, some how, in age the doctrine of justification by faith, the doctrine alone which gives peace to the troubled heart and rest to awakened consciences, was covered up and hidden beneath the rubbish of ecclesiasticism. Those who would know the truth could not for falsehood had usurped its place.

Had Luther been one of the monks who could be satisfied with his own acts of goodness and gained peace of conscience, or justification through the deeds of the law, he would, doubtless, have remained for life in the quiet retreat of the monastery, and his name would have been buried with him at the end of an uneventful, and we may say, almost useless life. But he could not be so satisfied. His restless soul would only trust a peace which had for its foundation truth. His quick conscience would not be quieted with any thing which was a compromise of the truth. His deep broad mind would not and could not accept that which was contrary to reason, and so we find him toiling and striving, working with his books—too narrow as yet to read some—always getting nearer and nearer to the truth and yet never being entirely emancipated from the errors which had been taught him in his school days.

How strange it is that protestant parents will still, in this enlightened nineteenth century, when they have the full, clear pages of history before them, showing the great falsehoods taught by the Roman Catholics in their schools, send their children to such schools to be instructed. They surely know that from the time of entering the school-room the doctrines of Rome will be ground into them and everything possible will be done to lead them into acceptance of that false faith. What a delusion to imagine that Rome's schools are better than others. Is it not a fact of history that that church has always been narrow and biggoted? How can their teachers, then, instruct children in any other than their own narrow and biggoted way? They who never learned the charity of which Paul writes in his epistle to the Corinthians, ever teach any thing of tolerance, even to those who are intrusted to them. Protestant parents must be careless of their childrens' welfare, or criminally ignorant of the facts of history when they can send their boys and girls to such schools.

Luther knew no more than to believe the church was right in her interpretation of the scriptures and in her teachings regarding the welfare of man here and hereafter. So he was attracted to the monastery. About this Mr. Lord says: "To a scholar the monastery had great attractions, even in that age. It was still invested with poetic associations and consecrated usages; it was indorsed by the venerable Fathers of the church; it was favorable to study, and free from the noisy turmoil of the world. But with all these advantages Luther was miserable. He felt the agonies of an unforgiven soul in quest of peace with God; he could not get rid of them, they pursued him into the immensity of intolerable night. He was in despair. What could austerities do for him? He hungered and thirsted after the truth, like Saint Augustine in Milan. He had no taste for philosophy, but he wanted the repose that philosophers pretended to teach. He was then too narrow to read Plato or Boethins. He was a self tormented monk without relief; he suffered all that St. Paul suffered at Tarsus. In some respects this monastic pietism resembled the pharisaism Saul, in the schools of Tarsus,—a technical, rigid, and painful adherence to rules, fasting, obtrusive prayers, and petty ritualisms, which form the essence and substance of all pharisaism and all monastic life; based on the enormous error that man deserves heaven by external practices, in which, however, he can never perfect himself, though he were to live like Simeon Stylites, on the top of a pillar for twenty years without once decending; an eternal unrest, because perfection cannot be attained; the terrible slavery to which a man can be conscientiously doomed, verging into hypocrisy and fanaticism. Works are good, but faith is the gift of God. Works are imperfect with the best of men, even the higest form of works, to a mediæval eye, self-expiation and penance; but faith is infinite, radiating from divine love; faith is a boundless joy, salvation by the grace of God, his everlasting and precious boon to people who cannot climb to heaven on their hands and knees, the highest gift which God ever bestowed on men,—eternal life." But Luther understood not the truth. Error and blind superstition had thrown the mantle of darkness over his mind and soul. He was bound, as it were, in chains from which he could not free himself. He was groping about in the darkness of a fearful dungeon and was feeling cautiously for some door of escape from so terrifying a place. He was trying with his own hands to brush away the cobwebs and find the hidden truth.

The time shall come when the darkness shall be pierced by a ray of light, and that ray shall be followed by another and another until, at last, the clear day shall break upon the vision, darkness and shadow flee away as mists before the rising sun, and the whole race be liberated from a thraldom so hard to endure. But for the present we leave Luther with his books, his prayers, his fasting, his songs, and his various austerities by which he ignorantly believes he shall be brought to the standard of the perfect man—reach the "fullness of the stature of manhood in Christ Jesus."

[TO BE CONTINUED IN OUR NEXT.]

HOW THE VATICAN IS SUPPORTED.

Italy contributes only a small part of the revenue—100,000 francs a year. The Romans show themselves in this regard less generous than other Italians. On the other hand the Anglo-Saxon countries—England, Ireland, Australia and the United States—begin to send important sums. If Catholicism continues to grow in these countries, it is easy to see that in time the vatican will draw considerable sums from them. Again, there are the royal courts, such as that of Austria, which send annually rich presents to the pope. This is even true of the princes of ancient Italian families. Francis II., ex-king of Naples, and Maria Theresa, formerly grand duchess of Tuscany. never fail to send their offerings, which consist of several thousands of francs. The Comte de Chambord was accustomed to give annually 50,000 francs; the count of Paris sends the same sum. The expenses of the vatican amount annually to more than seven million francs. They are regulated as follows: For the personal wants of the pope, one-half million francs; for the cardinals, 700,000; for poor dioceses, 400,000; administration of the vatican, 1,800,000; secretary of state one-half million; employes and ablegates, one and one-half millions; support of the schools and poor, 1,200,000. The cardinals at Rome live at the expense of the pope. The income of each from this sourse is at least 22,000 francs. The secretary of state is charged with upholding relations with foreign governments by the mediation of nuncios. The four most important—Paris, Vienna, Madrid and Lisbon—each receive an allowance of 60,000 francs a year. The last jubilee of Pope Leo XIII brought to the vatican three million francs. At the first, celebrated five years ago, twelve million francs were received.—The American.

Seventy years ago the American Sunday-School Union was organized. At the sixth anniversary the famous "Mississippi Valley Resolution," with great enthusiasm, was unanimously adopted. In many respects it is the most important resolution ever adopted in America. It read as follows: "The Union, in reliance upon Divine aid, will, within two years, establish a Sunday-school in every place where it is practicable throughout the valley of the Mississippi." This action aroused the nation. The society has organized, on an average, four new Sunday-schools every day in the year for seventy years, the total number being 92,500. It has brought 4,430,000 scholars and teachers into the Sunday-school, which is an average of 63,284 each year. It has created and circulated nearly $9,000,000 worth of religious literature. During 1893 were established 778 Sunday-schools in destitute communities in the Northwest with 3,853 teachers and 21,425 scholars.

ADDRESS OF THE BISHOPS.

THE WORK OF MISSIONS.

The last General Conference expressed its convictions on the work of foreign fields by a series of resolutions, two of which we quote: "That we believe the time has come when, in the providence of God, and in the history of the Methodist Episcopal Church, South, we must go forward in the work God has evidently given us to do, or suffer irreparable loss. That as the demands of our mission work, as now organized, necessitates an appropriation of at least $267,000, the entire assessment upon the Conferences this year be not less than $350,000." The Board of Missions at once made the increased assessment, and advanced the appropriations to $325,000, so as to provide for the extension of the work. As a result of this bold policy there has been an addition of twenty missionaries and fifteen native preachers. Best of all, there is a net gain of over 50 per cent, in members. When the Board met in 1891, there appeared a falling off in collections and a debt of $118,000. With poignant sorrow the Board cut down the appropriations, and determined thereafter to keep absolute appropriations within the limit of the regular collections of the preceding year. The collections on assessments have in no other year reached those of 1889—90. The total collections for the four years, however, exceed those of the former quadrennium by $284,164.41.

Although this debt had been reduced a year ago by $70,000, on account of small collections the present year, due no doubt to the general financial stringency in the country, it now amounts to $102,000.

Let us press the claims of the mission cause on the heart and conscience of our people, and induce them to so contribute that the giving shall be both a sign and means of grace.

SUCCESS IN CHINA.

With gratitude and joy we call your attention to the fruit which, after years of patient waiting, is now being gathered in China. At the session of the Conference last October there was reported 736 members and probationers, a gain of 311 in one year. Subsequent letters tell us that the work of conversion still goes on. The laborers are greatly encouraged. The advance is along all lines, the number of Sunday-school and week-day scholars and of medical patients, the amounts raised for self-support, the training of native helpers, aggressive evangelical movements, and manifold signs of the larger outpouring of the Holy Spirit. The Church should be powerfully moved to reinforce the little band who are called to minister to a province of 20,000,000 easily accessible, homogeneous in character, and speaking one vernacular.

FORWARD MOVEMENT IN JAPAN.

The Japan Mission has been added to the sisterhood of Annual Conferenes. The membership has more than doubled during the quadrennium; including probationers, it was 593 last July. There has been some arrest to the progress of the work, however, during the past two years. This is due to the development of an anti-foreign national party, and to the galvanizing of Buddhism into aggressive activity. Our native members have grown in grace and in the knowledge of Christ, in attachment to our Church, and in zeal in good works. They have built churches, supported workers, and given liberally to all claims. The mission sustained a heavy loss in the death of J. W. Lambuth, who labored thirty-two years in China and six years in Japan. The last message of this devoted and successful missionary to the Church he dearly loved deserves to be repeated to the General Conference: "I fall at my post; send more men."

LARGE GAINS IN BRAZIL.

The relative increase in Brazil has been large. The Conference in July last reported 249 adult baptisms during the year, and 944 members, a net gain in four years of 585. The Sunday-school scholars have nearly doubled in the same period. The recent civil strife did not embarrass the work except at Rio Janerio, and not seriously there.

HOPEFUL PROGRESS IN MEXICO.

We have now three Mexican Conferences, the Northwest Mexican having been set off from the Mexican Border by authority given four years ago. At their session last autumn they reported 4,863 members, an increase of one-third in the quadrennium. Mexico, bound to the United States by many ties, immediately adjoining our own home Conferences, and containing more members of our Church than all other foreign missions together, is worthy of our special care. Young preachers, who have facilities for studying the Spanish language, should prepare themselves to respond to a call for service in that field.

OUR SISTERS.

The Woman's Missionary Society during the sixteen years of its existence, has proved itself a most valuable agency in widely disseminating information, arousing interest, and sending forth consecrated and competent workers in behalf of Foreign Missions. Its property in mission fields is valued at $220,000. It has 37 missionaries, 103 teachers and helpers, 52 schools, 2,793 pupils and women under instruction, 7 Bible women, 1 hospital and two medical missionaries. In the sixteen years since its organization it has collected $791,913. The good women are doing genuine missionary work without cost to the General Board or diminishing its resources. We commend the holy fervor and judicious administration of our sisters. This is a distinct but not independent organization. Its Constitution connects it by three links with our general economy. "The missionaries, teachers, physicians, and Bible readers employed by the Woman's Board shall be subject to the appointing power of the bishop having charge of the mission field in which they labor." "The Secretaries of the Board of Missions shall be honorary members of the Woman's Board." "The operations of the Woman's Board shall be conducted in connection with the Board of Missions, and subject to its advice and approval." This last provision has not yet been carried into full effect. We believe it important for the harmonious and efficient management of our whole missionary work that the Woman's Board, soon after its annual sessions, should send to the General Board a full account of its operations and plans, to be considered, and, so far as necessary, to be acted upon, and that a sufficient summary should be published as a part of the annual report of the General Board, in order to present to the Church a complete statement of what we are doing for missions. The preacher in charge of a circuit or station in a foreign land is happy if he have a helper in a woman's school. It builds up his congregations, Sunday-schools and furnishes a corps of intelligent and willing workers in the Church. How deeply it concerns him that the spirit, teachings, and methods of the school shall be scriptural and Methodistic. He is the spiritual adviser and guide. The pastorate and school should work together in mutual sympathy and confidence. Every school should send reports to the District and Annual Conferences within whose bounds it is located. By these means there will be a due correlation of forces, each supporting the other, and all working to a common end.

THE SCARRITT SCHOOLS.

The Woman's Board, under authority given by the General Conference, has established the Sacrritt Bible and Training School at Kansas City, Mo., for the education of missionaries and other Christian workers. The gift of the ground, and of $25,000 toward the building fund, by the late Rev. Nathan Scarritt, D. D., gave such impetus to the work, and the Woman's Society was so energetic in prosecuting it, that a building sutable to the purpose was erected at a cost of $50,000, and is adequately equipped and furnished, and the present endowment amounts to $50,000. The institution has been in successful operation for the last two years, and promises to meet the ends sought—namely, practical instruction in the study of the Bible, and drill in methods of teaching it, the study of the history of missions and of the different mission fields, and practical training in city mission work, industrial schools and nursing, which may both fit and test the missionary candidates before entering on their work.

THE WEST.

Our Western work has felt severely the reduction in missionary appropriations. Enlargement was planned, and promised success, but became impracticable in view of the small amounts which the Board of Missions could allow to assist in the support of the itinerant ministry. The burden which weighs on the preachers is not so much their scanty pay and the privations to which they are subjected, as the impossibilities of occupying new and inviting fields where our Church ought to be established. We ought to perform our part in evangelizing the rapidly developing West. More laborers are needed there, but we cannot send them without larger help from the General Board. Despite these difficulties, there has been a fair average growth.

[CONTINUED NEXT WEEK.]

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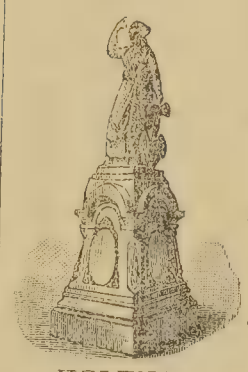

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(FROM PAGE 1)

I wish to say, further, that I come from a country of large dimensions. Any one looking at an average American map would conclude that Canada is a little 7x9 region, hardly big enough to make a New England State, so small, in fact, that Uncle Sam thinks it's a pity it should be left out in the cold (laughter) and he seems inclined to come over some fine morning and gobble us up before breakfast. If he does he will have the worst fit of indigestion on record. (Laughter.) Now, if you will take an accurate map of this continent, and carefully measure the areas, you will find that the Dominion of Canada covers more territory than the whole of the United States, with Alaska thrown in. If you will pardon this little bit of boasting. I'll tell you why I indulge in it. Right on the border of my country there lives a man who we call Brother Jonathan, and a fine fellow he is. He has a big farm and a large family, and isn't inclined to play second fiddle to anybody. Get him started and he will let you know that he has the biggist country and the tallest mountains, and the longest rivers, and can raise biggest pumpkins and more defaulting bank cashiers to the square mile than any other country on this earth. And so, as he leaves me so little to boast about, I can't resist the temptation to tell him, whenever I get the chance, that my country is bigger than his. And this brings up another point: [illegible] people in this country who think that Canada ought to be annexed to the United States. But that cannot be, because nature has placed an inseperable barrier in the way. The law of gravitation has decreed that always and everywhere the smaller body must gravitate toward the larger, but the larger toward the smaller—never. It would appear, therefore, that if there is to be annexation, Canada will have to annex the United States. (Laughter.) Well, come along; we have room for you and will take you in; and there, in addition to inexhaustible natural resources, you will finda type of Methodism as good as they make it, and the grandest system of popular, representative, responsible, Anglo-Saxon government that the world has ever seen. (Applause.)

But now let me talk more seriously. Since the time when we first sent delegates to your General Conference, and received delegates from you in return our interest in Southern Methodism has been steadily growing. And this interest is due, in no small degree, to the brethren you have sent among us. To the visit and ministrations of your last delegate, the address of our General Conference makes brief but fitting reference, and what is said of Dr. Sledd might be said with equal cordiality of those who visited us in former years. On the other hand, we sent you our fraternal greetings, from time to time by worthy messengers. Our first delegation, as some of you may remember, consisted of that grand man and gifted orator, Dr. George Douglas, whose strong, clear intellect and imperial imagination were rendered all the more striking and impressive by those physical infirmities that invested all he said and did with a tender pathos. And with him was associated Governor Wilmot, of New Brunswick, prominent alike in church and State. And since then you have received such men as Howard Sprague, scholarly and eloquent; and S. G. Stone, at once genial and sagacious; and William Briggs, the man of silvery speech and persuasive eloquence, whose ability in pulpit and on platform, and for years past in the management of our large connectional publishing interests, has left us in doubt to this day which sphere he adorns the most. I mention these things merely to show that our General Conference has indicated its high regard for Southern Methodism by selecting as representatives some of its very best men. And if now, for the first time, the charm seems to be broken, and the greetings of Canadian Methodism have been committed to an humbler messenger, I trust you will not regard it as an indication of waning interest, or as evidence that our supply of able men is exausted (applause), but only as an evidence of the generous spirit that animates the members of our General Conference which will not let them overlook the humbler brethren in the distribution of such honors as the church has to bestow. (Applause.)

While referring to the brethren who have been messengers to you, I am saddened by the recollection that some of them, with others whom we could ill afford to lose, have passed over to the great majority, leaving large space in the front ranks where they fell. Foremost among these was Dr. George Douglas, the Apollos, the Chrysostom of our Canadian Methodism. For many years he was a pupil in the school of suffering, and fought an unceasing battle against odds that would have sent many a man into retirement discouraged and defeated. But through it all he bore up with a patience and a fortitude that excited the wonder of many and the admiration of all, and hence before he was called to face the last enemy the victory was already won, and the end was a translation rather than a death. When I think of the departure of men like our Dr. Douglas and your own Bishop McTylere, it recalls a scene I once witnessed on the Pacific coast. I had been visiting our Indian missions in British Columbia, and one afternoon I climbed, in company with a few others, a mountain that commanded a near view of the Pacific Ocean. The pathway was rugged and steep, the sun had already disappeared behind the hills, and the dense evergreens involved us in gloomy shadows; but we climbed on patiently in hope of what lay beyond. At length we reached the summit, and before us lay a vision that has been treasured up in memory's chambers through all succeeding years. Behind us was the gloomy forest and the toilsome way over which we had journeyed, but before us the broad Pacific lay unrolled, so near in that transparent atmosphere that we could see the ripples on its surface sturred by the passing breeze, and yet so far that amid the solemn stillness there came to us no sound of the surf that broke upon the distant reef. In the western sky dappled clouds were anchored in the blue through which the rays of the setting sun streamed upon the sea in ever-varying tints of purple and gold and amethyst, still every ripple flashed like a burnished jewel set in sapphire pavement. And then, as the sun sank still lower and touched the ocean's distant rim, the glowing tints all merged into one long trail of golden splendor that stretched from the shore above which we stood all the way to what seemed like another shore just where the sun was setting as if God's angels had bridged with beaten gold the bosom of the gently heaving sea, leaving a pathway of light over which departing souls might pass to the other side. Yet a little longer and the golden glory softened into almost silvery whiteness, which when the sun finally disappeared, was lost in neutral tints of a quiet sea, leaving only a reflected splendor in the sky tell of the brightness that had been there.

And thus, I thought, it will be with the life that is lived wisely and well. There may be long and toilsome climbing, steep and dark shadows may gather around the path we tread; but there comes a day when we reach the mountain's crest, and in the quiet that gathers about life's eventide we look out into the infinite, and as we look "the light that never was on land or sea" breaks through the haze, and a pathway of golden splendor leads from shore to shore. So our beloved brother found it. Like a traveler who, toiling up mountain sides and through forests catches at last from some commanding height a view of his long

ought home, glorified in the light
f the setting sun, so he saw from
far the home where loved ones
one before were safely gathered,
nd having seen it he calmly laid
im down and slept.

With never a dream and never a
fear,
To awake in the morning light."

(Applause.)

It is known to this conference that in Canada we have but one Methodism. This was not always so. A few years ago we had in the central and western part of the Dominion five branches of the Methodist family, while two had footing in the eastern part. But by two successive union movements all these were consolidated in one body, and now there is one Methodism from ocean to ocean. In the Methodist Church, as thus constituted, we have one quadrennial General Conference, composed of ministers and laymen in equal numbers, to which pertains all legislative functions; eleven annual conferences in the home work and one in the foreign, possessing administrative powers, and these also are composed of ministers and laymen in equal numbers. In connection with these conferences there are over 1,800 ministers and probationers for the ministry; 3,500 exhorters and local preachers, 255,000 communicants; and of communicants and adherents together some 900,000 or about 18 per cent of the entire population. There are 3,200 Sunday schools, with 30,000 officers and teachers, and 245,000 scholars. In the Province of Ontario the Methodists are about one-third of the entire population, and our Sunday schools outnumber those of all other denominations put together. Our church property now aggregates over $12,000,000.

Our chief connectional interests may be classed under the heads of missionary, educational and publishing. Our mission work includes home missions to the English-speaking people of the new settlements of the Dominion, and throughout New Foundland; missions to the French, Indians and Chinese in our own country; with foreign missions in Japan and West China. All these are under one board and upon them are employed nearly 600 missionaries, not including wives of missionaries, and 150 teachers, interpreters and native assistants, or a total paid agency of about 750. In the matter of income we have reached the quarter million line, which represents an average of nearly one dollar per member of the entire church. We have also a Woman's Missionary Society, organized about twelve years ago, which has an income close upon $40,000 with missionaries in Japan and China, among the Indians and Chinese in our own country.

In educational work we have now eight colleges and theological schools, with several colleges for women which are under the patronage of the church. A few years ago our principal university (we had two at that time) tried the bold experiment of suspending its university powers and confederating with the State University at Toronto. This involved the erection of new buildings at a cost of $250,000, and the raising of a considerable sum for endowment. It remains to be seen how the experiment will succeed. Should it not prove satisfactory we may in the future, if enough money can be raised, resume our university powers, and thenceforth do our own work in our own way.

For the past two decades or more marked attention has been turned to the education of our rising university. Education is now so widely diffused among the people, and so many avail themselves of university privileges that the university cannot afford to lag behind. The grand old exhorting dispensation cannot of itself fill the bill to-day. The church needs men who can teach, build up, edify, as well as men who can arouse. It also needs defenders of the faith, for infidelity is far better equipped than of yore; and it behooves the church to send forth teachers and defenders who will not prejudice men against their message by a culpable ignorance of things which all intelligent men ought to know. Piety is indispensable, of course, and if it is genuine will always command respect; but the respect will be greatly lessened if the piety is associated with ignorance. It is not an edifying spectacle to see a young preacher, who ought to be on a par with the best educated people in his congregation, exciting ridicule by perpetual blundering—reading like a school boy, tripping in pronunciation, dabbling in scientific questions only to show how little he knows about them, and even misquoting the very Scriptures, which are supposed to be his especial study. The church of to-day insists that her ministers be "able to teach others also" and if so they must be thoroughly taught.

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have extended rapidly, and the book concern is now by all odds the largest publishing house in the Dominion. The assets amount to over half a million, the working capital to $350,000. During the past quadrennium the total issues of the house aggregate a circulation of 264,000 copies each issue, and a paper for our Epworth Leagues and other young people's societies has reached a weekly circulation of 36,000 copies. In this connection we may challenge the Methodism of this continent to duplicate our Sunday-school editor Dr. Withrow, in the range and diversity of his work. In the first place he is secretary of the Sunday-school and Epworth League Board; then he is editor of our connectional magazine, and illustrated monthly of one hundred pages; he also edits a monthly magazine for Sunday-school teachers; three semi-monthly papers for the different grades in the Sunday-schools, and an eight-page weekly for the Epworth Leagues. Besides this he finds time to write articles for other papers and magazines, and has written many books, some of them requiring great labor and research. (Applause.)

I have thus endeavored to present in brief outlines some of the salient features of our work as a denomination; but were I to close with this I would consider my errand very imperfectly fulfilled. On occasions of this kind it would be a waste of time if we spent it all in complimentary speeches, or in giving statistical details of our work. These are occasions when we may profitably take a wider survey; when, standing face to face we may speak of those great problems which confront the churches of the coming century, and take counsil as to how we can best aid each other in meeting the responsibilities of the times. If I refer briefly to some of these problems I trust you will not think for one moment that I am assuming the role of a mentor, to counsel or instruct men who are wiser than I My only object is to stir up your pure minds by way of remembrance concerning things that are of common interest to all Christians, and to promote, if possible, a more earnest consideration of what the church's attitude ought to be toward great questions that are stirring men's souls and great social movements that are catching whole nations in the sweep of their resistless currents.

(CONTINUED NEXT WEEK.)

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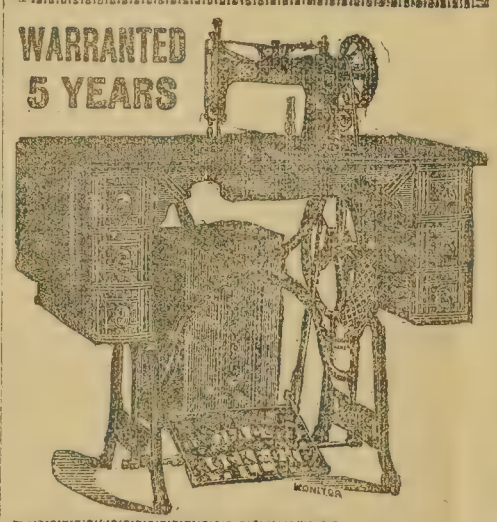

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Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, JUNE 28, 1894. NO. 42.

Editorial.

The devil is in politics.

Conference is near at hand.

How are the collections?

What kind of reports are we going to make?

How many falls have you given the devil?

How many conversions on your charge this year?

Faithfulness is not so often found as its opposite.

Faithfulness is one of the virtues which makes men lovable.

Our Church at Butte is to be repapered before Conference. Good.

Integrity and uprightness preserve us from many of the ills of life.

Stick-to-it-ive-ness is a quality very much in demand and not too often found.

The saints of God should sing aloud His praises. They should tell of His wonderful goodness.

What if God should just give us some of the assurd things we wish for? How should we like it?

The Lord has invited us to seek His face, and has also given us the promise that if we seek we shall find.

The summer is on. Soon it will be past. The harvest will end. How many souls will cry, "unsaved?"

The more you do for some people, the more they will ask of you. And worst of all, you are not appreciated by them.

Consecration means more than simply attending Church and taking some part in the exercises. It means a devoted life.

If you go to Church without praying for the preacher you will not enjoy the services as you ought. The way to get the best out of the services is to go after having earnestly prayed God's blessing upon the preacher and his message.

FRATERNITY AND FEDERATION.

We think our General Conference did a wise thing in appointing a committee on federation to confer with a similar one from the M. E. Church. This is a step in the right direction. The sentiment of our times is against any needless outlay of money by both of these Churches trying to work the same territory. All our difficulties ought to be adjusted as Christians certainly know how to adjust them. Jesus, who is our leader, cannot look with approval upon the strife which exists in some places One of our greatest troubles, it seems to us, is that we will not let the "dead past bury its dead." We are always worrying ourselves about what the Northerners say, about our setting up for ourselves. What if they do call it a "secession." We know better than that and have already been set right in the eyes of the reading thinking public. Men who are free from prejudice call it, as the fraternal delegate from the M. E. Church did, a "separation." Only a few of those whose hearts are not big enough to contain all that love which Paul wrote about are now calling us by such names as "rebels" and "secessionists." We know also that the Supreme Court of the United States vindicated our Church. Now we are the victors in this wordy war. Should we not be magnanimous and forgive the little bitter sayings of vanquished foe? It is a great thing to be able to forgive unasked. They are coming to recognize us more and more as a sister church with equal claims to the name Methodist. Let fraternal feeling grow unhindered in our hearts. And if in God's wisdom we should be drawn into such close relations that we should find it to be clearly the leading of the Spirit that organic union was the proper thing we want to be ready for it.

While some of the northern editors may censure Dr. Rogers for saying what he did as their fraternal delegate, the masses of the people in that great and good Church will say he was right. They will not take him to task.

We are only sorry that our committee was not given power to act. Four years must pass before we can know what will be the result of their work. Four long years during which time much and lasting good might have been accomplished for the two Churches concerned and for Christ's kingdom. The whole world is watching the movements of the two Methodisms. And the world would be drawn nearer to the true Crhistianity by a right federation of these two Churches. Protestantantism would be greatly strengthened. We are truly rejoiced that Southern Methodism has taken this step toward a true fraternity. May she ever be ready to lead in every good work. God has blessed her altars. His Spirit has been poured out upon her people. Her increase has been in advance of others. Her banner leads in the great battle between right and wrong. God has given her men of courage who have placed her standard upon every wall of Satan's stronghold, and just as brave men to hold it there. Before her onward march the hosts of sin retreat. She is a triumphant Church. We want her to be triumphant in all things, especially in that love which is the greatest thing in the world. Let the good work go on. We have no enemies who belong to Christ.

The following note from the Editor to the Assistant Editor and dated June 20th will explain itself:

DEAR BRO:

When I got home I found wife quite sick and have been so closely confined to her bedside day and night that I have had but little time and less heart to write. She is some better, and we are hopeful, but not sanguine, as the disease is slow in responding to treatment. Will try and write in a few days.

Truly,

E. J. STANLEY.

We are indeed sorry to hear of Sister Stanley's sickness and trust that she will soon be restored in health to her husband and children. We feel that all our readers will pray for her recovery.

Some people think it is a mighty big thing to be always doing little things. A preacher was a mighty good hand at raising hogs, another had good chickens, and the third never missed an opportunity of trading horses, and, we may as well say, he was rarely beaten. But it seems to us that to be proficient in the little works we must neglect the greater. We will take on a stamp of character very much in keeping with what we are most engaged in. If it is a man's business to raise hogs then let him raise them. If it is his business to raise chickens, let him raise them. But if it is his business to preach he may not always be engaged in stock-raising. No harm, certainly, for a preacher to raise hogs or chickens, but to make that his business will ruin him. The farmer himself must make it his higher business to serve God, and of secondary importance his grain and stock raising.

It seems that Corbet, Mitchell, Sullivan and others have had a bad influence on the morality of our country. Not only the small boys have "taken to" them and go about boasting of their ability to "lick any man in town;" but even our staid and dignified Senate is taking upon itself the airs of a prize-ring.

None of us like to live in houses which are dingy and uninviting yet we give just that sort to the Lord. Our Church ought to be just as inviting as our own homes. Why not put nice, fresh paint on the inside? Why not hang a few good pictures on the wall? Why not make the Church beautiful and attractive? Why not?

We wish all our preachers would send in some reports of their work so that we could give them to the public before Conference.

It is a shame for any Church to fail in raising its missionary asssessments. If one Church fails some poor toiling missionary must suffer.

Little sins are the ones which work the greatest damage. We are not afraid of them. and let them get too near us. No sin is so little but what it is able to kill a soul.

Did you ever notice that the cheerful giver always has something to give? God attends to that part of the business. He will not let one of that kind suffer bankruptcy.

Uncertainty and unrest has made many a man's hair turn the color of the snow before old age had ever begun to take away his strength. In Christ is certainty and rest.

The ladies of our Butte Church gave a social, at the residence of Mrs. Ellis last week, which was a very pleasant affair and we blieve did some good.

The Coxeyites are still struggling on toward Washington. When they get there it is more than likely that their leaders will be subjected to the same treatment accorded General Coxey.

The sinners hate hypocrites. The Church dipises a hypocrite, and hypocrites are the only ones who received harsh words from Christ. It is better to be an avowed sinner than a hypocrite. But it is a mighty poor business being either.

The true follower of Christ loves the house of God above all places. He would rather be in the holy place than in any of the places of pleasure. The Sunday school, the prayer-meeting and all the other services of the sanctuary are very attractive to him.

The season of socials is now upon us. Strawberries, ice-cream, cake, suppers and fun. Look out that the Devil does not take the lead in some of these things, and before you know whom you are following have you some distance from the "strait and narrow way.

The country is in a sad condition. The unrest and dissatisfaction which have been marked in all parts of the country for some months do not seem to change for the better. Something in the way of merciful legislation would change the feelings of the masses. But nothin[illegible] short of that will do it.

A LETTER OF WARNING.

We are in receipt of a letter from West Superior, from a man who says he is known and believed to be a Roman Catholic, in which he informs us that the Roman Church is behind the movement to concentrate a large number of the unemployed at Washington. He affirms that he knows the Church of Rome realizes that nothing but a bold stroke will retrieve her waning fortunes in America; but she realizes that the patriotic movement now sweeping over the country, means the death-knell of her hopes to control America, in the interest of the Pope and the Roman Hierarchy, and that with her it is now or never. Hence she is preparing to inaugurate civil war, by urging laboring men to deeds of violence and bloodshed. She is posing as the friend of the toilers and asking a division of wealth which, with her, means that the Church should control it all. He declares that Romanists are better armed and equipped and drilled than Americans ever dreamed of, and that her soldiers will be merciless, just as they have ever been in the past. He says: "In the name of God, prepare, warn the people. Do not waste one moment." We are no alarmist. We have no fear as to the result of any conflict in this country. But we realize that our country is, today, in greater peril, than she was in 1861! There are many causes and influences, which if handled cunningly and shrewdly, would enlist an immense army of the disconted in a revolutionary movement. And it is well to be prepared for the worst. This "Commonweal Army" excitement may blow over. We trust it will. On the other hand, it may be fanned into a flame, which will require years to extinguish. The feeling of the laborer, toward the capitalists and monopolies, is very bitter. The Church of Rome commands an army of nearly one million of men! She is pointing them back to Apostolic days when everything was owned in common. She is claiming that her Supreme Pontiff longs for a return of those good old time when Peter administered from the Lord's Treasury to meet the wants of her chosen ones. She is doing this in the face of her stolen, piled-up millions of gold, in Rome, while her children in Italy and Spain are starving to death. Those who are not Romanists and who have lost their all, believe any change would be for the better, hence 2,000,000 of idle Protestants are waiting and watching for something to happen while congress "fiddles" and the country [illegible] Americans, it will do no [illegible] for the worst. [illegible] is the Price of Liberty." Get together. Prior to the war of the Rebellion the "Smart Alecks" declared there was no danger, but the war came like a cloudburst and deluged the nation in blood. Our West Superior friend may have written his letter to frighten the people, and he may have written it from an absolute knowledge of the facts. The signs of the times indicate the latter. He did not want to be known, neither did he desire its contents stated to the public, but he claims that he did desire the warning conveyed to all the people. We know that military high mass was recently celebrated in Chicago for the Clan-no-gael. We know that members of the 69th NewYork Irish regiment are under arrest for refusing to attend military mass. We know that in Connecticut, the Romanist Hibernians are armed with the best repeating and breech loading rifles, at the expense of the government, while the state militia have the poorest arms known to modern warfare. We know that everywhere the Hibernian Rifles are organized and we know from their constitution and by-laws, that they are organized, armed and drilled, to carry on a crusade against everything Americans hold dear. Friends, awake from your slumbers and prepare to preserve the liberties of the people and the honor and the glory of the Old Flag.—Liberty.

ROMISH SHREWDNESS.

However much may be put down to the discredit of the Roman Catholic Church, the lack of shrewdness is not one of her weaknesses. Her shrewdness is being shown in the controversy that is now going on in this country over Romish control in our political affairs. For some time the leaders in the anti-Romish movement were mobbed and misused in many ways by the worshipers of the Pope. But they found that they could not crush out the movement by intimidation, for there are too many Americans in this country yet to allow law and decency to be disregarded, even if the majority of the officers of the law are Roman Catholics.

If Roman Catholics had control of the country they would be all right, for then they could torture the leaders in all movements not in accordance with their wishes, and probably put a stop to such movements in that way. But they are compelled to resort to their shrewdness to accomplish their purpose in this country. Their plan now seems to be to drop their real purpose out of sight as much as possible, stop persecution, cease attracting offensive attention in the papers, put their bishops and priests to talking loyalty to the country on all possible occasions, and by this means to throw the people off their guard again. They expect that as soon as Protestants cease to feel the grip of Rome's iron hand they will go to sleep again, and Rome can then come to the front once more and finish the capture of the country. It is a shrewd scheme, and unless we are careful, it will succeed.—San Francisco Harbinger.

SATOLLI'S LATEST TRICK.

Stupid Protestants are rejoicing over the fact that Mgr. Satolli, the Papal delegate, has visited the public schools of Waterbury, Ct., and expressed himself in favor of education. Were they bright enough to read between the lines of his cunningly constructed speech they would see the marks of the Jusuit in every word. Every utterance is in reference to education given by the Papist Church. As proof of this statement we quote the following lines:

"The state does all within its power and beyond doubt wishes to encourage all institutions that are builded upon the American spirit and obedient to the scholastic law, whose object is to protect and assure a moral and a religious education—and such institutions are Catholic schools. In the domain of instruction and education Church and state go hand in hand, working together for the noble purpose of forming citizens worthy of this country and sincere believers of the Catholic religion.

"The state, in so far as it is free and progressive, need fear nothing, but on the contrary, expect great benefits from the Catholic Church, whose institutions and effective influences broke the shackles of slavery and secured true civil and Christian liberty, and from out of the confusion of barbarism produced modern civilization."

This visit of Satolli will lull many an American to sleep. Meanwhile the Papal delegate will continue his professional rounds deceiving many and doing incalculable harm. Oh that a baptism of common sense might descend upon us as a people, and awake the great mass of now unawakened Americans to the real situation!—Woman's Voice.

OUR COUNTRY'S DANGER.

About sixty years ago Alexander Campbell, editor of the Millenial Harbinger, a man of extraordinary acuteness of intellect, and who seemed to see into the far future almost with the eye of an inspired prophet, put upon record the following words:

"Were I to be asked what is the darkest and most ominous cloud in our national heavens, unhesitatingly I would answer: "Slavery as now established by law."

Again, were I asked for the next most inauspicious and portentious cloud in our political horizon, I must with equal promptitude reply, "The rapid growth of a Popish empire in the bosom of a republic."

Popery is naturally, essentially, and necessarily despotic, cruel, and implacable. It constitutionally claims a sovereignty over, not only the secular world, but over everything on earth; thought, language, action, spirit, soul, body and estate. It regards itself as the heir of all earthly things, and a right divine, and irrevocable, the only earthly king of kings and lord of lords. Its motto is: "The law of gravity will cease to act sooner than this superstition sleep on this side of absolute dominion.

It cannot be the guest in any land; it must be the host. It claims to be the Church, the only Church in which there is salvation; and that, as Jesus Christ is in heaven head over all things for the Church, so his vicar of Rome is to be —jure divino—the head over all earthly things for the sake of the Church, in which alone salvation can be found.

It cannot be cured; man cannot wash the Ethiopian white nor change the leopard's spotted skin.

While Popery lives it must reign. It is the soul, the very life of the system, and take away from it these attributes and nothing remains.

The words of those extracts are not the words of fanatics or enthusiasts or alarmists who cry "wolf, wolf" when there is no wolf; but highly enlightened, judicial and thoughtful men, who, as true watchmen on the ramparts of Americanism and Protestantism, sounding the warning signal of the approach of the foe coming over the distant hills and plains. What a clear-sighted seer he was! How plainly this horoscope sketch through that long stretch of years is defined to your eyes in our country's more recent history—of the coming foes, coming, and laying close siege to the citadel of American liberty!—Christian Leader.

REVIVALS NO. 7.

I do not wish to worry your readers or to monopolize your columns. Perhaps I have written enough on one line, and yet I venture a closing letter.

I wish all the Church papers had copied all of these epistles for they were intended for the whole Church. The etiquette of the editorial code I do not understand, and do not mean to criticize or complain; but I would have been glad to have had the eye of the whole Church. My sole object has been to do good, to call the attention of all the ministry and membership to the work that must be done to save our country and hasten the conversion of the world. Tidings reached me through the press and by private letters of increased thought, anxeity and effort almost everywhere. Indeed, revivals are in progress in many places. An unusual number of conversions have transpired at the stated services of the sanctuary. I hear of one presiding elder that had one at a wayside appointment as he passed from one quarterly meeting to another. All these things are omens of good—the herald drops of an evening shower. The Master is walking among the golden candle-sticks. The sound of His foot-steps is heard in the streets, on the highways and gathering multitudes are following after Him. The signs are propitious, full of promise, but brethren the work of preparation is only begun. The way of the Lord is not ready. The mountains are not dug down, nor the valleys filled up, nor the rivers bridged. Our iniquities still separate between us and our God, and they obstruct His approach. Sins are to be cast out. The Church must come up to a higher plane of moral living and deeper experience of the things of the Spirit. There must be a fuller consecration, a clean cut separation from folly and sin, a hungering and thirsting after righteousness. The burden of the Lord must come upon us till we pray with groanings that cannot be uttered. Jesus traveled in Spirit; so must we. We must not "despise the day of small things," nor yet be satisfied with partial results. When the work begins we must not halt nor relax. What God gives must be thankfully received, and made the ground of encouragement to ask for more. What He does in the way of saving sinners is proof of will and power, expressions of His heart, specimens of His handiwork. He fainteth not, neither is weary; work does not fatigue the Lord, nor does expenditure exaust Him. Let us trust Him. Faith honors God, he loves to respond to it. The angels in heaven rejoice over one sinner that repenteth; so ought the Church. But let not one or a few fill the measure of our desire, or suspend our prayers and labors as though our work was done, our responsibility at an end. Let our faith be modeled after that gracious declaration of Christ; "Be it unto thee even as thou wilt;" again, "Ask what thou wilt, and it shall be done unto thee." What a chal-

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VOL. VI. BUTTE, MONT., THURSDAY, JULY 26, 1894. No. 46.

Editorial.

Do right is the only safe rule of action.

Too many people leave religon at home when they go out on the street.

God stands ready to help all who need and desire his aid.

Work and then play. But be sure you have done enough work to earn your recreation.

Nature rightly studied leads us to God. It is the two-by-four critics, that prattle about the mysteries.

What a man eats often causes his snappishness. We should be careful to eat only that which agrees with us.

Many a man sells his birthright as Esau did for a mess of pottage. What are you going to do with your birth right?

Some day the world will come to an end. What will it mean for those who have rejected every profered mercy.

A man would better wear rags and go hungry for a while than go back on the principles declared by Jesus Christ. Success will come.

The man who advertises in the paper which is taken into the homes and read by all is the man whose business will be known to all the people.

Hot weather. Summer resorts. Watering-places. Vacations. Rest. But the devil gets into these place and tempts many. Look sharp.

The year has been a hard one but we are coming out far better than we did a year ago. These hard times often make us better Christians.

Every man has some special work for which he is peculiarly adapted. No man can do it for him. God holds him responsible for its performance.

The printer is no man's enemy but he is often treated as such. Have mercy on the printer and send him only such communications as he can read.

The prayer-meeting is all right. But the fellow who is constantly criticising and declaring that the prayer-meeting is not properly conducted is all wrong.

Five new members were received into the church at Butte on Sunday last. Mrs. F. V. Falkner, Mrs. John Eckel, Mrs. R. J. Curran, Mr. Wm. Busch and r. John Kubitz.

The need of a Church is not more members, but more devoted and consecrated members. Such soldiers as will never falter are always needed. God wants them and the Church needs them.

Religion is something that we can and ought to carry with us wherever we go. It is not to be laid aside like a Sunday coat and worn no more until another Sunday, but it should be like the every-day serviceable suit that we constantly have with us.

Our Church in Butte, is a little gem on the inside since the papering and painting has been done. This is the way to prepare for the conquest of this country, first make the Churches attractive and inviting.

Truly consecrated and energetic Christians can accomplish much in these stirring times. While unrest and uncertainty abound we might direct men's minds towards that one who is the friend of the distressed and oppressed of every land.

Selfishness is a disease of the mind and heart. If it is not commenced with in time and strong medicine applied it is fatal. Sometimes it needs the keen edge of the surgeon's knife. Jesus is the surgeon who cannot only give relief but can effect a perfect cure.

The choir is a hard organization to manage. Something is wrong when Christians who can sing to the glory of God and the edification of those who attend Church services won't do it. God holds us all responsible for the use of every talent he has given us.

The campaign waxes warm. The capital fight is, however, the warm part of it. Helena is trying for it. Anaconda is trying for it. Such things have been said that if we believed the half of them we would conclude that neither town was more than a hamlet.

The trains are again running into Butte. The soldiers are here too. They are all right we suppose, but we have never thought there was any pressing need for them in this city. Every thing is quiet, and no one seems disposed to do any damage to rail-road property.

When troubles come it is very seldom that they come singly. But whether we come one at a time or two at a time or more rapidly than that we ought to be ready for them. God assists us in bearing all our troubles. It is wrong for us to complain of them, but that is natural to men. How easy to complain! and how hard to keep from complaining! But those who borrow trouble are the ones who complain and fret most.

Love makes heaven. An ice-palace may be a beautiful place but we don' want to live in one. No place however beautiful can be a place in which we could find true pleasure if love does not reign there. Heaven would not be heaven without love. A church without love is a mere club. It cannot win people from the paths of sin.

It is hard to get news from the preachers throughout the Conference since the trains have not been running. We suppose that is the reason we have no more letters from the charges to print in the paper. It is too bad coming at this time of year when all our readers are anxious to know how the preachers are closing up their year's work.

The man who trusts in God to lead him will walk in ways of pleasantness and in paths of peace. But he who chooses his own pathway in life will find many rough ways and many paths which are hard to his feet. It is always best to let God have his way with us. He knows best what we ought to have. And, above all other reasons, he loves us.

Dr. Morton arrived Sunday from the South. He preached for us Sunday evening at Butte to the edification of our congregation. He brought Mrs. Morton with him to the Northwest. Everybody knows Dr. Morton, so there is no need for any introduction through the paper. He is here to attend our conference. We are all glad he has come.

The people of the United States have almost ceased to expect anything from Congress. That body has made so much stir and noise about the acts it has never done that people have become disgusted. It seems as if we will have to wait until another Congress which shall be the expression of the desires of the people comes into power before we can look for any legislation that will right our wrongs.

To close up the year's work properly and get all reports ready for Conference is our business in Montana at the present. We believe that the Conference reports will show very considerable increase over last year in almost all departments of Church work. How we rejoice to hear these good reports. It cheers us all.

We have received a copy of the eighth Annual Report of the Woman's Parsonage and Home Missionary Society of the Methodist Episcopal Church, South. It shows that good work is being done by that organization. We are sure that, through the efforts of noble women who have banded together in this organization many a poor preacher's heart has been rejoiced because he was given a house in which to live. We shall write more fully about this report when we have had more time to study it.

VACATION.

It is now the time of year when the tired and overworked business and professional men of our cities with their families go to the watering-places and the country-seats to rest and regain their strength. This, we think, is a good thing to do. All workers who can take a month or six weeks vacation during the heated term ought to do it. They can do better work and more of it when they return. Christ took his disciples apart to rest. He set for us a good example in this respect. It is one well worthy of our imitation. No man can do his work properly who is confined at it from one month's end to another and continue it from year to year with out rest or recreation. And when we say rest and recreation, we mean something more than the rest of the night or the rest of the Sabbath; we mean a long refreshing and invigorating rest. Such a rest cannot be found among the very scenes of our labor, but we must get away from them. The lawyer must leave his books and briefs; the merchant must get away from goods and accounts; the banker must get away, not only from the bank, but from all banks; the doctor must find a place where there are none of his patients; and the preacher must leave his work. But some people do not believe it is right for preachers to take vacation. To cease from their labors even for a short time seems for them a crime. But that is the foolish notion of the same sort of people as those who opposed bringing organs into our churches because, as they said: "the devil is in an organ." The man of common sense pays no attention to what they say. There are, also, some preachers who proclaim against others taking a vacation because they themselves need none. But, as a rule, when preachers talk that way they are the ones who do the least work of any preachers in the country. They don't perform enough brain labor in a year to require a rest. But it is not our purpose to criticise the critics. We can afford to let all men have their opinions if we are accorded the same privilege.

Let those who need a vacation have it, but let the vacation be of the right sort. Let it be a rest with a purpose. He who rests with the intention of going back to his employment in better condition for work is certinly doing right.

In our vacations let us remember God while. Walking in the fields or through the forests where all nature proclaims the goodness of God let us not forget to listen to the voice of birds and trees and flowers. While we rest we can lay up the treasures of the brain to give to our people when we return to our labors. The man who keeps his eyes open while he moves among God's works can see "sermons in stones and good in everything."

Church socials must be carefully guarded so that evil may not result from them.

THE LEAGUE AS IT WAS AND IS.

The General Conference of 1890 ordered that young people's leagues be organized in our Church, and placed the preparing of a Constitution and By-laws in the hands of the General Sunday School Committee. In September, 1890, that committee met and, after due deliberation, sent out the Constitution under which we have operated in league work up to the present.

By the meeting of the General Conference in 1894 there had been organized more than eleven hundred Leagues with a membership of forty thousand. The Nashville Christian Advocate and nearly all the conference organs allotted space to League work, and in many instances allowed the League Conferences to elect editors for that department of the papers.

Under this order of things, the Epworth League grew in numbers and in power for good throughout the Church. City Unions, District, Annual and State Conferences were held, in which enthusiasm, seasoned with good, common sense, prevailed. These gatherings became more and more each year sources of inspiration in the work for Christ, and places of rendezvous where young Christians anew enlisted in the victorious army of Prince Immanuel.

Thus the first three years of the Epworth League in our Church give pleasure and hope to all who contemplate its record. That splendid development gave such evidence of permanency and usefulness that the last General Conference felt called upon to give to the League a fuller organization and better equipment for its divinely appointed mission.

Among the standing committees, announced for the first time, was one on Epworth Leagues. The delegations from the forty-seven annual conferences each placed a man on that committee, but as many of the conferences sent small delegations and they had to divide out between fourteen committees, the average daily attendance on the League committee was not over twenty or twenty-five. We met, and after organization spent two or three days talking before we got down to business. Those brethren who were able to attend seemed very much interested in the young people's work, and were anxious to do the very best thing for them in order that they might be most thoroughly equipped for the incoming quadrennium. I do not think many of these men, if any, had an eye on any connectional office we might originate. But if any did look longingly in that direction, they took it out in looking, for when the third ballot for General Secretary and Editor was counted out, it was discovered that a man, who was not even a member of the General Conference, had been called to that office. The committee did their work sufficiently well to secure the endorsement of the Conference with only one important amendment. The committee asked for two officers, an editor and a secretary but the General Conference saw fit to combine the work of the two in one man for the present.

A General Epworth League Board was elected. This, I think, is properly constituted, being composed of one bishop, six traveling preachers, and six laymen. In this way the Church in all its offices may be brought into direct touch with the League.

An Epworth League organ is to begin at once its visits to the homes of the young people throughout the South and West, and the General Secretary, whose whole study and prayer is to help on this great work of ours, will visit us at our annual and district gatherings. These two ought to be, and, I dare say, will be elements of great power and development. If, without these, and the complete organization, the League made such progress in the past three years, what ought it to do in the next four years with our present equipment?

The General Conference, of course, put the League under the supervision of the pastor, for, as our legal parlance has it, he is preacher in charge, and is held responsible for all the departments of church work. The preacher in charge will hearafter make report to the quarterly conference concerning the Epworth League. The president of the League does not become a member of the quarterly conference nor does the conference elect him. For the present, at least, I think this is wise. The young people select their own officers, and come directly under control of the Church through the pastor.

The Board has before it the preparing of a Constitution and By-laws for the local Leagues. Of course, the one prepared by the Sunday School Committee will be taken as a basis, but improvements ought to be made after three years' test of it. One provision I hope to see made is that for the League cabinet. I would have the officers and pastor hold a cabinet meeting the evening previous to each monthly business meeting, and would have the pastor chairman of this cabinet. In this meeting the needed work in any line might be discussed before the matter is considered by the League. It will also keep the young people and the pastor in constant touch and sympathy with each other.

It is to be hoped that under the new management the Literary Department will assume the position of importance it should occupy in our Leagues.

Now, since we are being thoroughly equipped, and have for our leader the gifted and eloquent man who represents us before the world, what hinders us, the Epworth League of the M. E. Church, South, from achieving wonders in all things that are good?—By Rev. J. E. Harrison, in Tennessee Methodist.

THE PROVING OF FAITH.

One of the methods of our divine Teacher in bringing us into the knowledge of himself is the frequent testing or proving of our faith. Problems are put before us which test our strength in our own eyes and in the eyes of those who observe us; those testings often show us how little we yet know, and set us to serious thinking. If we are true students, they send us on to more patient, thorough study, and with more ardent zeal to reach the high standards. So, then, in looking at our trials we must not look through tears only. We must not meet them as foes, nor dread them so much as to run away from them in a cowardly spirit. We may "count it all joy when we fall into manifold trials, knowing that the proof of our faith worketh patience"; and if patience has her perfect work, we may have good hope of becoming "perfect; entire, wanting nothing."

Everything of value costs something. A perfect character costs a great deal of patience, but it is worth all it costs. The tests of our faith which God either sends or suffers to come upon us are all directed to prove our secret self; for he desires "truth in the inward parts." He hates a sham. "The righteous Lord loveth righteousness. Some of the most affective tests are the seemingly insignificant ones, and many of them are known only to God and the suffering soul and cannot have the help of human sympathy.

To settle down, down firmly upon solid rock where nothing can move us, to find the center of eternal quiet amid all commotions—can anything be more desirable than this? And it is to this our Father would lead us by the testings of our faith.

How should we know his promises are sure were they not verified to us in fiery experience? "Every place that the sole of your foot shall tread upon, that have I given unto you," is true of the Christian life as it was of the possessions of God's people in Canaan. The Lord Jesus has told us for a time that should come upon all the earth to try the souls of men. We seem to be living now in such a time. Financial, social, religious problems are testing thoughtful minds very seriously; these are the provigns of our faith in the sovereign Ruler that are apparent to all. But there are secret personal testings in the affairs of God's people, in their experiences of illness, bereavement, losses, with numberless anxieties pertaining to family life.

We may say: "God does not send these trials; they are the result of our mistakes, our follies, our sins." So in a sense they may be. But the God who cares for the sparrows and numbers the very hairs of our head has not left his children to be the victims even of their own errors.—N. Y. Christian Advocate.

MONTANA CONFERENCE POSTPONED.

All concerned are hereby notified that the session of the Montana Conference has been postponed to Wednesday, September 5, 1894.

This change has been made in deference to existing conditions and in accordance with the request of brethren on the ground.

O. P. Fitzgerald,
Bishop in charge.

WILLOW CREEK DOTS.

Dear Methodist:

As the Conference year has closed, I will send you a short account of our work.

We believe our circuit is moving upward. There have been twenty accessions to our church, a new Sunday School has been organized, also a flourishing Epworth League of nearly fifty members. About 80 per cent of my salary and 66⅔ per cent of the Presiding Elder's has been paid up to date. I trust that they will pay in full. The collections ordered by the Conference are more than "full." Praise God! The majority of my people are liberal, and respond freeley to all the claims placed upon them. A kinder people can not be found in Montana. But, the most of them are Missourians—what else could they be but generous and noble? The outlook for the future is bright, indeed, for Southern Methodism in these parts. Just let the laymen come up to the help of the Lord against the mighty with their substance and we will succeed. The Lord send a preacher of His own choosing to serve them next year!

Amen! As ever, Lovingly,

Fred St. Clair,

Willow Creek, Mont., July 2, 1884.

OUR WORK ON THE PACIFIC COAST.

On the one hand I am getting many letters of inquiry concerning the work of our Church on the Pacific Coast. On the other hand I am getting letters from our brethren over there which would furnish the best possible answer to these inquiries if the editor had room for them. Two things are prominent in these letters from that field:

Fist: Hard times on the human side for the laborers. One preacher, a true man and worthy, writes that he has received $4.80 in cash each quarter (three months), but the good people have furnished him provisions, and he was wearing his old clothes and feeling pretty comfortable. Another writes that there is no money to be had, but he expresses anxiety only for the debt on the new church which is ready for dedication. He is sensible, prudent man, but could not foresee the financial collapse that has caught all sorts of people all over the land. Another writes that he owes $650, and does not know how he is to pay it, but will keep the flag of the church flying until the sheriff's flag takes its place, or words to that effect. Another writes that his failure to get $25 which he had good reason to expect has compelled him to "make an assignment"—that is to say, to hypothecate his meager missionary appropriation. Another writes—but, halt! these are specimens and will suffice, under this head.

Second: In the midst of all this financial distress our Church is exhibiting unmistakable signs of spiritual vitality. The brother whose quarterly receipt in money amounted to $4.80 reports a revival in which fourty souls were converted. From Montana to Arizona, along the line of our Conferences as given in the plan of Episcopal Visitation, these revival fires are burning at this moment.

The letters of the brethren reporting these works of grace in connection with privations thrill my soul with joy and melt my heart into sympathy at the same time. But few write in the spirit of complaint: they only give facts which it is my privilege to know and my duty to consider. They do not pose as martyrs or heroes, but they are making a record of which the children of heroic fathers need not feel ashamed.

Geographically what in this connection we call the Pacific Coast is a big thing—Montana, Idaho, Washington, Oregon, California, and Arizona. Ecclesiastically it is a long picket line of Southern Methodism, thin enough at some points, but hopefully strong at others.

What of the future? What of Methodist Federation in this connection? An Irish sailor on an ocean steamer of whom I asked about sunset when the sky was hazy, "What sort of weather will we have to-night?" looked at the heavens, and with a twinkle in his eye answered, "I'll tell you in the morning." The reader sees the point.—By Bishop O. P. Fitzgerald. in Nashville Christian Advocate.

THE THEATER.

Methodists do not oppose attendance at the theater because they have some theological doctrines peculiar to themselves that are antagonized by the teachings of the play-house. Indeed, it is not on theological grounds at all that they base their opposition. It is in the interest of sound morals that this is done. The theater does not assail Christian doctrine, but it does make war on good morals. Its pictures, costumes, movements of the performers and other features are suggestive of sex and the relation of the sexes, and tend to awaken lust. They minister to the class of feelings out of which more blight has come to humanity than from anything else. This is the charge we make against the theater in a general way, not against every one, nor against every play. On the same ground the police of a city interfere with performances when they become too shocking. What is called "the living picture" display is having a run just now. Of this the New York Sun says: "The managers have a thorough understanding of one phase of human nature, at all events. The taste of the public is entirely in the direction of nakedness in the subjects, and the theaters that undress their women the most have the largest patronage. A rather curious study at these places is afforded at the matinees. At all the other theaters the matinee performances are given before a sparse collection, but at the matinees of the 'living picture' shows nearly every seat in the house is filled by stolid, solemn and respectable looking citizens of mature years. It is the fashon in some quarters to find fault with the Church because it holds fast to doctrine. The grumblers say that the all important thing is life, not doctrine; that the ethics of Christianity are right, but its theology a burden. Well in the matter of the theater, dancing and card-playing, the Methodist Church cries out against them not in the name of Christian theology but of Christian morals and lo! we are complained of as narrow. Other Churches quite agree with us, but do not cry out so loud and long as we do. —Michigan Advocate.

A RARE ACCOMPLISHMENT.

Truth-telling in its highest ranges is a very rare accomplishment, because it requires an uncorrupted judgment and a well-balanced mind, together with a good deal of courage and unselfishness. Many people cannot see a matter truly because they are so full of vanities and prejudices and foolish fancies. Some cannot utter it truly because, having very vivid impressions, it seems to them necessary to convey those impressions to others by a deal of amplifying and exaggerating, and they take refuge in the excuse that no falsity is imparted since not all they say is believed. But the effect on the utterer's character is nevertheless evil. Principle has been called "a passion for truth;" and he who is destitute of this passion has need to look to it lest the ugly word "unprincipled" soon becomes connected with his name in the minds of the most discerning.—Zion's Herald.

SUNDAY TRAVELING.

A recent Epworth League convention adopted a resolution which is a step in the right direction.

When all religious conventions and associations adopt similar resolutions and live up to them, we may expect to see the railway and street car lines stopped and not before:

Resolved, that as the running of public conveyances on Sunday is a violation of the civil statute, an infringement of the sanctity of Sunday, it is the sense of this convention that Epworth Leaguers should refrain from the use of steam or street cars on the Sabbath day.—Select.

CONFERENCE.

A letter received at the METHODIST office just before going to press states that our Conference is postponed till Sept. 5th, 1894. In the absence of the editor the assistant editor publishes the notice, and desires to say that he thinks it very strange since some of the brethren are already on their way to Corvallis. That not many preachers on the ground have been consulted we feel sure. However, we must make the best of it, and those of us who have closed up the year's work most wait with what patience we can T. W. ALTON.

"I need oil," said an ancient monk. So he planted him an olive sapling.

"Lord," he prayed, "it needs rain that its tender roots may drink and swell. Send gentle showers." And the Lord sent gentle showers.

"Lord," prayed the monk, "my tree needs sun. Send sun, I pray Thee. And the sun shone, gilding the dripping clouds.

"Now, frost, my Lord, to brace its tissues," cried the monk. And behold, the little tree stood sparkling with frost. But at evensong it died. Then the monk sought the cell of a brother monk and told his strange experience.

"I, too, have planted a little tree," he said, "and see it thrives well. But I entrusted my little tree to its God. He who made it knows better what it needs than a man like me. I laid no condition, I fixed not ways or means. 'Lord send it what it needs,' I prayed—'storm or sunshine, wind, rain, or frost. Thou hast made it and Thou dost know.' "—Selected.

We trust that our paper will reach all our readers this week. Now that the strike is practically ended the mails will be more regular. Any subscribers not receiving the paper will please let us know at once.

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THE VICE OF LYING.

It is a curious fact that all persons in theory consider lying as an odious, mean, and pernicious practice, and yet it is the most common of vices. This is because men are so ready to find excuses for deceiving one another, and fail to observe the pernicious effect upon character and reputation of even small departures from truth long continued. Reputations, good or bad, are not made by single acts, but by the general course of conduct. A man whose reputation among friends and acquaintances is that of a truth-teller, whose word can be relied upon, gains it by constantly telling the truth: so also a man whose word is always doubted, unless confirmed, does not get such reputation unless his friends and acquaintances have learned by observation that he is constantly lying. He may not tell any malicious lies, or do any great harm by his attempts to deceive, except to himself, but long-continued misrepresentations of the truth impair his credibility, and develop in him a habit of lying which is fatal to his reputation. He is, moreover, exposed to great temptations to commit more grievous faults than those which have been here considered. "He lies like a politician," is a proverbial saying, for the professional politicians and their hirelings have the reputation of taking advantage of any opportunity to place their adversaries in a false position by misrepresenting, misquoting, or garbling their utterances, and sometimes by directly slandering them. A man who is habituated to truth-telling, who has never indulged in white lies, shrinks instinctively from deceiving others, either maliciously or for his own advantage, in matters of great moment. But he who has practiced a disregard for truth in small matters is ready, when tempted, to lie for his own advantage at any time. Young people cannot too soon learn to have a high regard for truth, and to avoid intentional deception in any form, direct or indirect, active or passive. Their future reputations, and much of their peace of mind and succes in life may depend upon the degree to which they resist the t[illegible]tion to indulge in this too common vice.—Baltimore Sun.

HOW HIGH WAS BABEL'S TOWER?

The exact date of the building of "Nimrod's Folly," as the Chaldeans say in alluding to the scriptural "tower of Babel" (the Armenians speak of it as the "Tower of the Confusion of Tongues"), or the height to which it penetrated the rarified atmosphere of the Oriental plans will, perhaps, never be known. The date of the laying of the foundation of the famous structure is usually set at 2,247 years before Christ, or in the year of the Flood 101.

The expression of the sacred historian that its top was to "reach unto the heaven" is now generally set down as a strong Hebrew phrase denoting a very lofty tower, but not necessarily meaning one that would reach to the abiding place of the Lord and his hosts. Proof that is probable may be found in several places in holy writ. The walls of the city of Canaan are described by Moses in similar phraseology. The spies sent out by him returned and reported that the cities of that country were great and were "walled up to heaven." See Deuteronomy I. 28 and IX. 1. There is a Jewish legend recorded in the Talmud which tells us that God did not put a stop to the building of the tower until after it had reached a height of 10,000 fathoms, which is equal to nearly twelve English miles.

The sacred historians have not in a single instance left data upon which we can base a calculation of its exact height and general dimensions, and it is because of this omission, no doubt, that the imaginative Orientals and other ancient writers have given such fabulous and extravagant traditions concerning it. Even St. Jerome alleges from the testimony of eye witnesses, who claimed to have seen and examined the ruins of the sky-scraping shaft, that in his day (born 345 A. D.) it was over four miles high. While considering these untenable notions it may not be out of place to mention that other fanciful writers make its height range all the way from a furlong to 5,000 miles in height.—St. Louis Republic.

CHRISTIANIZE BUSINESS.

To permeate business with the grand principles of Christianity, there is need of the close co-operation of laymen and pastor. Let them follow the noble examples of Jean Leclaire and Phillips Brooks as they were set forth in an address in Boston recently:

A layman of the spirit of Jean Leclaire is often worth a half dozen evangelists. To each of his one thousand employes he declared twenty per cent annual dividends; yet he died worth a quarter-million dollars. We may catch his spirit from his own words: "I believe in the God who has written in our hearts the law of duty, the law of progress, the law of the sacrifice of one's self for others. I submit myself to his will. I am an humble disciple of him who has told us to do to others what we would have others do to us." But you do not expect men to do business in that spirit! And why not? Why not put just that spirit in place of the colossal selfishness of the business world? To say we cannot is disloyal to Christ. If the business world must be selfish, then the golden rule is but a plaything, and Christ is a dilettante solving the easy problems of life. The arch heresy of the hour, more dangerous a thousand times than all attacks on the Pentateuch, is this faint-hearted, Christ-belittling spirit that bids the Son of God stand still before the giant selfishness of "business." That same spirit would have said, "We must do what we can on Sundays; the Gospel is not strong enough to draw these people from their trade on other days." Yet there was Phillips Brooks crowding St. Paul's with Boston's busiest men at the noon hour. God send us many such, till by the daily lives of business men the false distinction between the sacred and the secular shall be forever canceled; till business shall become "to men a high calling of God, the medium through which unselfish spirits shall pour out their ministries of help and friendship!"—Sel.

THE SEWING MACHINE NEEDLE.

Elisas Howe almost beggard himself before discovering where the eye of the needle of the sewing machine should be located. It is probable that there are very few persons who know how it came about. His original idea was to follow the model of the ordinary needle, and have the eye of the needle at the heel. It never occurred to him that it should be placed near the point, and he might have failed altogethsr if he had not dreamed he was building a sewing machine for a savage king in a strange country. Just as in his actual waking experience, he was perplexed about the needle's eye. He thought the king gave him twenty-four hours to complete the machine and make it sew. If not finised in that time, death was to be the punishment Howe worked and worked, and puzzled and puzzled, and finally gave it up. Then he thought he was taken out to be executed. He noticed that the warriors carried spears that were pierced near the head. Instantly came the solution of the difficulty, and while the inventor was begging for time he awoke. It was 4 o'clock in the morning. He jumped out of bed, ran to his workshop, and by nine o'clock a needle with an eye at the point had been rudely modeled. After that it was easy. That is the true story of an important incident in the invention of the sewing machine.—Mail and Express.

CORRUPT OFFICIALS.

The Luxow committe appointed by the state senate to investigate the charaes of blaickmail against the New York police has been doing effective work. The entire city has been aroused. It has already been discovered that ten million dollars have been paid the police to protect crime. The Religious Herald makes the following comment on the discoveries of the committee:

The revelations of municipal corruption in New York City, which the investigations of the Luxow committee are making, are startling. It has long been known that there has existed much corruption in the administration of that city, but that the matter had been reduced to such a perfect system of extortion and blaickmailing by the officers of law, must surprise outsiders, if not the actual dwellers of the city. A scale of prices has been fixed for police protection to saloons, disorderly houses, green goods men, gamblers and the like. For opening one of these illegal establishments five hundred dollars is charged, and then a monthly payment of fifty dollars is demanded in many cases, and there are occasional extras. How the money thus extorted is divided up has not yet been made known. Probably Mr. Richard Crocker could give some information on this point, but he has gone to Europe for his health and to educate his sons! If the committee presses its investigations to the end, and the developments continue to be startling as they have been, it looks as if a Diogenes with his lantern would be needed to find an honest man in the city government of New York.—Ex.

UTILIZE THE VACANT LOTS.

People cry for practical plans for helping the poor. Here is one which can be put in practice with no risk to any one. It is at least worthy a trial:

The mayor of Detroit is to be credited with a valuable and practical scheme for helping the poorer classes to help themselves. Early in the present spring he invited the owners of vacant lots within the city limits to give him permission to assign these open spaces to people out of employment who would cultivate them for the season, and thus eke out a partial livelihood. The invitation was accepted by a large number of property owners, and excellent results are expected. The idea is a novel one, but there is no reason why it might not be adopted in every large town and city. A large area of fertile soil is permitted to run to waste in these open spaces. The cultivation of these lots would make them more valuable if anything to their owners, besides yielding something to the poor people who put them in cultivation.—Sel.

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GOOD CITY GOVERNMET.

Hon. Chauncey M. Depew in a recent address outlined the only method by which we can reach honest municipal government:

The government of cities has become a menace to free institutions. This is not because people are less competent to govern themselves in crowded communities, but because rival party organizations are so skillfully adjusted for plunder that the citizen has no alternative. The jobber and the robber pull their hands out of the city treasury long enough to clap them together and shout "If you disturb us by bolting the ticket you will endanger the tariff or pass the force bill," and the scared voter is defrauded out of his municipal independence that he may save his national measures. By divorcing the city and its management, which is purely a matter of corporate business, from the affairs of a nation and the principles upon which it shall be governed, the municipal problem is solved.—Ex.

Send in your renewals for the MONTANA METHODIST, it is near the time for beginning anew. Don't neglect this important matter. It means a great deal to the publishers when any fail. The paper is certainly worth your money and will be still better another year than it is now. We believe in progress. By practice we reach perfection. Just continue your patronage of the MONTANA METHODIST and you will see that it will "go on to perfection." Send in your dollar at once.

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ONLY A CIRCUIT.

Some years ago we heard with regret certain statements about and from a young Methodist preacher, then serving his first charge. From these statements we concluded he was more impulsive than thoughtful, more sprightly than studious and probably more ambitious than prayerful. He disliked the duties and associations of a pastor among country people, partly because he failed to see opportunities, of early and large usefulness. He was, therefore, willing and even anxious to leave his circuit to serve a small station, believing the society of town people would be more congenial and the station an upward step in the way of promotion. His avowed motive for desiring and seeking early advancement was to render larger service for the Church. Aspiring as what he considered a more important place with greater opportunities for doing good, he did not recognize the duty and possibility of "being fruitful in every good work" and of "always abounding in the work of the Lord" among the country people of his circuit.

After meditating on the case of this young preacher, we concluded he was unconsciously and seriously lacking in several important particulars. He did not keenly feel the heart experience of pastoral solicitude for the betterment and spiritual welfare of the people to whom he had been sent. He did not appreciate certain desirable advantages for his personal improvement nor the inspiring possibilities of large usefulness in the charge to which he had been appointed. With ample courage but doubtful ability to assume the pastorate of the desired station, he was not really aware of the peculiar trials to which he might be exposed in the administering discipline and in preaching so often to the same congregation.

In a brotherly conversation we tried to impress upon the young preacher mentioned several facts: that Methodism is receiving most of her numerous and stalwart recruits from the labors of faithful preachers in village and rural charges; that from such districts come the leaders in Church and State, and that such districts are furnishing the best type of citizenship to check the evil influences radiating from corrupting practices in city life; and finally, that in the disliked circuit he might be able to render our Church service of greatest value. There he might be instrumental in doing most to shape the career of noble sons and daughters, whose Christian lives may bless Church and State with godly influence to last and increase through generations to come. An itinerant Methodist preacher found in a country home the youth Holland N. McTyiere, and induced his father to place him in a Christian school. From that service of the faithful itinerant our Church gained more than any one can tell.—Arkansas Methodist.

A CRYING ABUSE.

The utter disregard—as well of common decency as of public and private morals—with which members of the dramatic profession court the notoriety of transactions for which they should hide their heads in shame has come to be a public nuisance. It may be uncharitable to assume that it is done for advertising purposes; that these people conscious of their inability to attract audiences by legitimate methods, find it necessary to appeal to the morbid hunger of a portion of the public for salacious suggestions and sensational shows; but what other explanation for it can there be?—New York Tribune.

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MONTANA METHODIST, BUTTE, MONT.

THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, JULY 19, 1894. No. 45.

Editorial.

Hogs and selfish men are a great deal alike.

Much that is good is ruined by its setting.

No man can be to careful of the example he sets his boys.

It is as natural for a boy to follow the example of his father as for water to run down hill.

Earnest, concecrated work for Christ will count for more than the very best and most logical arguments.

To criticise others is a very easy thing to do. But to do better than those we criticise is more difficult.

No man can tell the limits of the circle of his influence. Great, therefore is every man's responsibility, and fearful the account he must render.

The strikers seem to be losing all the time. They "bit of more than they could chew." At least that is the general opinion on this the 16th, day of July, 1894.

Outside the church there may be pleasure but it is pleasure without contentment. That is not the kind the truly wise man is seeking. He wants the best.

People who pray together a great deal learn to love one another much. If you want to love others and be loved in return attend the prayer meeting and take a part in its exercises.

Some of our great men are being honored with the D. Ds. and L. L. Ds from various collegs and universities. If this thing keeps going we shall have more of those titled fellows than the church can manage.

We have been almost cut off from the world for sometime. Mails have come very irregularly when they have come at all. The markets have run down in stock. Business is crippled. A great many evils have resulted from the great rail-road strike.

What are we coming to? Strikes and disasters are upon every hand. Murmurings and complainings are borne upon every breeze. Mutterings and grumbling disturb every city and community. The whole country is in a fevered state of unrest. But this may result in good. Congress may be frightened into doing something.

What are the Montana Prohibitionis's going to do in the coming campaign? There ought to be a ticket in the field! One excuse for not voting that ticket is gone. We can no longer say it would be throwing away our votes for we do that when we vote with the other parties.

To say that business is paralyzed in Montana is putting it rather mildly. The mails are uncertain events. So uncertain that the METHODIST cannot hear from the editor and the assistant is compelled to get up the "copy." That is the reason the paper is no better. This apology is due our readers and we cheerfully make it.

In a letter to the Tennessee Methodist, Sam Jones has a great deal to say about possible candidates for the presidency of the United States. But Sam's opinions would not go for much among thoughtful people. They would be laughed at in the West. And it is our belief that if Sam would make a visit to the Northwest he would write another letter to the Tennessee Methodist stating that Bland is not so big a fool as Jones.

We can put money in the bank if we can get the money. We can by diligent toil, and sometimes by the death of a friend, get the money. But the more we have in the bank the more we want to put in there. Selfishness thus grows upon us. And just in the proportion that selfishness grows spirituality declines. We would better think less of putting money in the bank and more of laying up treasures "where moth and rust doth not corrupt nor thieves break through and steal."

A young lady thought she was "up a notch or two" in the world because she could boast of having been acquainted with Jesse James. There were a great many who heard her talk of that acquaintance who thought her ideal of womanliness was very low or that her mind was not as deep as the sea. So many people lose in the estimation of their neighbors because they boast of their acquaintance with men whose names are widely known on account of their immoral and unrighteous actions.

The printer is a man whose rights are, perhaps, more frequently infringed upon than those of any other man. People think he ought to be able to read any sort of scrawl; he ought to have time to punctuate any manusscript, no matter how badly mixed the sentences are; and that he ought always to be in a good humor. But let a friend tell you that if you don't want to alienate the printer's affections, make him think and say evil things of you, and, above all, lose his temper and make him commit sin, be careful how you write.

THE PRSEENT CRISIS.

There has never been a nation of any lengthy existence that did not have some perilous days. We are told that history repeats itself, and it would now seem that, so far as our nation is concerned, that adage is true. We are fallen on perilous times. Let the optimists tell us if they will that the world is getting better all the time, we know, after such experiences as those we have been subjected to for sometime past, that humanity has a great many bad kinks in it. Selfishness and avarice are at the bottom of all our national troubles. Men take advantage of each other on every possible occasion. If there is any opportunity to make a "corner" on any thing that people must have, there are a great number who will take advantage of it. The reports of the happenings of the past few days show that while all frieght business was "tied up" in the strike some prosperous merchants of New York banded together to buy up all the fresh meat on the market and raise the price so that they could make money out of the misfortunes of their fellow citizens. That shows the spirit of the age. To say that all are that way would be untrue, but it is true to say that many, very many are that way. The spirit seems to be the ruling one. We are not pessimistic but we are able to see the lengths to which men are going in sin.

Oppression on one hand and envy on the other has brought about our present condition. The rich oppress the poor. The toilers have their wages cut everytime it can be done. On the other hand the workingmen are envious of those who have the money and are constantly on the lookout for any opportunity they might take advantage of and turn to their own advantage. There is not very much of good feeling between the two classes They are watching each other with eagle eyes all the time. Our present crisis is but the natural outgrowth of this bad feeling. It has been coming for years and has only now broken out upon us. It can hardly be laid upon any political party but is the culmination of circumstances.

But whatever the cause, we know that we are in the midst of a crisis. Wise rulers will take advantage of the experience of other nations in similar circumstances and make laws accordingly. It remains to be seen whether or not our congressmen and senators are wise. If they are wise something else is required of them. That is honesty. We are afraid that not many of them can show good reasons why we should trust their honesty. Something must be done and done quickly or our country will be involved in great troubles and menaced with more terrifying damages than we have ever known. In some fair and equitable way the differences between capitalists and laborers must be adjusted or it will end in a struggle for mastery by brute force. We could suggest the New Testament Scriptures as a basis for adjustment. That would insure peace if all would accept it. But it that is rejected and some wise laws are not soon passed there will be serious trouble. Prophets, we know, are not honored in these days; but it is not hard for any observing person to see the drift of things.

The breach has been widening and widening for years. Now the condition is such that it is next to an impossibility to draw the two classes nearer together.

One thing we have been convinced of during these last few weeks which we would like to mention just here. If the government owned the railroads there would be no more possibility of a strike shutting down all travel and all freight business than there is of all the employes of the post offices going out and leaving us without mails. We have called that idea, as advanced by Populists, a foolish notion, but would here and now retract. If all our large public conveniences and necessities must be controlled by monopolists or by a corporation let that corporation be the government. And, again, our arbitration laws should be enforced. When men will not listen to reason and act according to strict justice of their own accord, they ought to be compelled to do it.

Let good men pray right and vote right so that our beloved country may be delivered from her perils, and so that "Old Glory" may again float over a united and prosperous country.

The best petition for the return of a preacher to his charge which can be sent up to conference is a full report. If his salary has not been paid his work has not been properly appreciated. Don't ask for his return nor for a better one than he unless you have paid all.

The Presiding Elder of Helena District says the work is progressing as well as could be expected during these hard times. Quite an increase over last year in a financial way. That is good indeed. We trust that all charges will come up to the mark with the collections ordered by the conference.

Brother Kincaid sent us a note regarding the coming Conference to be held at Corvallis. By some accident the note was lost. But the gist of it was that nobody need be uneasy about entertainment. He invites the preachers to bring their wives, declaring that they shall be well cared for. And as many visitors as will attend will be provided with good entertainment. Now if our dear brother will just start the Northern Pacific road to running again or send some teams and wagons over we shall all be delighted to meet with him. Let all who expect to go write at once to Rev. W. H. Kincaid, Hamilton, Montana.

THE POLITICAL CONTROVERSY WITH ROMANISM.

E. M. Winston, a scholarly and thoughtful young Chicago lawyer, contributes to the June number of the Forum a valuable and suggestive article entitled "The Threatening conflict with Romanism." He is not a member of the American Protective Association, or any other organization having a like object, but he clearly sees and strongly presents the causes that have produced them, and confesses "to a growing feeling that a religious war is impending in American politics, in which the Catholics will be opposed by men of all other sects and by men of no religion at all, and will be so overwhelmingly defeated that the ward politician will shun their friendship as he would shun disease or pestilence." This conflict can only be avoided if the men who guide the Catholic Church "can be persuaded of the mistakes of the past, and earnestly seek to avoid them." Otherwise he believes the days and years to come must be "full of bitter conflict, damaging both to American civilization and to Catholicism."

He enumerates some of the leading reasons "for the habit" slowly settling on many American voters of treating the Catholicism of a candidate as a strong reason for voting against him. He does not attempt to show that they are either good or bad reasons, yet in his fairness cannot avoid indicating that some of the most important of them are only too well founded. For instance, the feeling of many that the Catholic Church is un-American is natural in view of the fact "that certain priests have within a few years been reprimanded by their superiors for no offense that an outsider can perceive, save a determination to use their own judgment on social and political questions not in any way connected with religion."

On the attitude of the Catholic Church toward the public school system he mentions the fact that a vast majority of Americans regard it as settled beyond argument or protest that "the state must in no manner recognize or assist any church, and on the other hand it must not put forth its power to harm or discourage," and adds: "The Catholic Church ought in sheer self-defense recognize the hostility with which a good majority of the American citizens regard any violation of this law, written or unwritten, a hostility so determined and bitter that it will override all other considerations. But many things have shown the restless determiuation of the Catholic Church to supplant public and non-sectarian public schools by parochial schools controlled by church authority, yet supported by state money." Among these facts he enumerates the following: 1. The frequent denunciation by Roman Catholic prelates of the public school as "godless;" 2, the fact that the public schools are not found in countries generally controlled by Catholics; 3, the clear indications of the desires of the Roman Catholic Church in the history of the past few years, such as the attack upon the compulsory education law of Illinois and Wisconsin a few years ago, the recent attempts to secure aid for parochial schools in the states of Maryland and New York, and "the exceeding care with which Mgr. Satolli just at this time reiterates his belief in parochial schools."

Even Archbishop Ireland,in the Earibault experiment, "did not see the impropriety of the appointment of the members of any religious order, wearing its garb, bound to it by a life-time vow and still subject to the orders of its officers, to any institution controlled by the state."

The affirmation that in "political matters the Catholic Church is an organized machine, determined by fair means or foul to secure offices for its own men against all others," is briefly treated by Mr. Winston, who might have added many other illustrations of its apparent truth to those he has given. He says:

"As to" results, it is a matter of common knowledge that in the cities where the Catholics have any considerable strength their percentage of office-holding is enormous. A striking illustration of this fact has recently been presented in the protest, alleged to President Cleveland against the appointment of Mr. Russell as collector to the port of Chicago, and of Mr. Lawlor as United States marshal, a protest thus voiced by one of those who made it: "It is not to be understood that any objection is being made by Democrats in Chicago to the appointment of any man solely because he is a Catholic. But there is a very strong objection, and it is growing among Democrats to the appointment of only Catholics to the Federal offices in Chicago. The same objection would be made if the president should select all Baptists, or Presbyterians, or Methodists." The same protest further explained that the Catholics of Chicago already have the mayor, the chief of police, the chief of the fire department, the postmaster, the state's attorney, the clerks of the circuit, superior and probate courts [and the clerk of the criminal court might have been added, leaving but one state court of record, not appellate, whose clerk is not a Catholic,] a number of the judges, forty-five of the sixty-eight aldermen, ninety per cent of the police force, eighty-five per cent of the members of the fire department, and sixty-seven per cent of the school teachers. When it is recalled that Catholics are very far from a majority of the voting population, it can hardly be doubted that their votes are cast largely as a unit, and that they have already made the religious question a controlling one in their voting. I might speak of methods and of the dark history of municipal government wherein Catholics have taken too prominent a part.

We must pass other reasons mentioned by Mr. Winston for the growth of this political opposition to Catholicism and Catholics. He sums them up when he says; "The Catholic Church in America is today under suspicion aroused by its history. If it continues to attack the public schools, men will universally conclude, as some have frankly declared, that the Catholic church is afraid of general intelligence, and therefore fears common schools."

It is certain not only that the growth of the American Protective Association has been most remarkable and is steadily increasing, but also multitudes who have not joined it sympathize with its aims so far as they can understand them; and it is equally certain that its power in practical politics is already manifest in many places, and that even those who would not join a secret political society are thankful for its influence in defense of our public school system and count upon it as a helpful auxiliary in the contest against municipal corruption.

But it should not be forgotten that there are many Catholics who, as sincerely as any other good citizens we have, deplore the fact that the Roman Catholic Church seems justly subject to criticism for having extensively "gone into politics" and who have no sympathy with the steady and stealthy assault of their Church on our public school system. The controversy that is on should be maintained on that high level of true American patriotism which persecutes no man on account of his religious opinions, while it brooks no interferance by a crafty prelacy with the very foundations of our institutions.—Northwestern Christian Advocate.

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THE PRESIDENT'S POWER.

THE AUTHORITY VESTED IN HIM BY CONGRESS IN THE CASE OF RIOT OR ANARCHISTIC DEMONSTATIONS.

The following are the sections of the revised statutes of the United States under which President Cleveland, has to all intents and purposes, placed Chicago under martial law:

Section 5298.—Whenever, by reason of unlawful obstructions, combinations, or assemblages of persons. or rebellion against the government or rebellion against the authority of the government of the United States, it shall become impracticable in the judgment of the president, to enforce, by the ordinary course of judicial proceedings, the laws of the United States within any state or territory, it shall be lawful for the president to call forth the militia of any or all states, and to employ such parts of the land and naval forces of the United States as he may deem necessary to enforce the faithful execution of the laws of the United States, or to suppress such rebellion in whatever state or territory thereof the laws of the United States may be forcibly opposed, or the execution thereof forcibly obstructed.

Section 5299.—Whenever insurrection, domestic violence, unlawful combinations, or conspiracies in any state so obstructs or hinders the execution of the laws thereof and of the United States, as to deprive any portion or class of the people of such state of any of the privileges, rights or immunities, or protection named in the Constitution and secured by the laws for the protection of such rights, privileges or immunities, and the constituted authorities of such state are unable to protect, or from any cause fail in or refuse protection of the people in such rights, such facts shall be deemed a denial of such state of the equal protection of the laws to which they are entitled under the Constitution of the United States; and in all such cases, or whenever any such insurrection, violence, unlawful combination, or conspiracy opposes or obstructs the laws of the United States, or the due execution thereof, or impedes or obstructs the due course of justice under the same, it shall be lawful for the president, and it shall be his duty, to take such measures, by the employment of the militia or the land and naval forces of the United States, or by either, or by other means, as he may deem necessary, for the suppression of such insurrection, domestic violence, or combinations.

Sec. 5300.—Whenever, in the judgment of the president, it becomes necessary to use the military

forces under this title, the president shall forthwith, by proclamation, command the insurgents to disperse and retire peaceably to their respective abodes, within a limited time.

Sec. 5301.—Whenever the president, in pursuance of the provisions of this title, has called forth the militia to suppress combinations against the laws of the United States and to cause the laws to be duly executed, and the insurgents shall have failed to disperse by the time directed by the president, and when the insurgents claim to act under the authority of any state or states, and such claim is not disclaimed or repudiated by the persons exercising the functions of government in such state or states, or in any part or parts thereof in which such combinations exist, and such insurrection is not suppressed by such state or states, or whenever the inhabitants of any state or part thereof are at any time found to be in insurrection against the States, the president may, by proclamation, declare that the inhabitants of such state or any part or section thereot, where such insurrection exists, are in a state of insurrection against the United States; and thereupon all commercial intercourse by and between the same and the citizens thereof and the citizens of the rest of the United States shall cease and be unlawful so long as such condition of hostility shall continue; and all goods and chattels, wares and merchandise coming from such state or section into other parts of the United States, or proceeding from other parts of the United States to such state or section, by land or water, shall, together with the vessel or vehicle conveying the same, or conveying persons to or from such state or section, be ferfeited to the United States.

Sec. 5302.—Whenever any part of a state not declared to be in insurrection is under the control of insurgents, or is in dangerous proximity to places under their control, all commercial intercourse therein and therewith shall be subject to the prohibitions and conditions of the preceeing section for such time and to such extent as shall become necessary to protect the public interests, and be directed by the secretary of the treasury with the approval of the president.—Patriotic American.

PROFESSIONAL CHAMPION.

Some men never have a struggle with anyone and live in an unenviable eternal round of paridisaic ease which no one respects. Others are fighting eternally, and even when right are sure to spoil their cause by unwise methods. Still other are almost professional champions, and revel in the business. They always have an excess of business, but they propose not to share their exclusive craft with a partner, lest it may be dreamed that the Lord occasionally vouchsafes two such champions in the world at the same time. Championship conducted on that anti-partnership plan incidentally exempt the "company limited" from any dividend of profits or rewards to any other champion whatever. There remains that other and best kind of man who knows his rights, and dares maintain them, but who enjoys the said rights freely, for the reason that, as a true woman is silent about her virtue, he declines to impeach his courage by advertising it.—Northwestern Christian Advocate.

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TO LIVE A DUTY.

To live is a duty; to die is a privilege. We are aware that people generally reverse these assertions; but is it not a privilege for the hermit to move out of his hut into the palace the king has built for him? So the Christian at death only moves out of a body subject to ills and pains into the mansion Christ has prepared for him in the skies. Is not that a great privilege? During life here he is on duty by the command of his King; and he must not desert his post. He must be faithful till relieved by his Commander. But should he not rejoice when the relief comes around, just as did the soldiers on picket when they were relieved? That glorious relief is coming for all of us if we are faithful, and death is the officer that will call us from the post of duty to the mansion prepared. Welcome death!—Religious Telescope.

The flowers got into a debate one morning as to which of them was the flower of God; and the rose said, "I am the flower of God, for I am the fairest and the most perfect in beauty and variety of form and delicacy of fragrance of all the flowers." And the crocus said: "No, you are not the flower of God Why, I was blooming long before you bloomed. I am the primitive flower; I am the first one." And the lilly-of-the valley said, modestly, "I am small, but I am white; perhaps I am the flower of God." And the trailing arbutus said, "Before any of you came forth I was blooming under the leaves and under the snow. Am I not the flower of God?" But all the flowers cried out, "No, you are no flower at all; you are a come-outer." And then God's wind, blowing on the garden, brought this message to them: "Little flowers, do you not know that every flower that answers God's sweet spring call, and comes out of the cold dark earth and lifts its head above the sod, and blooms forth, catching the sunlight from God and flinging it back to men, taking the sweet south wind from God and giving it back to others in sweet and blessed fragrance—do you not know they are all God's flowers?" All they that take this life of God, and answering it, come forth from worldliness and darkness and selfishness, to give out light and fragrance and love, they are God's flowers.—Rev. Lyman Abbott, D. D. in St. Louis Christian Advocate.

SUNDAY SCHOOL.

LESSON FOR JULY 22, 1894.

FLIGHT INTO EGYPT.

(Matt. ii. 13-23)

GOLDEN TEXT.—"The Lord shall preserve thy going out and thy coming in."—(Ps. cxxi. 8.)

TIME.—A. D. 1. Christ was less than one year of age.

PLACE.—Bethlehem, Egypt, Nazareth.

TOPICAL OUTLINE.—1. Flight into Egyyt, verses 13-15. 2. Slaughter of the innocents, verses 16-18. 3. The return to Nazareth, verses 19-23.

INTRODUCTORY.

It seems strange that the Son of God, who "was made flesh and dwelt among us," though never dispossessed for a moment of his divine nature, should have his life imperaled, and be compelled to leave the country in order to be safe from his enemies. But so it was in the case of the infant Jesus. If asked why this was necessary, we answer: His time had not yet come. This was not the only time in the life of Jesus that it was necessary. At least twice after he had entered upon his ministry it was necessary. Once he "hid himself" from the fury of the Jews who would have stoned him, and at another time "they sought to take him, but he escaped out of their hands." If necessary to save himself when fully grown, how much more so for his parents to guard him during his infancy. The king's decree made it necessary for Joseph to take Jesus and his mother out of the country.

THE FLIGHT INTO EGYPT.

The flight was not on Joseph's own motion. At the time he was unaware of any danger. The decree to slay the young children had not been issued, for the departure was immediately after the wise men had left them, and before sufficient time had elapsed for them to make report to Herod as he had directed.

The preparation for the journey was hasty, it was in the night, and in obedience to a warning. Joseph dreamed that an angel appeared to him and told him what to do, and though it was but a dream, it was to him as the real voice of an angel, and so sure was he that it was not unusual, and it was not the first of the kind that Joseph himself had received.

The command was to go into Egypt. There were special reasons for this. It was the readiest of access of any point of safety beyond Herod's jurisdiction, and it was necessary to get out of his reach at the earliest moment. There were many thousand Jews in Egypt who had sought refuge there, and re-

[CONTINUED ON PAGE 6.]

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It becomes a matter of importance to define the bounds within which our church press may properly discuss public affairs and public men of our denomination.

The liberty of the press is one of the essential features of public freedom, whether in State or Church; and there are tendencies at times to a license which is more promotive to disorder than due regulation in our affairs.

While, therefore, maintaining the right and duty of our Church papers to pass under review the matters which seem to be most important and prominent occurring from time to time in our public history, and to criticise the actions of the men among us who are charged with the execution of public trusts in the Church, we hold that it is of equal importance that such review and criticism shall not degenerate into a perpetual snarling at public characters, and into such ungenerous treatment of our law makers and law administrators as will undermine public confidence in our whose fabric of government as a Church.

The true spirit of such discussions should be as far as possible from an ignoble truckling to authority and office. Some men, and we fear some editors, do not know how to escape the one evil, while sedulously steering clear of the other. Their policy has two main features—laudation and suppression. No opportunity is lost to bestow large and more or less indiscriminate praise upon "all who are in authority," from bishops to the smallest connectional officers, and it is vain to search their columns for any item that bears in the least degree unfavorable upon the doings of any of the least of these.

We commend a broad-minded love and ready approval of the officials of the Church in all that is deserving of commendation, but but we cannot exempt from a certain degree of contempt the spirit which is resolved to see only cause of praise in even their blunderings and faults, and which conceals, as far as possible, from public knowledge what it cannot dare to advocate or uphold.

The limits of the criticism referred to must, as we conceive, embrace several requirements. One is that what is set forth shall be literally and exactly, yea nicely, truthful. The purpose must be not to say what will be startling, exciting, sensational, but to tell "the truth, the whole truth and nothing but the truth," that everybody may understand the precise state of things. And whether it be a question of general policy or a matter affecting the administration of a particular functionary the study must be to give an exact, a correct, a full, a fair, honest, unvarnished, uncolored, unstrained statement of facts and real transactions. The discussion must proceed upon a basis of clear, undisputable reality. "Nothing extenuate, nor set down aught in malice" must be the main maxim in writing.

Another requirement is that what is said shall be charitable. Unless absolutely compelled by hard facts, there should be no imputation of unworthy motives. A generous construction should be put upon acts which there is, nevertheless, no occasion to commend or regard as otherwise than hurtful to public interests. There should be no continuous harping upon small matters which can produce only festering of sores and rancorous contention.

And these discussions ought to be as free as possible from personalities. To some extent, it will doubtless be impracticable to keep these wholly out of sight. Names he ve to be called and personal references made. But it should be plainly evident that these are necessary to a full elucidation of the points at issue, and that they are not dragged before the public, and especially in connections which are unnecessarily unpleasant. The writer must not go out of his way to make a fling at a man because he is a public character, nor lightly impute to him a discreditable spirit or unworthy intention.

Above all, these discussions must be conducted in the fear of God, and with evident purpose to subserve the promotion of his glory.

The freedom of truth to combat error, which is an indispensible safeguard of liberty, needs among Christians mainly this limitation. Let us be sure that we are laboring after no mere personal end, striving for no inferior object, but endeavoring to promote and establish the dominion among us of "the wisdom that is from above" that "is first pure, then peacable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocricy."

It may be needful to "contend earnestly" for important principles and great prizes, and "to know no man after the flesh" in such a battle for the right, but our zeal for our side ought always to be manifestly less than our prayer "that God in all things may be glorified through Jesus Christ our Lord."—Richmond Christian Advocate.

A HIGH HANDED OUTRAGE.

I mean our treatment of the venerable men who have devoted their lives to the glory of God and the up-building of Methodism. To-day I had as a guest a Methodist preacher who is about 65 years old, and who has been a regular itinerent preacher for some forty years. He was never what is known as a "sprightly" man who neither walked on stilts nor wore red tape, but has been a quiet, conscientious, faithful Methodist minister, without a spot or wrinkle on his ministerial character. Last Fall, by reason of impaired health, he asked for and was granted a superannuated relation. But he was without means, and although unable to do efficient work, he recently placed himself in the hands of one of our presiding elders, who proceeded to divide a very weak circuit and gave the brother about whom I write a few preaching places. His third quarterly meeting was held last Saturday and Sunday, and the venerable and enfeebled man, for his three months' work, was paid the large sum of one dollar and fifty cents. Not enough to keep his borrowed horse shod! And I am afraid, Mr. Editor, that this man represents a class of faithful, godly men, who unblessed with special vivacity or sprightliness have borne unvarying testimony to the saving efficacy of the blood of Jesus, and the evangelical character of the doctrines of Methodism. No doubt the deficits on the salaries of the preacher in question ran up into the thousands (it was dishonest to repudiate them), but it was done. At the approaching session of the annual conference the worn-out and shelved man will be paid perhaps one hundred dollars, perhaps a little more, possibly a little less. I do not hesitate to declare this exhibition of ingratitude toward men who have borne the burden and heat of the day, is one of the most humiliating features of our Methodism. In my own conference for the year 1893, we had 38 conference claimants to whom was paid the sum of $3,140, an average of about $82,65; the largest amount paid to a claimant was $225, the smallest $25.

We boast of the phenomenal increase in our membership. We pose and strut as a great missionary organization. We build colleges at almost every crossroads. The last "fad," the Epworth League, we almost deify. We send and receive fraternal messengers, who preach the gospel of gush and tearfully describe how much we love one another, when, in point of fact, we never keep awake at night in order to have more time in which to love each other, all of these things we do and more, and

yet, when our faithful preachers are too old for service we practically turn them out on the commons to die like an old horse. And now, we are gravely informed by the powers that be, that by reason of the establishment of the Epworth League paper and other increased expenses, no part of the proceeds of the Publishing House, our Publishing House, can be applied to the support of our conference claimants. This is not right. Imagine the United States authorities serving notice on her pensioners that in view of the fact that governmental aid had been appropriated to internal improvements, the payment of pensions must be held in abeyance for at least one year.

Mr. Editor, something must be done, and that without delay to get our conference claimants on the hearts and consciences as well of our people. I suppose we needed an educational secretary, the General Conference declared that we must have an Epworth League secretary, but I know we need a conference claimant secretary, the godliest, brainiest, and most profoundly sympathetic man in all the connection to make this work a specialty, to go like a flame of fire throughout our wide extended Zion, and arouse our people on this painfully important subject. Our worn out preachers, their wives, widows and orphans have been long enough shamefully neglected.—Rev. John H. Parrot, in Tennessee Methodist.

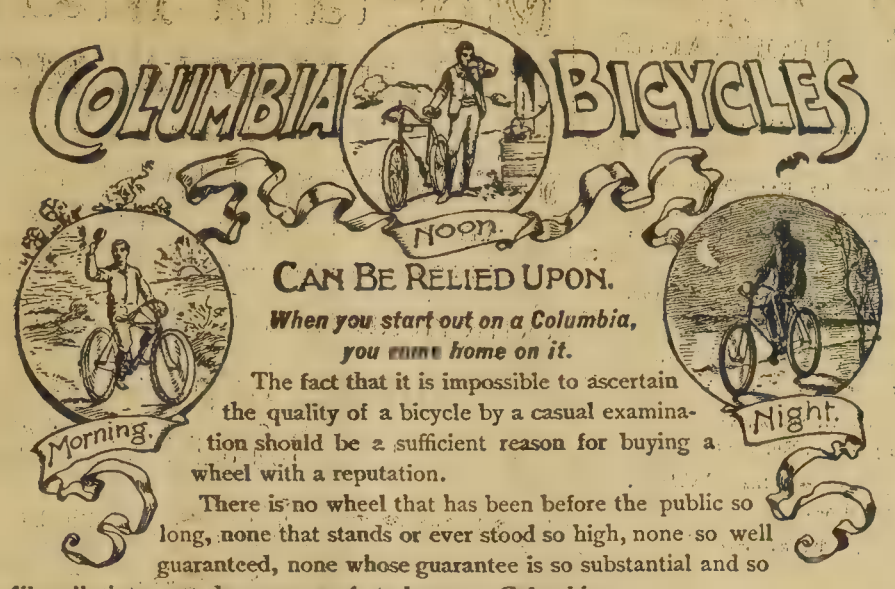
THE BUTTE CHURCH.

Our conference is near at hand and we are making ready for it. The year has gone by and on rapid wings. Much that ought to have been done has been neglected, and we have done some things that ought to have been left undone. But on the whole, we think we have made some progress. Our report will show an increase in membership and a large increase over last year in our finances. We believe that we shall be able to report, "collections all full, Bishop." And considering the hard times, extremely hard for Butte entirely dependent upon her mines, we feel that much good has been done. Some of our people are as liberal as you can find anywhere in the church.

The spiritual condition of the church is one of the hardest things to write about. It is mighty hard to tell just when we are getting better or when we begin to go down. But, if we may take the prayer-meeting as our standard of measure, we shall say that the church is doing better. Our meetings are all well attended. The Sunday School is in good condition under the wise and careful leadership of Brother J. W. Kemper. The Epworth League non est. That is a pity too. But somehow we could not keep it alive last year because we did not have enough young people in our church to do it. Now, however, we are going to organize on a better footing since we have received some half-dozen young people who are ready to go into the work at once. We fell that this time it will be a success. It is not wise to give up on account of one failure. We can rise up from the ashes of our failures with assurance of success if we only ask for divine leadership. The Epworth League is the pastor's helper when it is properly conducted. But we have a Junior Epworth League which is the best in the state. Little workers belong to it. We think it is permanent. Loor out for our juniors when they are grown. What workers they will be if they can only be properly guided now! The church grows. Not many question our right to be here, and they who do are of no consequence. Southern Methodism in Butte is thoroughly respected. The church is going to have a furnace, a new coat of paint and paper on the inside, and, perhaps a new preacher. Then she will be a fort of strength in this community. May the good Lord pour out His blessings upon this people.

Last Sunday our Presiding Elder was with us and preached an elequent and strong sermon on the text: "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to all who believe." The sermon was well received by a very good congregation. Brother Shaeffer is always heard with pleasure when he comes our way. T. W. ALTON.

Send in your renewals for the MONTANA METHODIST, it is near the time for beginning anew. Don't neglect this important matter. It means a great deal to the publishers when any fail. The paper is certainly worth your money and will be still better another year than it is now. We believe in progress. By practice we reach perfection. Just continue your patronage of the MONTANA METHODIST and you will see that it will "go on to perfection." Send in your dollar at once.



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(CONTINUED FROM PAGE 3.)

mained to make it their home. Joseph could be sure of meeting his countrymen and securing their sympathy. In addition, the flight and stay in Egypt was to fulfill the scripture which said: "Out of Egypt have I called my son."

The length of time occupied by the stay in Egypt is a matter of no particular significance only as it indicates Joseph's spirit of obedience. He was told to remain until the angel should bring him word—that was not to come until the death of Herod, an event that probably occurred within a few months.

SLAUGHTER OF INNOCENTS.

Herod, seing he was mocked by the wise men—i. e. frustrated in his plans, which of course he supposed was intentional on their part—"was exceeding wroth"—mad beyond reason—and immediately formed another plan. He issued a decree that all children in Bethlehem and in all the coasts thereof, from two years old and under, should be slain. Including all children, he felt sure that he would destroy the infant King. The murderous order was executed, but Jesus was safe in Egypt. Tradition says one of Herod's children, nursing at the time near Bethlehem, was slain, which led Augustus to say he "had rather be Herod's hog than Herod's child."

The decree was horrible—fiendish—none but a Herod was capable of such wholesale slaughter. There was in it the certainty of murdering scores, if not hundreds, of innocent beings, with the uncertainty of slaying the only one he had any reason to suppose could ever do him any harm. His only thought was: "I'll kill all," and thereby be sure of killing the one. The decree was executed—not a home in and around Bethlehem where was found a babe that was not filled with lamentation. Once before the unfortunate Jews in this same place had been the victims of cruelty. They were captives and carried to Babylon, and Rachel—the women living in and about Bethlehem—bemoaned their sad fate. In the lesson before us the evangelist pictures the grief of these women as reawakened and crying out in their anguish, "In Ramah was there a voice heard, lamentation and weeping and great mourning. Rachel weeping for her children and would not be comforted, because they are not."

THE RETURN TO NAZARETH.

Again was Joseph warned of God in a dream. This time he is told that those who sought the young child's life "are dead," and to return to the land of Israel. We infer from this expression that they did not tarry a great while in Egypt. The death of the persecutor was the release of the persecuted, and they felt free to return. When he reached the borders of his home Joseph learned that Herod's son Archelaus reigned in his father's room, and he was afraid; so, instead of going to Judea, "he turned aside into the parts of Galilee," taking up his abode in Nazareth. This conduct of Joseph was natural, showing his affection and solicitude for the infant Jesus, and at the same time a wise precaution for his safety. But he was under the guidance of the angel of the Lord, who was working to bring to pass the scripture which saith, "He shall be called a Nazarene."

REFLECTIONS.

1. It is no shame to a good man to seek safety from temptation, danger, or persecution. Jesus said: "If they persecute you in one city, flee ye into another."

2. It differs not how great the temptation or danger or persecution, if we are faithful, the Lord will make all work for good. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

3. We should be content to occupy any lowly lot or despised place, if in our sphere we can do good and glorify God. Jesus was content to be called a Nazarene. His followers might feel proud to be called Nazarenes.—Nashville Christian Advocate.

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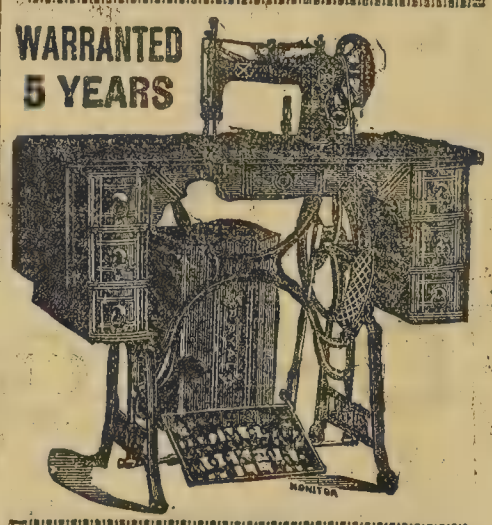

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, AUG. 2, 1894. No. 47

Editorial.

A hungry man never complains at what is set before him.

Love makes life worth living. Without love man is a very miserable creature.

If you want to find out how poor your neighbor is try to borrow money from him.

Jordan is not a hard stream to cross if God is with us. We can cross on dry land as the Israelites did.

Self-denial makes us Christ-like. Jesus denied himself. If we want to be like him we must do as he did.

When we put self in the back ground and put Christ in the front we have the perfect picture of the human life.

Self-denial is a virtue which brings a sure reward. None are so happy as those who deny themselves for the sake of doing good to others.

Hearsay evidence as to the love of God will not do. Every man must know for himself. He must "taste and see that the Lord is good."

The people who do not think very much are generally the ones that do the most talking. Deep thinkers have no rattling tongues.

The person who is given to speaking evil of others is sure to hurt himself more than any one else. His evil speaking soon convinces others that there is something wrong with him.

Happy Christians don't carry long faces. They do not have any occasion to do it. But people who have mistaken melancholy for religion have long and sorrowful faces to advertise their error.

When the last breath is being taken; when the feet touch the cold waters of the Jordan of death; when the eyes close on time to open on eternity; then it is a blessed thing to have Jesus as a friend and deliverer.

What are trials to him who bears them for Jesus' sake? What are temptations to him who meets them in the strength of the Lord? What are sorrows to him whose confidence in God's word makes him say with the servants of God, "weeping may endure for a night, but joy cometh in the morning?" What are any of life's ills if Jesus is with us to bear our burdens for us?

Without Christ man has no standard of perfection. We may boast of our morality and say it is not necessary to accept the Scriptures to save, but, after all, our morality is only our partial invitation of Jesus Christ.

Some of the people who have been greatest in the church on earth will be among the least in the kingdom of heaven. And, on the other hand, some who have been very insignificant here will be the highest up in glory.

The devil can get into a conversation with an idle man without any apparent effort, but he finds it hard to get acquainted with a busy man. "An idle brain is the devil's workshop," is an old adage and one we should all learn.

Faith always finds the proper place for building her house. She goes not to the sand but to the solid rock for her foundation, and her building is safe. When the storms come it is not shaken, but remains firm because it is built upon the rock.

To live for Christ is all that is required of us, and all we require is living grace. The dying will be all right and easy enough if we live right. The man who is confident of God's goodness while he lives will not doubt it when he comes to die.

When a man is mean to his family and to every body else near him stands up in prayer-meeting and says he wants to meet his friends in heaven, we feel like asking him why he does not get a little closer to them on earth. It seems like hypocrisy.

There is no place in the economy of God for a lazy man. The sluggard is despised. He is named with the drunkard and the glutton. "And the drunkard and the glutton shall come to poverty and drowsiness shall clothe a man with rags.

The modest man, who does his work uncomplainingly and is just and upright in all things, may not attract attention or gain the applause of men, but he is, after all, the true hero. God will honor him. "The Father which seeth in secret," will surely "reward him openly."

The "Nashville" and the "St. Louis" are having a lively dispute over the question of orders in the Methodist Church. Do we recognize three orders or two? The "Nashville" says three, the "St. Louis" says two. Let the "Elementary Instructions" and "Kindergarten Lessons" go on for they are interesting reading. We people out West may be able to learn something about this great, this important, this essential, this soul-saving question.

RETURNING PROSPERITY.

The strike is ended. In one short week public opinion was revolutionized. For some days a fierce industrial war was being waged in some States, and the prophets were telling us that the dark cloud of civil strife was hanging over our nation. Indeed our political sky had a very fierce look. The working men had risen up in their might to oppose the oppressions of capitalists. They were demanding their rights and public sentiment was with them. The masses of the people everywhere in our country were in sympathy with the strikers as against Pullman and the railroad companies. But when the strike got beyond control and strikers began burning bridges, destroying property, and wrecking trains public sentiment was turned in the opposite direction and moral sympathy and support was withdrawn. But now the strike is over. Commerce is revived and is growing to such proportions that many declare that an era of almost unparalelled success and prosperity is just before us. This great strike seemed to be the culmination of circumstances. Now it is over we can all see some things more clearly than we ever could before. But are there any sound reasons for beheving that prosperity is returning? Well, let us see. Our nation depends in a large measure upon the product of the soil. All reports show that crops are good. It is said that crops have reached the best average of twenty years. There are not many failures anywhere. God has done his part to restore our prosperity, He has sent the sunshine and the rain, he has governed the seasons, and he has poured out his blessings upon the land making it fruitful. But our splendid crops will avail us nothing if we cannot sell them. If they cannot be put upon the market. Again we are told that millions of dollars he in the vaults of the banks ready to be used. The owners want to invest it and will invest it. Traders have been buying carefully and in small quantities so that they should not be overstocked should the prices of merchandise take a fall. But when the tariff issue is settled, as it certainly will be in a short time, they will send their orders so rapidly for fall and winter goods that the mills and factories will be set going again, working people who have been idle will be called back to their labors, the humming wheels of industry will be set going everywhere and happiness will chase the clouds from all our homes. But with all the bright prospect before us we ought not to forget that there are some things which have been shown us during this time of terrible oppression which need correction by our baliots. We shall notice some of them on another page of this issue.

Send in your subscriptions before Conference. And all who are behind ought to catch up. Let us hear from you at once.

AN IDEAL PROGRAM FOR MINISTERS.

The Christian Advocate gives the following outline of daily work. All may not be able to conform to this. yet every minister in the land should have some definite plan of work and recreation. It is only by system that the marvelous feats of our busy men are performed:

Every minister should retire as soon as possible after nine o'clock at night. In cities it will seldom be possible to do so until a much later hour. In that case those nights when it is possible should be utilized religiously. He should arise between six and seven, take light exercise slow bathing, and a leisurely breakfast; enter the study at eight, and remain there till half-past twelve or one, dine leisurely and devote two of the afternoon hours to exercise, half to some form of manual labor with ax, saw, hoe, chest of tools or gymnastic apparatus, and half to vigorous walking, and three hours to the pastoral work. The evenings should be given to devotional, social and business meetings, to receiving or paying calls, domestic conversation, or reading. This is an ideal scheme most favorable to health, cheerfulness, success and longevity.

Funerals in the morning and necessary absences will make inroads upon it, but it should be promptly resumed.

In case of undue exhaustion, it is well, once a week to go to bed at six o'clock and stay there until six the next morning and if not quite refreshed by and hungry by that time, one would do well once a month to remain in bed all the next day, taking a walk and a bath in the evening, and going to bed at the usual hour.

The wise will hear and understand this. The rest will fritter away the day, burn the midnight oil, and either disappear from the scene or gravitate toward imbecility prematurely, besides annoying physicians with accounts of hypochondrical symptoms or more serious attacks.

"Too many irons in the fire" has caused many a man to make a failure of his work. Because we undertake too much we fail to do somethings which are great. God has given us some work to do which we do without failure. If we would only confine ourselves to the work he has given us and do it thoroughly there would be more success in our lives.

Do not condemn the Bible without first weighing all the testimony concerning it. We would not condemn even a criminal without first hearing everything that could be said in his favor. Why then should we be more unfair with the word of our Lord? Hear all the evidence. Put the Bible to the test. The severer the test the better will shine out the truth. At last you will find that God is behind that book. It is his eternal truth and cannot be shaken.

ANOTHER DUPE.

This from Chicago·

Michael Sullivan is given a hard reputation in a bill filled in the circuit court by Patrick Connelley. The complainant lives at Grand Crossing and is joined in the suit by Charles Luther and A. J. Davis who are the executors of Bridget Connelly's will. The object of the bill is to recover some $2,500 worth of real estate, $1,300 in cash, and to obtain the cancellation of an $800 note and mortgage. Connelly states that both he and his wife were ignorant people, unable to read or write, and that by hard work and rigid aconomy they succeeded in getting together enough money to make their declining years full of ease.

At this stage of the game they met Sullivan, who had charge of the parish to which they belonged. The complainant placed great confidence in their holy adviser, and in a short time Priest Sullivan was consulted by the Connellys in things temporal as well as spiritual.

When the priest learned that the aged couple had considerable cash and property, the bill says, he determined to become possessed of a portion or all of it. He first induced them to sell their home and buy one situated under the shadow of the priest's lodging, and after that the defendant was a constant visitor at Connelly's house.

Fired by the dictates of averice, the bill says, Sullivan began to scheme to get the real estate of the Connelly's into his possession. By artifice and by appealing to their ignorance and blind confidence in the integrity of the priesthood Sullivan made them believe that it would be a good plan to deed him the premises at 9228 South Chicago avenue, valued at $3,500. He promised to take charge of Bridget Connelly's funeral, if she died, to say the last rites of the church for her, and have numerous masses sung in her behalf, and also stated that at any time before her death she could get the property back if she choose to do so.

Pat and his wife never dreamed that the good priest would defraud them, and on May 3, 1891, they gave him the desired deed. Three months later Briget was taken seriously ill and Pat hurried over to summon the priest. But Sullivan evidently had no idea of communing with the dying woman and let her go from earth without the rites of the church. Neither did he bother himself any about the funeral of his dupe nor sing the promised masses for the dead.

After Bridget's death her husband found that the priest had recorded the deed and that his wife had made a will in which she had left almost everything to the confessor. Previous to this time the defendant had induced the pair to invest in lot 19 in Shortall's subdivision by falsely representing that it was of great value. He told them, Pat says, that the lot was worth a great deal more than $2,100 but that its owner was compelled to part with it on account of financial reverses. A day or two later a real estate agent, who is said to be sent by the priest, called on the Connelly's and told them that the land was very cheap at $2,100, and that it was property that the elevated road would soon want and would pay three times that amount for. Relying on these representations, and knowing nothing about real estate values, the Connellys purchased the lot of John J. Mahoney, paying $1,300 down and giving a note for $800 secured by a mortgage.

It was not long before the complainant learned that the lot was not worth $600 and it really belonged to Priest Sullivan. The latter had conveyed it to Mahoney as trustee for the purpose of covering up his interest in the fraudulent transaction. As evidence of this fact the $500 note and mortage soon found their way into the hands of the priest.

On Nov. 22, 1892, Bridget Connelly died, and her husband found himself practically a pauper by the acts of the priest to whom he and his wife had been wont to confide their manifold shortcomings. So far as her will is concerned, the husband has succeeded in obtaining relief in the probate court, but the priest has most of the real estate this did him little good. He now proposes to make the defendant disgorge his ill-gotten gains and pay back the money he got by practicing on iguorance.—Patriotic American.

TO TAX ALIENS.

Now comes Congressman Meiklejohn, of Nebraska, with a bill to tax every immigrant $100, except those who may be sent for by relatives who are citizens or shall have declared their intentions to become such. Mr. Meiklejohn may not be aware of the fact, but the truth is that nearly every immigrant comes by invitation from friends or relatives in this country who, as a rule, forward the money to their fellow countrymen to come over. Mr. Meiklejohn's bill as a prohibitory or restrictive measure is not worth the paper on which it is written. A bill of this kind to be even restrictive must not admit of a proviso, and must raise the tax to at least $1,000 per immigrant. This would represent the aggregate difference between the European and the American scale of wages for about three years, so that the immigrant would merely be paying a bonus of three years' profits upon his thousand-dollar investment, and while securing to himself the same benefits and privileges which he enjoyed in Europe, would at the same time indemnify the government in case he should become a pauper or a criminal. But we do not think that with an export duty of $1,000 many Europeans would care to affiliate with the American Republic, great as it is— an end eminently to be desired.—Patriotic American.

ROMANISM AND METHODISM IN MEXICO.

A commercial traveler attended the service of the Methodist mission in the city of Mexico on Sabbath morning, and was very much pleased. The afternoon supplied a strong contrast. He writes:

We went this afternoon to the great Roman Catholic cathedral to services there, and the congregation was, with few exceptions, composed of dirty, vilely dirty, ragged and half-naked men, women and children, who were on their knees, many of them holding tallow candles lighted in their hands, mumbling and repeating their Paternosters, saying as many prayers as they had beads on their strings, the priests with their backs to them, and the floors and surroundings dirty.

At the Methodist church they were clean, well clothed, and interested, as you could see. In one Church dirt, rags and wretchedness; in the other, cleanliness, good clothing and interest. Our foreign missions are doing good work here. Sunday I met the embassador from Japan to this country. He is a Methodist, showing good work by our foreign missions in Japan.

If you could see the difference in one day, as I have to day, where one evangelical Church (our own noble Methodist) has lifted these poor creatures from beggary, dirt and wretchedness, to cleanliness, ambition and intelligence, our foreign missions would boom. Think of it! at the great cathedral, in one end of the same room where they were holding service, a priest was behind a counter selling trinkets; on the porches and grounds they were cooking cakes, etc., and selling pulque (their whisky).—Intelligencer.

A MARTYR OF TO-DAY.

In the Century, for July, under "Topics of the Time," is an undersigned article, entitled "A Martyr of To-day." It refers to Robert Ross, of Troy, N. Y., who was murdered in March, and whose murderer was convicted last week and sentenced to death. There is reason to think that it was written by a professor in a Massachusetts college. It says:

"The death of Ross in the discharge of the highest duty of citizenship has revealed to the American people an example of civic devotion and of self-sacrifice which should inspirit decent citizens everywhere while it should startle the indifferent into a realization of the desperate and dangerous character of the new generation of political spoilsmen. Robert Ross was in an eminent sense a martyr to liberty. No man that fell at Lexington or Sumpter gave his life to his country with more willingness or for a better principle.....Nothing is clearer than that he was the victim of the accursed spoils system, which is daily bringing disgrace upon the American nation, and is spreading a blight of misgovernment upon every community over which it holds sway.... The danger of the ascendency of the criminal element in politics is a danger to men of all parties, and there is hardly a city of the United States where there is not need of a non-partisan body of picked men whose duty it shall be to exalt the sanctity of the now degraded suffrage; to agitate for the most severe penalties for their violation; to bring the force of public opinion to bear on the selection of registry and election boards; to scan and purify the lists of voters; to study the rights of citizens at elections, and to defend them at the polls; to become familiar with the personnel of the districts in which they are to serve as watchers, and to exert the whole power of the law on election day to insure the free casting and faithful counting of the vote. An appropriate name for such a body would be The Robert Ross Association.,... The spoils system is a deadly upas-tree, which the nation has long been nourishing; its leaves are dropping upon us as never before; here and there we have broken a twig or lopped off a branch, but the time has come to root it up entirely. To do this, in nation, state, city and village, is a purpose to which every good citizen should devote himself. The death of Robert Ross will not have been in vain if it shall lead his countrymen to ponder the fundamental principle for which he died."

Robert Ross was an active and honored young Christian, identified with the Presbyterian church, the Y. M. C. A., the Andrew and Philip Brotherhood and the Endeavor society. His biography is to be written by Rev. James H. Ross, of Somerville. The volume will be an appreciative tribute to a noble and heroic life, and will have many pertinent lessons for the hour.--Zion's Herald.

SHALL I DANCE?

"Do you think it any harm for me to dance? I am a member of the Church, and as I am in doubt, I would be glad to have your opinion." Well yonng woman, your question gives us pain, and we know not what to say. We can not, of course enter into a general description of dancing at present, but we will give you a thing to think about.

1. We are sorry that you wish to dance. A Christian girl ought to set her thoughts on nobler things; her aspirations ought to axalt her above such temptations. A desire to mix in an amusement so thoroughly worldy is a bad sign.

2. We are glad you are "in doubt " about dancing; it shows that you have a conscience. Your doubt is a signal of warning. If you disregard your doubt, you will hurt your conscience; if you respect your doubt, you will preserve your conscience. It is a point of honor to give our religion the benefit of every boubt.

3. We dislike the form of your question. You ask whether it will be any harm for you to dance; that is not the way for you to put it; suppose you change it, and ask whether it will be for the glory of God for you to dance; if it will, then dance; if not, then do not dance. Do not forget that whatever we do must be done for God's glory.

4. It is well you are a member of the Church. That is a great privilege to be a member of Christ's Church. Be worthy of your Church vocation; do nothing that will be unpleasant to your brethren. Ask your pastor what he thinks of dancing; ask the senior deacon what he thinks of it. Do not rely on the opinions of worldly people to settle the question for you: they do not view such questions in a Christian light. If you follow them, they will mislead you.

5. As you are a Christian, then you are accustomed to prayer; if we lack wisdom, God says we must ask for it. As you are in doubt about dancing, then you ought to take the matter to the Lord. Pray over it, ask that your doubts may be scattered, and that you may clearly see your duty. If, after humble and earnest prayers, you feel that you can, in good conscience, dance, then we have no more to say.

6. As you are a Christian, you must think of your example. The world has its eye on you. If you do ought that is even doubtful in the opinion of the world, you will be criticised and despised; you will bring a strain on the Christian name. How would it be about dancing? If your Christian friends would think less of you for dancing, then you must not dance; of course you must not become an offense and a stumbling-block in the way of sinners.

7. You ask for our opinion, then you shall have it: our opinion is that a Christian ought not to dance. It does grievous and deadly harm. So for as we know, it never, in a single case, did any good; therefore, sister, do not dance.—Dr. Wm. E Hatcher, in Baltimore Baptist.

LETTER FROM EDWALL, WASH.

DEAR BRO. STANLEY:

After a long time I will try and write you a short letter. We have just closed our camp-meeting which resulted in about fifteen convertions and thirteen accessions to the Church. We had a glorios outpouring of the Holy Ghost at our meeting. Souls were saved, and cold church members were warmed up, and we believe every one that attended the meeting was benefited by so doing.

Rev. Skee, of Wilbur, Rev. Craig, of Spokane, and Rev. Gray, of Palouse, were all with us. also Rev. Chatman, of Creston, the United Brethren, minister assisted us part of the time. We had all (or nearly so) denominations represented at the meeting, and you could not have told whether we were all Methodists, Baptists, Presbyterians, or what we were, but we all united for the time being and knew not denomination, but all labored for the one great purpose of saving souls, and may God speed the day when all Christians will work heart to heart and hand in hand, shoulder to shoulder for the advancement of the Redeemer's kingdom and salvation of souls. Not all belonging to the same branch of the Church, but all belonging to the one Church of Christ.

We had a basket meeting last Sunday at one of my appointments. Brother Skee was there and preached a powerful sermon in the morning, and I tried to preach in the afternoon, but on the account of some boys who had no respect for our meeting and not being much of a preacher any way the services were not just as they ought to have been, had some one else preached, but we took up a collection for the missionary work and received four dollars and seventy-five cents. Brother Skee talked to some of the boys about their meanness, and they were like the Jews were in the time of Paul they arose up against him, and talked of tramping on him, but Brother Skee was so good natured and had so many good natured friends they concluded to let him go in safety.

Brother Stanley, I don't know how low sin will get a man. I see good honest men that are so full of sin that it has got them lower down than the brue. Oh, for an old fashioned Holy Ghost revival that will bring back such souls and drive sin out of our country and save the young men and women from the snares of the devil that is wating to entrap them, is my prayer.

I forgot to mention our presiding elder's name (Brother Swift) when naming over preachers at camp meeting.

Brother Swift held my third quarterly meeting at the camp grounds, and his farewell sermon on Monday evening was a power. He felt the responsibility of the hour, as this is his last year on the district he felt that he was talking to souls for the last time. We all hate to see him leave, but we have the best assurance if we meet no more on earth we shall meet at that grand family reunion around the throne of God. Where all the good of earth shall meet never to part any more. Pray for us Brother Stanley and our work, that we may all be gathered around the throne of God to sing halleluiah forever and ever. May God's blessings be with you and your work is my prayer.

J. G. CARRICK.

REMEDY FOR OUR EVILS.

On our first page we promised to say something about the lesson taught by the strike. The greatest evil that has been most crearly shown us is that there is an unjust division of profit. This unjust division is the cause of the struggles between capital and labor. This is clear to all, and needs no argument. Since writing the other editorial in which we made the promise, the Ram's Horn has come to our desk with an editorial, the latter part of which meets our approbation so completly, and so well expresses what we wanted to say that we copy it:

Eliminate the middleman and parasite from our commercial order and allow producer and consumer as far as possible to deal directly with each other.

HOW?

1. By inaugurating industrial co-operation whereby capital and labor will have mutual interests in failure and successes.

2. Put railways and telegraphs under government control or absolute ownership.

3. Establish postal savings banks for deposit and loans.

4. Suppress gambling and begin at the Stock Exchange and Board of Trade.

ARE WE NOT RIGHT?

How can we buy the immense railroad property of the Union? Chaplain McCabe says he can do it easily. "It will only take us fifteen years to own every mile of railroad in the country, with all the stock, bonds, real estate, and assets of every description. They are only worth $11,481,584,882, according to Poor's Manual for 1893—a big sum, but we can save it and pay over the cash and own these roads, and run them to suit ourselves, and fix our own wages. We would all be capitalists then.

"But how can we save this money? The liquor bill of this country is $900,000,000 a year; $750,000,000 of this is spent by the working people. If we will save that money and let liquor alone, we can have $11,250,000,000 in fifteen years, which is enough to buy them all, except a small mortgage of $231,000,000 and we can save enough in four months to pay that off. This is no chimerical scheme. It is feasible, it is practicable; it can be done. What would become of the rumsellers if we should by our economy stop their business of poverty and death? We would employ them all on our railroads at good wages. Please have this proposition read at all the labor leagues, and let the matter be discussed and let us hear from you."

DO YOU WANT TO LEARN GERMAN?

Rev. C. S. Arnold, a young German Methodist minister of Helena, is in Butte and is desirous of getting up a class in German. It is a splendid opportunity for some of our young people to learn that useful language. His terms are reasonable. He is recommended by Brother Squires, whom all our readers know. If any desire to go into a class let us know at once at this office.

Send in your subscriptions before Conference. And all who are behind ought to catch up. Let us hear from you at once.

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CANADIAN JUSTICE.

In conclusion, you will pardon me for saying that the average number of murders each year in the whole of Canada is only eleven. And yet the difficulties in the way of the administration of justice in Canada are peculiarly great: the enormous extent of territory, the sparseness of population, the large number of Indians, the two official languages, the extremes of climate, the proportionately large and heterogeneous immigration, and so on. When these difficulties are borne in mind, Canadians may well be proud of the standing of their country as far as murders are concerned. We owe this happy state of affairs chiefly, I believe, to the following causes. The fact that judges are appointed, not elected, the swiftness and certainty of punishment, the absolute equality, in criminal matters, before the law, of white and black, heathen and Christian, and the absence of that peculiar state of vision which sees a hero in the man with the sombrer hat, a pair of spurs, a revolver, and a stock of profanity. When such an individual, let us say, the Montana or Texas cowboy, strays across the line, and proceeds "to paint the town red," he is quietly and expeditiously arrested by a meek-looking policeman, who hurries him before a magistrate, by whose order he soon finds himself within the walls of a penitentiary. --Cor. Christian Register.

THAT TERRIBLE TONGUE.

In many a congregation the good done by the preacher is fully neutralized by the mischief that a few ever-wagging tongues accomplish. Why will they do it? Chiefly, perhaps, from lack of thought. A little thing apparently; but to it are due what heart-burnings and heart-breakings, friendships destroyed, whole communities embroiled! "Speak not evil one of another, brethren," is a text that should be framed in very large letters on the walls of every church. To say anything that will be likely to work to the harm of another, or prejudice his fellow against him, or create a bad impression concerning him, when there is no absolute need and duty of so speaking, is a sin. It should thus be treated. Far better be silent than be a retailer of idle stories and unkind remarks. Indeed, if the right eye is to be plucked out and the right hand cut off because of their causing to stumble, with even greater fitness might this severe sentence issue against the terrible tongue which slays its millions. But if all tongues were plucked out which have grievously offended, society would come to a standstill.—Zion's Herald.

ECCENTRICITY IN THE PULPIT.

When eccentricity is depended upon to draw a crowd, when secular topics are discussed—in a very secular way—simply as a bait for popularity, when the "sermon" is so punctuated with laughter-provoking humor that the humor is its chief attraction, when even truth itself is sacrificed to pungency of statement, the pulpit is degraded from its high position to a level with the lecture platform and the political hustlings. We have nothing to say against natural eccentricities in the preacher. Some of the best men and ablest preachers have oddities of manner that are so much a part of themselves that they do not detract from, but even enhance, their pulpit power. It is only when the eccentricity is assumed in order to attract notice that we find fault with it. Nor do we take exception to the occasional treatment of current secular topics in the pulpit if they are used simply to illustrate and enforce the universal application of scriptural truth to life and conduct. Wit and humor, moreover, are not necessarily out of place in the pulpit; but the studiously humorous preacher, whose sentences bristle with jokes dragged in neck and heels, may tickle the fancy of the thoughtless multitude and draw a crowd, but surely he does not thereby honor God or exalt his calling.—The Examiner.

THE PARSON AND THE PHONOGRAPH.

A story is told by the Philadelphia Post of a preacher who used the phonograph to aid him in his pastoral duties. It happend that the unfortunate clergyman was over worked, having charge of two parishes—one in a city and one in a suburban town. It occurred to him by preaching his discourse into the phonograph on Saturday it could be "ground out" by an assistant on Sunday afternoon to the suburban congregation, relieving him of the otherwise necessary obligation of delivering two discourses.

The scheme was given a trial, and proved satisfactory to all parties concerned—especially to the pastor, as he was left free to spend his Sunday afternoon with his family.

One Saturday morning, as the clergyman was delivering his discourse for the following day into the funnel of the phonograph, he was interrupted in the middle of the sentence, "And what did Moses say to the children of Israel?" by his wife calling out that two gentlemen were waiting to see him.

Without shutting off the current, so to speak, the clergyman said, "Tell the gentlemen to call again --I'm out," and continued his address to the instrament.

Everything went along smoothly at the suburban service the next afternoon, the congregation becoming very much interested in the discourse of Moses, until the phonograph repeated the pastor's words in a loud voice.—

"And what did Moses say to the children of Israel?

A short silence only served to make the congregation the more eager to catch the Biblical answer to the question, when to the utter surprise of all assembled, the beloved voice of their pastor chimed forth:

"Tell the gentlemen to call agin--I'm out."

It is needless to say the congregation left the church in a body; and now the suburban parish has a pastor of its own.—Rams Horn.

HE NEVER FAILETH.

An old Scotch baron was attacked by his enemy, who encamped before his gates and would allow no provisions to enter them. He continued the siege long enough to have exhausted the supplies within, but there were no signs of capitulation. Weeks and months passed away, and yet no surrender. After a long time, the besieger was surprised one morning to see a long line of fish, fresh from the sea, hung over the wall; as much as to say: "We can feed you; and surely you cannot starve us out, so long as there are fish in the sea, for we have an underground connection with it, and the supply is exhaustless!"

"So," said the preacher, "Satan may besiege our gates, but he never can compel us to surrender; for our food comes not through the gates, but from above, and through channels invisible to his eye; and the living Bread of Life, which is inexhaustible, is within the gates. No matter how long the siege, we need not fear."—The Ram's Horn.

STUDY THESE FIGURES.

The Constitution gives the following:

"Amount spent by Americans in the last twelve months for whisky, $609,000,000!

"Spent during the same time for beer, $617,258,000.

"Spent during same time for cigars and tobacco, $275,750,000.

One billion six hundred million thrown away, and yet the people howl about hard times. The Constitution says:

"These grumblers and growlers who talked economy to their wives and children and praying for good times, managed to scrape up about $1,600,000,000 for their common drinks and cigars.

"This enormous sum, our cor-

respondent says, is more than the entire volume of the circulation. It is $27 per capita more than the present per capita circulation. It is $195 for each head of every family in the United States!

"We do not present these startling figures with the hope that they will bring about an economic revolution, but we believe they cannot fail to influence thousands of thoughtful readers and create a prejudice against extravagance and waste. This is simply a statement of facts which must open the eyes of men to the true explanation of most of the poverty and suffering now prevailing. The American liquor and tobacco bill would be frightful enough in a period of prosperity, but what shall we say of it in these hard times?"

"BUT WHO IS MY BROTHER?"

A few years ago a vessel was wrecked off the northwest coast of Ireland. Crowds gathered on the beach to witness the scene. A few brave men came forward and put out to the sinking vessel. After a struggle they came back through the surf and the watches cried, "Have you got them all? Are they all saved?" They answered, "Yes, all but one; if we had stayed for him we would have been lost." Instantly a stalwart fellow stepped out from the crowd and called for volunteers to go for that one. But the young man's mother clung to him, told him how his father had been lost at sea and how his brother William, had sailed away and never been heard of more; "And now," she added, "if you go, my all will be lost." But he broke away from her quietly and he and his brave companions put out to the sinking ship. As they pulled back toward the shore the crowd shouted, "Have you got the man?" "Yes," came the glad answer, "and tell mother it is Brother William." —Ram's Horn.

THE STORY OF A LITTLE POCKETBOOK.

We read of a little girl six years old, who died in Philadelphia:

Among her possessions was found an old red bocketbook containing fifty-seven cents, also a scrap of paper on which she had printed the story of what lead her to save the money. Only a little while before her illness, she had applied for admission to a large Sunday-school in the city, and was told that all the classes were full, and the building was too small to organize new ones. Much disappointed but with the simple faith of childhood, she began saving her pennies with the purpose of enlarging the church, in order that she and the other poor children might be accommodated. After her death, the story became known and benevolent people added to the humble fund until, in six years, it has grown to $250,000. With this there has been built a church capable of seating 3,000, a large Sunday-school room, a hospital for children, and a college building at which 1,400 students attend. In the hall of the latter stands a full length portrait of the little girl, Hatty May Wiatt, whose fifty-seven cents seemed to increase almost as miraculously as the loaves and fishes which the little lad once brought to Jesus.—Ram's Horn.

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HE MADE A BUSINESS OF IT.

We are indebted to Mr. Thombrue, of Louisville, Ia., for the following true narrative:

During the late rebellion, an officer, home on a furlough, was accosted by a clergyman as follows:

"Do you know Corporal——, of Company G of your regiment?"

"Oh, yes, quite well," was the reply.

"Is he still living religiously?" continued the clergyman.

"Yes, he is still pious," said the officer.

"How can he live piously among so many wicked men?" questioned the clergyman.

"Oh, he just makes a business of living religious, and the boys let him alone," replied the officer.

That young man made a business of living religiously during the remainder of the war, and as a pastor is at it yet, having taken into the church more than a regiment of men and women since the close of the rebellion. It pays to make a business of living religiously—The Ram's Horn.

Send in your renewals for the MONTANA METHODIST, it is near the time for beginning anew. Don't neglect this important matter. It means a great deal to the publishers when any fail. The paper is certainly worth your money and will be still better another year than it is now. We believe in progress. By practice we reach perfection. Just continue your patronage of the MONTANA METHODIST and you will see that it will "go on to perfection." Send in your dollar at once.

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Christ has his word of encouragement and strength to say to every worker at his work. He made both Martha and Mary the servants of his will. It is not only his loftiest disciples at their loftiest tasks. It is all souls, all hands and feet that have duty to perform. They all belong to him; not merely missionaries in their martydoms, not merely saints in their closed closets, but every working man and woman everywhere—they are all his. The spirit which proceeds from him may pour through the whole mass and find out ovey particle, and give to each an impetus towards its own next higher stage of life, and so bear the whole along together towads the completion of each man and the completion of the whole business and social life, and politics, and education, and then as the crown of them all, religion.—Phillips Brooks.

A PASSION FOR CHRIST.

An eminent man of God of our century, whose work for God lay chiefly among students, and whose converts now occupy positions of influence in every part of the world, used to say: "I have only one passion, and that is Christ." This is the true passion of the teacher, and lies deeper than either of those already mentioned. It lies deeper than the passion for souls. Never till human beings were beheld by the eyes of Christ was their infinite worth discovered; and we need to continue looking at them through his eyes to be able to retain his faith. The temper of our age is humanitarian and some who do not acckowledge Christ as the master yet hold the service of man to be the higest object of human endeavor. It is doubtful, however, if humanity by itself, apart from Christ, is able to supply the fuel for lifelong devotion. Humanity is excessively disappointing; it often rewards those who do most for it with neglect and ingratitude; and when our efforts on its behalf are unappresiated, the temptation is strong to turn to other objects of interest. We require the memory of Christ's estimate of the value of a soul to sustain our own. Certain at all events it is that hitherto those who have been the most self-sacrifcing servants of humanity have served it for Christ's sake. While they have loved men much, they have loved Christ more; and it has been by the sense of doing his will that they have been sustained in the crises of depression and disappointment. —Rev. James Stalker, D. D., in Preacher's Magazine.

A young woman whose life was full of lofty ambitions, found herself occupied day after day with disagreeable house hold tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but what they carry. So with our duties, insignificant and worthless in themselves, but the patience, or anger, or high thinking, or bitterness which we put into them, that is the important thing, the immortal thing."

A celebrated Frenchman said: "Perfection consists not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit." —Silver Cross.

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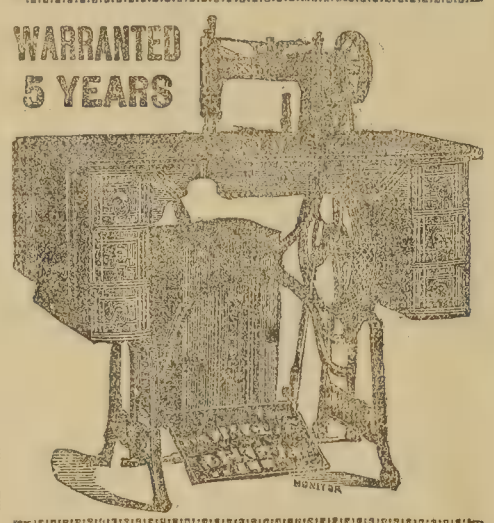

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THE

Montana Methodist.

VOL. VI. BUTTE, MONT., THURSDAY, AUG. 23, 1894. No. 49

Editorial.

To know ourselves we must search our hearts with the light of God's truth.

To the lazy man the lightest load is a heavy burden.

THE devil finds a good place for his dirty work in a vacant mind.

RICH to-day and poor to-morrow—the gambler. Rich all the time—the Christian.

THAT fool that built his house on the sand, did't have any faith. Faith never builds on such a fondation.

WHEN all the soldiers in the army want to be officers, it is hard to get anybody to obey orders.

IT IS mighty hard to keep from saying too much when we once set our tongues going.

THE man who thinks very much of himself would just as hof you would excuse him as pity him.

To fight the truth is to declare war on God. When will people learn to be careful about opposing things that are good.

A PIANO contains nearly a mile of wire some people contain more than a mile of nerve and are not one half as full of harmony as the piano.

THE truely beautiful face is the one which is but the expression of a pure heart. Cosmetics would be thrown to the wind if all hearts were true and good.

YOUNG men everywhere seem to be anxious to get rich. But money or wealth has ruined many a good man. Nobody ever heard of poverty ruining a young man yet.

SELF-LOVE is not too much for many a man's piety but it also drives away from him those who would otherwise be his friends. Selfishness makes him so mean that not many tears will be shed when he crosses over the river of death.

BY DEATH and the grave is the end of all why is love so deathless? Why is it we cannot forget? Why do memories of loved ones gone come back so often in our waking hours and sweep across our minds in dreams? Some things are hard to understand unless we believe that we shall rise again.

THE assistant editor will start Monday on a trip to Missouri, and will attend the session of the Southwestern Missouri Conference before returning to Montana. He will tell the readers of the METHODIST what he sees of any interest on the road.

IN another column we publish a letter from Brother W. H. Handley, a layman of Bozeman. We wish that more of our laymen would write for the paper. It is interesting to all our readers to hear from these consecrated, godly men.

WHENEVER you run across an infidel you may set it down that there is some deviltry back of his unbelief. The wicked man sees not in God the father of whom he shall receive joy and peace, but only looks upon him as a tyrant ready to punish and destroy. In atheism he finds his only refuge.

How the devil does hate the tambourine and the "big drum" and the "poke-bonnet and the letters S. A. But what the devil hates is good for it is opposed to him. God bless the Salvation Army. May the true soldier march on under their banner of blood and fire till the world shall have been conquered for Christ and satan's empire broken and scattered.

BISHOP and Mrs. Fitzgerald came into Helena last Saturday and were so quiet about their coming that very few persons knew anything about their arrival. They are at Brother Clark's residence enjoying a rest. The Bishop is sick and in bed. We know that our people will pray for him that his recovery may be speedy. We are glad to welcome the good Bishop to our Conference for another year.

THE Epworth League State Convention which has just closed its session in Helena was a convention which was eminently satisfactory to all who were present. A committee was appointed to give a report of the proceedings to the papers for publication. We have not had a report as yet nor have we had time to write one. Will try to get one for next week. This convention was worthy of report. Good was accomplished.

WE are taught by the great apostle to the Geniles that no man "ought to think to highly of himself." It is certainly a sad sight to see a man who might gain the admiration of all with whom he is surrounded putting on such disgusting airs as to make them look upon him with a feeling of commiseration instead. The "big head" is a disease that is hard to cure. Any one who has it is not capable of doing the work he ought to do. But on the other hand it is just as fatal to a man's well-doing for him to think less of himself than he ought. Such an one will not do as much work as he ought for fear he cannot do it right. Paul further said that we should "think soberly" about ourselves. That certainly means that we ought to think just as much of ourselves as there is any warrant for.

GLEANED FROM OTHER PAPERS.

Cumberland Presbyterian: Better give up the theatre, better forego the pleasures of the dance, better deny yourself the worldly delights of the Sunday buggy ride of questionable society, and of a hundred other things, than, doing these things, lead others astray or distroy your own influence.

Presbyterian Witness: It is our duty and priviledge to realize the fact that Christ is in our midst—in our homes, churches, shops—in our streets and market places. We are responsible to him for every moment of time and in every possible place. His jurisdiction extends over all time and all space; and he is to be the Judge of all men.

Christian Inquirer: The assurance is given Christ's followers that when he shall appear they shall be like him, for they shall see him as he is. No one in this world can look long on Jesus without gaining likeness to him. Without holiness we are taught none shall see the Lord. None can enjoy his presence who are not following holiness and none can have that presence without advancing in holiness.

Bible Reader: A good many silly things are being said in favor of short prayers. That a man can pray to long in public is too evident to admit of debate, but I have yet to see the man who spends to much time in his closet. The truth is, nothing gives more comfort to the average congregation than to be told that they are not to be heard for their much speaking.

Western Christian Advocate: Making difficulties out of scripture is a very useless thing for a practical Christian to do—and there is no other kind of Christian. He wants two things—salvation and a rule of conduct. There are no mysteries or perplexities about either in the Bible. And men who are intent on being saved from their sins and knowing how to behave themselves never have any trouble over the scriptures.

Christian Instructor: People go to church to be entertained, to be pleased. The idea of going to church to be instructed, to be admonished and to be brought to sincere repentance for sin seems not to be entertained for a moment by the thoughtless multitude. They seem to think the house of God was made for their carnal comfort and mental enjoyment, not for a holy service. There is a time to laugh, but it is not during the divine service. There is a time for intellectual entertainment, but it is not while we sit before God for worship.

North and West: Gambling does not pay so well as formerly. The Louisiana lottery is greatly crippled, and the Monte Carlo receipts have fallen off two million francs. If the thievish sport be tabooed as unfashionable, the loss would be far greater. Let public opinion be developed still more, and protect the victims.

Bible Reader: When one feels languid and dull on those warm Sabbath mornings, and disposed to loll in his hammock instead of going to church, he should resist that inclination; and if he does, and walks or rides a mile or more to the place of worship, and devoutly engages in religious services, he will feel fresher and stronger on Monday morning.

The Watchman: The practice of pitting a man's private virtues against his public sins, in obituary estimates, tends to confuse moral distinctions. A man's character is not built like an ocean steamship in water-tight compartments. Each man's life is a unity. There is an underlying principle which explains both his private and public life, and. until we apprehend that we do not know the man.

United Presbyterian: There are individuals that could give as much for home and foreign missions as is given by all the evangelical churches of the United States in one year, and still be millionaires. What magnificent results would follow the consecration of the wealth of the United States to the service of King Jesus! When will the day come when all men will realize that he is worthy to "receive . . . riches?"

FROM BOZEMAN.

BOZEMAN, Aug. 13th 1894.

DEAR BROTHER:

I will drop you this in order to send in my renewal for the MONTANA METHODIST, and to say that our pastor and his wife have gone to the Park. We miss them very much. We have learned to appreciate Brother and Sister Tabor, and if the Conference does not return them to us again it will surely fail to meet our expectations and wishes. But we will not get mad about it.

We greatly enjoyed having Brother Squires with us yesterday from Helena. His discourse last evening on the subject, "The Barren Fig-tree," was a master piece. I felt while he was talking that he would surely convince every one present that he had a work to do, and that it is dangerous not to be doing our best to make our lives useful and fruitful. Will say for the benefit of any of our friends who may have heard of and been mourning over the fall of our Brother McLaughlin that he is getting up again, and we hope to see him fully restored and happier and wiser and more determined than ever because of the hard experience he has had. I would not speak of him in this way only for the way he has been so publicly exposed by the agencies that delight to publish the failures and mistakes of Christians.

Yours in Jesus

W. H. HANDLEY.

ON another page we publish an article by Rev. W. M. Prottsman, on "The Intermediate State."

"POLICY."

I have been requested to write about "Policy." I suppose that it is policy vs. principle that is meant. To be politic is sometimes best; all policy therefore should not be condemned. It is good policy to BE right and DO right. The maxim that " honesty is the best policy" is as true now as it has ever been. All men in formulating a policy should first seek to know what is right; not what is best for me; but what is honest and just and pure and good. Selfishness is too often in the way. The philosophy of the age is "development of self." No higher thought or ambition prompts the essentially politic man He is constantly looking out for the main chance. The first question asked by this class is not "is it right; will it uplift humanity; is it to the best interest of the people?" but "will it be to my interest; will it put money in my pocket?" In what is commonly called the political world, the question is not "will it be a good thing for the people: will it increase the prosperity of the nation as a whole?" but "will it be a good thing for ME, will it increase MY prosperity: will it make me solid with the boys?"

We have these contemptible politicians in all the affairs and walks of life, in the municipality, in the state, in the church.

A councilman in a city of Missouri is said to have remarked that "if the mayor [illegible] not of the same political party with the council they would have been impeached and thrown out of office," and that when he attempted to secure decency in municipal government his colleagues said to him, "it will not do to attempt this now; it will injure the party in the coming election." It is not good policy. The question of right was not to be thought of a moment. "Good politics is the motto." "Good politics" with such fellows means "the end justifies the means." But the question of right as a political factor (if not now) will become a potent and all powerful influence in shaping the future legislation of the world. The fierce struggle which has been maintained in Europe for so many centuries between Kings and Parliaments is a struggle between the principle of Policy on the one hand and the principle of right on the other. It is no longer a question which shall conquer. In spite of standing armies; in spite of a hundred Bismarcks or a thousand Clevelands, despotism and unwarrantable and illegal interference by the executive with the legislative must yeild to the silent but all potent forces that come from the intelligent, thinking masses. The people are being educated and as a consequence can no longer be made the plaything of designing, unscrupulous scoundrels, whose only desire is self agrandizement.

The welfare and happiness of the people can only be secured by a strict adherence to the principles of right, and not the shifting uncertainties of policy. A principle of right spelled with a big R.

Under the magic touch of a Christian intelligence, guided by the restlessness of "the divinity which stirs within," power is passing from the Palace to Parliament. This will be felt the more as the moral element finds organic recognition and representation, not only in forms of government, but in the administration of those forms. As a political organ its function is to determine, not what is possible to despotic power, nor what is "good politics," but what is right. This is the judicial department of government. It is a curious fact that so far department of government has been a constant disappointment to the very moral sentiment—the public conscience that called it into being. This was true at first of the legislative. Congresses and Parliaments were at a disadvantage because despotism, prompted by no principle of right, but governed by policy, was already in possession of society and all the instruments of power and influence. Besides, Parliaments at first regarded themselves simply as the adjuncts of royalty, just as the Congress of the United States to-day to a very great degree, regards itself as an adjunct of Clevelandism; ready to do his bidding for a fourth-class post office appointment. They simply regard themselves as councils or cabinets of the King to be summoned or dismissed at his pleasure and to do his bidding when assembled. If they failed, the King prorogued the Parlament and sought one more subervient and obedient.

They did not see that theirs was a higher function than monarchy itself.

So it is at present with the judicial department. It simply regards itself as an adjunct of the legislative, and in many cases is the servile slave of the executive. It depends upon them for appointment and support, and feels it to be its chief function to interpet their will namely; to determine what is legal; what is constitutional, instead of what is right. Courts should recognize that they represent the moral sentiment of society; that they stand for right as the legislative stands for policy and the executive stands for force.

They will outgrow the slavery that binds them as with hooks of steel to legal forms and antiquated precedent, which now so often defeats justice, But this time will not come until the moral, the right, shall dominate society; until polciy and partisanship and prejudice shall give place to higher and loftier sentiments of that disinterestedness that actuated the lowly Nazarene. Until men shall everywhere and under all circumstances seek to know and do right and not what is politic.

Policy sneers at everything clean and purity in the political world has been sneeringly termed an "irridescent dream."

The men whose creed is policy. not right hold up their hands in holy horror when religion or the church or the preachers of a pure and holy gospel become in any way connected with politics. If there were less politics in the church and religion and more of the church and religion in politics, and less of that time-serving, contemptible conduct of men which makes them cringing, crawling slaves to party and policy, the church and state would be nearer to what they should be, and the world of humanity would be infinitely better and happier. Strikes which nine times out of ten are the direct product of a slavery begotten of spurious legislation enacted by time-servers and selfish slaves of policy—perdiction's own spawn—would cease to exist, and right would unfold her proud banner and afford protection to the poor as well as to the rich, to the weak as well as the strong. Courts and judges would not be owned by corporations, as proven by a case now pending regarding the receivership of the Sedalia Warsaw and Southwestern Narrow Gauge R. R.

Policy, when not prompted by right, is hypocricy. The politic man is very often a hypocrite. The hypocrite is a coward. The coward is always selfish. The man seeking office is all things to all men. He is a politician. He is pertending to be what he is not. He is a hypocrite. He is afraid to take an emphatic position on any subject for fear of losing votes. He is a coward. Not only the office seeker, but the average business man. Tell him of any existing evil in your midst and he will at once admit it. Ask him to aid in removing the foul pestilence from your town, and he at once begins to formulate excuses. Simmer the whole thing down and he is afraid of losing the custom of those engaged in the thing of which you complain.

These same time-servers and selfish, hypocritical contemptible cowards have not even the courage of what slight convictions they may have. They are ready to gorge themselves on the King's meat and drink the King's wine. Never a Daniel among politicans. Policy choose their church relations. They cast their lot with the church that is the most popular or has the largest congregation or the finest house or that will probably help him the most in his business. If they remove from one place to another they change their church membership as they change their coat—to keep in the fashion. They are not actuated by any principle. They are policy men—hypocritical, time serving snivelers.

The writer knows two brothers who were raised in the same church. They were partners in business. One of them in one church, the other one of them in another; neither of them are in the church of their father and mother. But be sure the two churches to which they belong are the strongest and most influential and ultra-fashionable in town. Their policy is to get business from both churches. They make merchandise of their—I was going to say religion, but will say church membership, for religion, except the religion of selfishness, is an unknown quantity to them. They have the darkey's coon trap—"so as to cotch 'em gwine and cotch 'em comin'."

The policy man avoids the minority carefully as the devil avoids holy water, never reflecting that minorities are more often right than majorities.

What the world needs more than anything else to-day is men—men of lofty ideals men; who have conviction and have the courage of those convictions. True manhood hates a cowasd and God Almighty hates a coward. Men whose judgment is not warped by selfishness and who cannot be intimidated by a frowning majority.

The splendid progress of the world to-day is the result of the manhood of the few.

The vast conquest of the church and her uplifting and humanizing and civilizing forces are the result of the consecration and courage of the few. Men who met the martyr's fate with unblanched cheek; men whose devotion to principle made them heroes and inspired them with a courage that fagot and flame, dungeon and death could not overcome. This is the great need of the time; men of principles and the courage to stand by them and for them. Stand if need be alone, not afraid to go against the majority. One resolute right principled man may bring the majority to him. It has been done. No man of base moral principles and whose backbone was limber ever accomplished anything worth remembering very long. Better risk being called a crank and make something go in the world, than be a tool in the hands of every crank that comes along. Dare to do right. Stand for principle, and though from the false theory of the world you may be accounted a failure, at the final hearing of all things, yours will be the most enduring success.—Rev. B. V. Alton in the Johnson County Union.

THE GREATEST COMMANDMENT.

"Then one of them which was a lawyer, asked Him a question tempting Him, and saying, "Master, which is the greatest commandment in the law?"

Jesus said unto him, "Thou shall love the Lord, thy God, with all thy heart and with all they soul. and with all thy mind." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself" Mat. xxii, 36-39.

And one of the scribes came * * * and asked Him, saying, "Which is the first commandment of all?

Jesus answered him, the first of all the commandments is, "Hear, O Israel, the Lord, our God, is our Lord. And thou shall love the Lord, thy God, with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. This is the first great commandment. The second is like this, namely, "Thou shall love thy neighbor as thyself." "There is none other commandment greater than these."

And the scribe said unto Him, "Well Master, thou hast said the truth. For there is one God and there is none other but He. And to love Him with all the heart, and with all understanding, and with the soul, and with all the strength; and to love his neighbor as himself is more than whole burnt offerings and sacrifices." And when Jesus saw that he answered discreetly, He said unto him, "Thou art not far from the Kingdom of God" Mark xii, 28-33.

And behold a certain lawyer stood up and tempted Him saying Master, "What shall I do to inherit eternal life?" He said unto him, "What is written in the law? How readest thou, "And he answered and said, "Thou shalt love the Lord thy God with all thy mind; and thy neighbor as thyself." And He said unto him. "Thou has answered right. This do and thou shal live" Luke x, 25-28.

Here we have twice repeated by the Savior Himself the greatest of all the great commandments. Indeed it is the sum of all the commandments—the essential substance of all religion. It is the most comprehensive, most spiritual and most exalted statement of Christianity to be found in the Bible. No standard of excellence rises higher; no purity is more immaculate; and no power is more mighty and irresistible than the power of love.

All the requirements of both law and Gospel are here condensed and crystallized. It is the one duty and sole attainment set forth in the sacred code of Scripture as indispensable. It is the only condition of eternal life. When the tempting lawyer so accepted it, Christ decisively said, "Do this and thou shall live." When the discreet scribe declared this virtue and grace to be more than whole burnt offerings and sacrifices, Christ commended him by saying, "thou art not far from the kingdom of God."

Whatever else we may lack, if we only love God and our neighbor according to the analytical description given in these passages, we are sure to inherit eternal life, What though my gifts are small, my faults many, and my works few and unprofitable; yet if I love God and my neighbor in that degree of perfection here delineated, the gates of pearl will swing wide open on their golden hinges for my reception. Perfect love is the key which unlocks Heaven. This is the grace which accept as a perfect compliance with all His demands.

Such being the supremacy and rewards of perfect love, let us devoutly consider its elements as here particularized by the Divine Teacher.

First, "Thou shall love the Lord thy God with all thy heart." That is with all thy affections—the heart being the seat of the affectional nature. The heart must burn towards God—not faintly, but all aglow. Its very essence must be aflame Godward. It must be enamored of God.

"And with all thy soul." That is, with all thy life, the original Greek 'Psuche' being translated, 'the principle of animal life. As the heart is the seat of the affections, the soul is the seat of life. The command, therefore, means that we love God with all our vital energies. Not in a dull and sluggish manner, but with all the animation we can command. It is loving with feeling and tender sensibility, in opposition to supor and apathy. It is what the apostle calls, loving not in word and tongue, but in deed and in truth."

"And with all thy mind." That is with all thy mental powers, judgment and reasoning faculties. As the heart is the seat of the affections, and the soul is the seat of life, so the mind is the seat of our rational nature. It is the fountain of thought and reason and all our superior faculties of will, memory, conscience judgment. All these superior forces must be brought into action in loving God. An irrational love cannot be pure and supreme. If judgment does not approve and sanction the affection, it is inferior, raising no higher than the animal instinct or sickly human feeling. The supreme love of God is a Divine passion as it is ardent.

"And with all thy strength. "That is with all thy might or with all thy natural and gracious ability.

There are degrees in love. We may love purely, but not intensely. We may love with a devided heart, allowing an idolatrous element to steal in and divert affection or cool its fervency towards God.

God requires that we love Him with all the potency of our being. We must be always at our best, every passion of our complex nature making towards God, and centering in Him with the utmost tension.

Perfect love is not smouldering fire—a coal in ashes, but a whole being in a blaze.

The second great commandment is "Thou shalt love thy neighbor as thyself. It is like unto the first; indeed, is a part and sequence of the first. The love of God and the love of our neighbors cannot be separated. The Apostle John expressly says, "He who loveth God, loveth his brother also,, John iv, 21. The love of our neighbor is an essential and indispensible element of experimental religion. It necessarily intermingles with all our religious emotions and is a part of them. Indeed, a man cannot be a Christian at all if he love not his brother.

"He that loveth not his brother abideth in death" John iv, 14.

The love of our neighbor is put in evidence that we are converted. "We know that we have passed from death unto life because we love the brethren" John iv, 14.

The love of our neighbors or brethren secures the indwelling of God and involves the blessing of perfect love, "If we love one another, God dewelleth in us, and His love is perfected in us" 1 John iv, 12.

It is not enough that we love our neighbor, but we must love him as we love ourselves. It is a real Golden Rule afection. It must equal the love we cherish for ourselves. This excludes all selfishness, all partiality, all respect of persons. It throws loving arms around the whole world, irrespective of nationality, race, color or condition.

The love of our neighbor is the origin and support of all saving efforts and enterprises. It is the mainspring that keeps the machinery of benevolence in perpetual motion. The love of man, stimulated the love of God, constrains us to help and bless our neighbor. Who is our neighbor? He that needs help. Whether living near or remote; whether high or low, rich or poor, refined or degraded, if they need help spiritually or materially, he is our neighbor and we must love and serve him as we would love and serve ourselves."

If this two fold love should govern, what a Heaven earth would be? How Heaven and earth would assimulate. Like the beautiful colors of the rainbow, the two states would mingle into one.

"Each to each other move,
And ever move toward God."

It is love of our neighbor intense, as that we bear to ourselves, following the perfect love of God, that created all our eleemosynary institutions and promises to make this earth a Paradise restored.

"O, Jesus at thy feet we wait
Till Thou shalt bid us rise.
Restored to our unsinning state,
To love sweet Paradise."

—Divine Life.

The Montana Conferenc of the Methodist Episcopal Church, convened in Butte Aug. 8th, 1894. Bishop Isaac W. Joyce, of Cincinnati, presiding. One of the most pleasant and profitable sessions in the history of the conference was held.

The Bishop was accompanied by Dr. S. A. Keen of Ohio, who conducted the "Pentecostal Services" such as have been so helpful to the fifty other Conferences he has visited. By ivitation of the Conference he had charge of the religious services of the Conference, giving a series of Bible readings on the office and work of the Holy Spirit, especially as the sanctifier of believers. Under Dr. Keen's clear expositions, many were lead to see that for the simple asking the gift of the Holy Ghost might be received by God's people, purifyed and energizing them and abiding with them in gracious power.

About forty preachers were in attendance including several from the North Montana mission. Quite a number of laymen were present especially Bozeman and Helena.

The Rev. Dr. J. C. Hartzell secretary of Freedmen's Aid and Southern Education Society was present and on Thursday he gave a most interesting account of the work of the society in the sixteen Southern States. He reports forty-six schools, twenty-three each for the white and colored work. Two hundred and fifty thousand dollars are annually expended in this work. More than fifteen hundred teachers have been educated in them. The teaching of the varions mechanical trades is an interesting feature.

Dr. Keen preached and conducted revival services on Friday, Saturday, and Sunday evenings, at

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which the church was crowded and many sought pardon at the altar.

On Sunday afternoon the twenty-fifth anniversary of the Woman's Foreign Missionary Society was held, addressed by Mrs. Wheeler of Helena, the conference secretary.

On Thursday evening at the close of Dr. Hartzell's address, the Ladies Aid Society gave a reception to the bishop and conference. Adresses of welcome were delivered by Mr. Baker and Governor Rickards.

Owing to the hard times there was a decrease in amount of benevolences of $350 this year—$3047 as against $3402 last year.

But few changes were made in the appointments. Bro. Riggin presiding elder of Bozeman District and Rev. J. W. Bennett, pastor at Great Falls exchanged places. Philip Lowrey, secretary of the conference closed his fifth year at Anaconda and was appointed to Billings. Rev. R. L. Brace of Vermont was transferred to Montana and stationed at St Paul's Church, Helena.

The next session will be held at Helena.

THE INTERMEDIATE STATE.

Admitting the truth of the doctrine of the immortality of the soul, a question naturally arises as to the conditions of its existence after the death of the body. These conditions embraced the question of time, place, occupation, moral state, and etc. It is well that such investigations as these are not the legitimate objects of faith, or the conditions of salvation, for they lead us to the realm or doubt, if not to the regions of darkness.

We often rejoice in the fact that there is more faith in honest doubt than in half the creeds. It is a happy thought that the more we know the less we believe, which knowledge clears away the smoke of doubt. But how shall we know that which is not knowable? Our consciousness is ever ready to answer the difficult questions concerning the bourne beyond the sundown of life; but who made conscience an infallible guide? The answer may easily be misleading, for it may represent our belief but not our knowledge.

To forbid reasoning and investigation on sacred subjects because they are such, is to forbid the sun to shine or the tides to flow, for just as the heart beats spontaneously and unsolicited, so the mind thinks. In questions of knowledge the mind will investigate and science will rule.

Whilst it is true that without reason we can form no just conception of a truth, we must not forget that there is a point, even in the royal realm of science where reason grows weary of wing in its flight and gives out, and the immensity of the Godhead constitutes the occasion of faith.

"Every science has its data; fundamental principles, assumed to be true, on the unquestioned authority of which all its declarations and applications rest. In the science of theology, the sayings of Jesus Chris are ultimate truths. From them, as from first principles, all our reasoning in religion must proceed. To call in question their authority, would be to disturb and subvert the foundations of truth. His dictates constitutes the rudiments of sacred science; and they are to be acquiesced in as the reasons of duty and the laws of faith."

In conversation recently with two very worthy students of sacred science, I was asked my views of the intermediate state of the soul after the death of the body. For the want of knowledge, I referred them to the following views of John Harris, D. D., in his work, "The Great Teacher," as follows;

"Presupposing the immateriality and immortality of the soul, Christ frequently employed language which denotes the active existence of the soul between death and the resurrection. 'Fear not then,' said Christ to his disciples, 'fear not them that kill the body, but are not able to kill the soul.' Then the soul and the body are distinct existences. The body may be slain and yet the soul escape. But insensibility would be the virtual destruction of the soul; for we cannot conceive how a thinking being can be more destroyed than by losing the power of thought; then the soul will not cease to think. But the only reason why the soul is indestructible by man, must be its immateriality. The body he can destroy, for that is material; and if the soul resulted from any subtilization, juxtaposition, or combinations of brute atoms, that could be apprehended, burned, divided, exhausted, exploded, destroyed also.

"The doctrine of an intermediate existence is recognized by Christ in the parable of the rich man and Lazarus; where we learn that the former, dying, lifted up his eyes being in torment, while the latter was straightway conveyed by angles to Abraham's bosom. Spirits are evoked by Christ from heaven and hell to attest an intermediate state. He would have us to read the doctrine by the lurid glare of infernal flames, and by the radiance of a celestial vision. He taught it also in the light which flashed on the divine declaration, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' God said he, 'is not the God of the dead, but of the living.' The Almighty had uttered this three hundred years after the death of Abraham. Now, whatever relation He may sustain to the lifeless body, and to the inanimate creation at large, he can only be said to be a God to the living soul. On the former he can only bring to bear his natural attributes—can only exercise mechanical power; while on the latter he can turn the full aspect of his moral perfections—can bring his transcendental attributes, the peculiar glory of his character can bring all his nature into active communication with theirs. Whatever he may do to mere matter, he does it to an unconscious object, to a thing which can return no expression of affection; while the soul finds its heaven in his smile, and he beholds the reflection of his image in his face. Wherefore "he is not ashamed to be called of God," by which we are to understand that he glories to be called so. He tells it to the universe, boasts of the relationship, is prepared to rest his claims to universal homage on the glorious provision to which he brings them in heaven; is so satisfied with that illustration of his excellence which he beholds in the present condition of the spirit of just men made perfect, that, could we see their blessedness, he would be content to be known only as their God; and, accordingly, one of the titles which he has adopted, and graven on his crown of light, informs us that he is "the Father of spirits."

"Another declaration of Christ to the same import is his memorable reply to the expiring malefactor, 'Verily I say unto thee, today shalt thou be with me in Paradise." The sense of this passage has been made by some, indeed to turn on a question of punctuation. But, receiving it in its general acceptation, (the only acceptation, we apperhend, which common sense will ratify,) we learn from it, the capability of the soul to live independently of the body—the instant transition of the soul, at death, to the state adapted to its moral character; and the fact that it there immediately enters on its endless portion." —Rev. W. M. Prottsman in Tennessee Methodist.

LORD ROSEBERY ON THE LIQUOR QUESTION.

The Voice says: the United States is not alone in recognizing the danger of ginmill government. Lord Rosebury, the present English Liberal Premier, in a recent speech before the Liberals of Birming

ham, shows that he is keenly alive to the evil power of the ginmill in politics. Here is a partial report of what the Premier said: "There is another subject, a subject to which my attention has been called, on which the Birmingham Liberal Unionist Association is singularly dumb—I mean that of the control of our liquor traffic. I am not a fanatic in temperance reform. I am, I hope, a sensible and level-minded politician on that and on all other subjects. But I cannot but be struck by the pathetic urgency with which the appeals for dealings with this question come from every part of England, Scotland, Ireland, and Wales—and, though I say I am not a fanatic on this question, I view the uncontrolled condition of our liquor traffic as a serious danger, for two reasons. In the first place, no one can deny that there is a great deal to much drink in this country, and that much of the crime, and much of the pauperism, and almost all the degradation prevalent in this country, are attributable to the cause of drink. That does not mean, of course, that there should be no abuse; but it does mean that there should be a check placed on abuse. But the second point on which I regard it as a danger is this—that it is becoming too great a power in the State. I go so far as to say this—that if the State does not soon control the liquor traffic the liquhr traffic will control the State."

THE SALOON PROBLEM BY DR. STRONG.

There is no wiser and shrewder observer of causes and effects in the religious, social and economic activities of the day than Dr. Josiah Strong, author of that epoch-making book "The New Era." What Dr. Strong has to say therefore on the saloon problem is worthy of careful attention. In his opinion there is no more effective place "to fight the saloon, than in the home, for the root of the saloon runs back into it. The wretchedness of the home causes the saloon to flourish, and the saloon aggravates wretchedness. Doubtless it will be impossible to sink the saloon in the great cities until the homes have been elevated. In all reforms there is occasion for agitation, and in some for legislation; but all attempts to elevate the masses which fail to find the home, are more or less superficial." For the reasons thus stated there are no agencies working for temperance more practical and affective than the charities and philanthropies which aim to brighten and sweeten the homes of the poor. Such are the College and University Settlements and the agencies managed by the Salvation Army workers. While these societies do not aim specially at the promotion of temperance, they are nevertheless doing a large and noble work in that direction because they are making the homes of the poor more attractive, more cheerful, more truly homelike, and thus lessening in a marked degree the inducements which the saloons have for the people of this class.—Christian Work.

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There is another great hot bed of anarchy and crime in our modern civilization that can never be passed by, or overlooked, when we are considering the dangers that threaten us with universal destruction—the traffic in drunkenness. One of the most alarming features of the present age is the awful and shameful fact that the fourteen most civilized nations of the earth devote one-fourth of their labor and agricultural land to the production of this demoralizing and distructive force. Forty-four millions acres of the best soil God has given to men being used to produce a pauper-making, anarchy-breeding drink, while multitudes die of want, and nations stand back aghast before the deadly work of anarchists.—Rev. Louis Albert Banks.

The Christian Instructor says: Arbitration of differances is a scriptural mode of dealing with them. Christ advises people to lose no time in agreeing with adversaries. "Agree with thine adversary quickly whilst thou art in the way with him." If two men cannot settle their disputes then they are told to take "one or two more." There may be an appeal to law, but it should only be as a last resort. Every other lawful means should be exhausted first.

Send in your renewals for the MONTANA METHODIST, it is near the time for beginning anew. Don't neglect this important matter. It means a great deal to the publishers when any fail. The paper is certainly worth your money and will be still better another year than it is now. We believe in progress. By practice we reach perfection. Just continue your patronage of the MONTANA METHODIST and you will see that it will "go on to perfection." Send in your dollar at once.

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FOR OR AGAINST LABOR.

A correspondent, writing under the nom de plume "Deacon" sends us the following communication,

Chicago, Ill., Aug. 7, 1894.

Editor Patriotic American:

Do you know that the late labor strike was inaugurated by the Roman Church, and that all the labor leaders, with one exception, are papists; that the rioting and murder and destroying of property was done by papists? And yet I am sorry to see that your paper seems to be in favor of the strike. How is that?

DEACON.

We believed that we had already expressed ourself most plainly upon this point, but, it seems, our Chicago correspondent needs further informing. Briefly, then: We are always in favor of labor, when it is oppressed by capital, using only lawful means to obtain redress. We believe that Pullman employes were justified in leaving their work if they saw fit, and by peaceable and lawful arguments deterring others from filling their places. We have yet to learn that the strike at Chicago was the work of papists, and while there is but little doubt that the lower element of foreignism were largely instrumental in causing the riots and damage to property, a work which they were assisted in and urged to do by many of the papist, police officers of Chicago, we are absolutely without information that these Slaves and wild Irishmen were the Pullman strikers. On the contrary, we have abundant proof to show that the large majority of the orderly Pullman strikers were honest, law-abiding citizens—some of them members of patriotic organizations. It has been said but not proven, that Eugene V. Debs is a papist. We are well-assured that he is an avowed enemy of the A. P. A., and was born a papist, but is now an infidel. It is barely possible that, in spite of these things, Mr, Debs may be conscientiously fulfilling what he believes to be his duty to the order of which he is the head. We are not prepared to comment upon these points without receiving farther information, but we reiterate what we have stated upon the subject: any labor or other organization which has its head or is controlled by papists, should be avoided by every American citizen as a trap wherein he must inevitable be caught as sacrifices for papists when he becomes a member thereof. We do not believe in strikes; we have the utmost confidence in the ballot, but so long as strikes are lawful, it is scarcely for us to dictate how the laboring man shall obey the law. —The Patriotic American.

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VOL. VI. BUTTE, MONT., THURSDAY, AUG. 30, 1894. NO. 50

Editorial.

A MAJORITY of the taxpayers of Ravalli County have petitioned the county commissioners for the privilege of voting at the next election upon the question of removing the county seat from Stevensville to Corvallis, the latter place being much nearer the center of the county. If the movement should prove successful it will invest the hitherto quiet and unpretentious village with an importance not heretofore enjoyed by it.

SEVERE family afflictions, the strike, which cut us off from the rest of the world for several weeks and lost some of our manuscript while in transit, together with the press of other matters has materially entefered both with the ministerial and editorial work of this scribe. But the Lord has been gracious and we are glad to be able in a measure to renew the work in which we delight. We rejoice that the assistant editor has been able to meet the emergency and has furnished our readers with such an excellent paper.

A MAN who has occupied a rather prominent place in the local church where he resided complained in the presence of several professors of religion that he did not know a single person (the company not accepted) that REALLY ENJOYED RELIGION. Only a short time afterwards the some individual threatened to break the head of a fellow worker because of some trifling matter. The possession of such a spirit and the utterance of such words do not assist others in the discovery or the development of genuine godliness. "The carnal mind understandeth not the things of the Spirit."

AFTER reading so much about the severe droudts of Minnesota, Iowa, and portions of Missouri and Kansas where crops are reported as having been burned up leavin the people in great distitution, it is a great relieve to travel abroad through our State, especially in Bitter Root Valley, and behold the bountiful harvest and extensive orchards literally grouning and breaking beneath their extoaordinary burden of the choicest fruit. Any one who doesnot think fruit raising a success in Montana will change his mind on visiting our valley now. So much for good soil, as splendid climate and plenty of pure water to irrigate with.

LET nobody stay away from the Conference at Corvallis for fear of lack of entertainment. We have a hospitable community, and can provide for all our preachers, laydelegates and their wives, also for others who desire to attend the services and sessions of the Conference, especially those from the east side of the mountains. We want them to see our beautiful valley and we want the inspiration that their presence, their prayers and godly counsils will afford us in building up the Lord's cause in this land of promise. Come everybody, but please notify us beforehand, so that we may have a place ready for you.

WE hartily indorse the following from the pen of Dr. Hoss on the subject of ministerial orders:

In the meantime we wish to repeat, with whatever emphasis we can command, that the theory which regards ministerial order as nything more than a permanent office contains in itself the vital germs of a most vicious sacramentarianism. We take occasion to add that whoever looks for an obligatory pattern of Church government in the Bible—Congregationalism, Presbyterianism, or Episcopacy—is consciously or unconsciously, a high churchman.

THE new church at Corvallis is about completed. The first service was held in it last Sunday, (13th,) Brother Kincade preached an excellent sermon from the text, "Come all ye that labor and are heavy laden," etc. There was a good attendance, and it was a joyful occasion to many who for years have been without a house that they could call their own in which to worship the God of their fathers. The old fashioned songs were sung from the new church hymn books with lusty life and fervent prayers found a hearty response in many greatful hearts. The new house is universally admired for its convenience and architectural beauty. We pray that it may become a great center of spiritual power and activity in soul saving.

ONE of the misfortunes resulting from the change in tha time of holding our Conference session will be the absence of Dr. David Morton, Secretary of the Board of Church Extentions, and his estimable wife from our meeting. The Doctor and his wife had planned the trip and could not defer it. They visited Butte and Helena where doubtless they received a cordial welcome. It is a matter much to be regreted by all that they could not mingle in the session and services of our Conference at Corvallis. Brother Morton held a quarterly meeting at this place once in the years gone by, and his visit and pulpit labors are remembered by the people. What a privilege it would have been for him to have preached in the elegant new church whose erection he has watched with so much interest.

THE change in the time of holding our Conference was a disappointment to some of our brethren and has caused inconvenience which we greatly regret. While we had nothing to do, personally, so far as any correspondance with the Bishop is concerned, in the procuring the change, and were ready to entertain the Conference at Corvallis, yet in view of the great stagnation and general demoralization in business and transpertation rendering it next to impossible for the preachers in this Northwestern Conference to make their collections and get ready for Conference, and impossible for a few of them to get to Conference at the time appointed, we could not but think it a wise and fitting thing for the Bishop to do as he did—postpone them all a month. While a few are discontented let us not lay it seriously to heart, but trust that the church at large may be greatly benefitted by the delay.

RESULTS OF WORLD'S FAIR.

As we walked the streets of the White City more than a year ago (in May 1893) and looked upon its immense buildings, lofty towers, countless statues, and the exhibition of the arts and industries of the world such as has never been witnessed before, the question was raised in our mind, what will be the result of all this outlay of labor and money. Would the real good to the country and to the world justify the mighty outlay—the great tension put upon the intellectual, the industral and the moral life of the country. The white mortor and paint that workman were every where plastering upon the make believe marble walls, reminding us that the great White City was only a sham and soon to be distroyed—suggested the doubt as to whether this abnormal condition of things would not have an unwholesome effect upon the public mind. Half afraid the thought too pessimistic in its tendency, it was never expressed in public. But now we find some of our thoughts voiced by men of world-wide fame. We copy the following from the Northwestern Christian Advocate:

Count Wolf Von Shierbrand, an accomplished journalist of this city, many of whose fine articles have appeared in the Northwestern, is now in Germany. He had a recent interview with the aged and astute statesman Bismarck. Our readers will be interested in the "Iron Chancellor's" opinion of world's fairs, given in a Herald letter. We quote the following.

Question: What is yours opinion, Prince, of the consequences of the Chicago World's Fair?

Reply: Not a great deal. They are only temporary ones at best. I do not believe in these large international expositions of the kind of which we have already had more than enough. They do not bring us much value, and in their whole nature are nothing than what you called yours—world's fairs—which have but a very slight influence on the serious progressive, and agrecultural development of international commerce and industry. For each city, though, in which such a fair is held, it has more of evil than of good in its wake. It increases the homeless, penniless crowds in those cities and after it is over—it is difficult, almost impossible to get rid of them again. It also leads to an increase in the price of necessaties of life to a temporary increase in wages, and to a permanent increase in rents. All these are unhealthy consequences, followed later on by depresion and a sinking in prices. As I said, I have never been an advocate of this sort of cosmopolitan show. Well, you in Chicago have found out a thing or two about all this by this time, haven't you?

One might imagine that Bismarck has been and still is a resident of this city. No one has sketched more accurately the truth about the matter in question. The "homeless, penniless crowds" remain, and now that "the fair is over it is difficult—almost impossible—to get rid of them again." Prices did go high, rents increased, and the later sinking of prices followed. It has been said that "the Midway plaisance" will be remembered longer than the fair will be, and it certainly is true that its evil things clings like vermin to the mind of many, in and beyond the slum of the city. Some magnificent results indeed remain. The memory of the incomparable buildings lingers in the mind, but an evily compensating shudder and saddening suggestion run through one as he looks upon their ruins. The pictures of beauty are still visible to the closed and reminiscent eye, but there is a sense of gratified rest now that the park begins to resume its old forms and visual suggestions. The fair was a spectacular blessing to thousands of quiet people whose lives are passed in comparitive monotony and amid the wearing round of daily duties, but the city man enjoys the renewed absence of the crowds, and the memory of that which has gone. Like the "great fire," the fair was a great advertisement of Chicago, but we are glad that the lights are gone, the garlands dead. The strikes and violence which also have "advertised Chicago" are indirect results of the fair, though the contrasts in the demands of the city, and the present prices paid for labor. The crowds that remain, as Bismarck says, compete in the labor market with the crowds of workmen who were all ready too numerous before the fair, and while one crowd strikes others outrage good order, burn property, and defy authority. All this might have been anticipated, and it all happened before, but it is not enough to say that it is "the price." Fairs have been in vogue for ages, but they once were compensations and perhaps necessary substitutes for limitations in human intercourse and and difficulties in transportation. In more modern times the "sample man" is omnipresent, and even he individually is sometimes as much as one cares to endure. The world will presently do all its own "shopping."

Send in your subscriptions before Conference. And all who are behind ought to catch up. Let us hear from you at once.

ROMANISM AND RUM.

Very much has been said about the action of Bishop Watterson, of the Roman Catholic Church in the diocese of Ohio concerning saloon keepers and the liquor traffic. The Bishop had a great many saloon keepers among the officers and members of his church. To get rid of the crying disgrace decided. 1. To withdraw his approbation from any society having saloon keepers for its officers. 2. To recognize no new society with saloon keepers among its members. 3. To refuse absolution to those saloon keepers who conduct their business in a forbidding or disedetying way, or who sell on Sundays. An appeal was made to Satolli the apostolec delegate—the popes representative—in this country, and the Bishop was sustained. Threats were made by the whisky venders, many thousand of whom belonged to that church, and the authorities were dared to carry out the principle that had been adopted. In reply his reverence, while claiming all power in the body ecclesiastic to enjoin obedience to his mandate, declares there is "a difference between adopting a principle and the application of it." This means that, while the Bishops has power to do what is here proposed, yet they will not be foolish enough to try to practice it where it is deemed unadvisable or is likely to interfere with the revenues of the church.

This is quite an advance step for the Romish Church and is hailed with joy by the temperance workers. But it is far in the rear of the position long since taken by most Protestant denominations. The Northwestern Christian Advocate comments upon the controversy in a common sense way. It says:

We are inclined to give large space to these documents, and to these citations from Roman Catholic organs, for the reason that the controversy is sure to become historic. The church concerned is in arrears in regard to some very significant social and moral questions. The just American criticism upon Romanism, to the effect that it is the virtual rule of a foreign power in this country, has compelled it to affect super-Americanism, and to pose as a model teacher of republicanism and as an exemplar in patriotism. Protestant protests that a foreign power has no right to dictate opinions to American citizens has compelled papal authorities to concede a degree of personal freedom of opinion which would have sent a man to prison a century ago. Protestantism and republicanism are aiding to mould even the Roman Church, and when the revolution has gone a little further in this country it may obtain a firmer tread in the Old World. When an ecclesiastical correcting rod is applied to a traffic two-thirds of whose merchants and so many of whose customers belong to the church that wields that rod, every temperance society in the world must obtain fresh impulse in the great reform.

THE CATHOLICS AND THE SALVATION ARMY.

The Patrotic American says: on July 22 last, as Crops 1 of the Salvation Army of Detroit Mich, was holding services in their tent, corner of McDougall and Monroe avenues, a disturbance occurred at the door. Capt. Davies sent, Leiut. Steiner to investigate, who found a large crowd of papists acting in a hostile and noisy manner. A messenger was sent for an officer, who could not be found. Steiner went up McDougall Avenue in search of assistance, and was set upon by a burly papist and badly maltreated Capt. Davies, who went to the assistance of his subordinate, was knocked insensible with a slungshot, and remained unconscious for many hours. The day following Steiner called upon the prosecuting attorney, who referred him to Supt. Starkweather, who in turn referred him to the sergeant of police at Elmwood Street Station. An officer was detailed for 10 days to preserve order in the vicinity of the tent. One of these details refused to do more than keep the sidewalk clear, and would not eject disorderly persons from the lot. This corps of the Detroit Army has suffered greatly at the hands of papist hoodlums, who in most cases, have received the protection of the papist members of the police force. It is a condition of affairs that should be speedily remedied and the Romish rabble taught that freedom of speech and conscience are among the first principles of the Republic.

RELIGION VERSUS SECULAR EDUCATION.

In a recent letter to the Wesleyan Christian Advocate, Bishop Haygood makes the following timely utterances:

This is a time to stand by our church schools as never before. The tendency among those who assume leadership in educational movements is to absolutely secularize education. And some, under pretense of fear of Rome, would drive religion out of Protestant schools! And some fear too much religion in church schools!

I fell in with an old friend recently. He yielded to the whims of a society family and sent two children to a godless school. They are both done for in faith and morals. Men will learn by and by. The highest and best teachings in the world is done in church schools in America, England and on the continent. Yet some extreme ignoramuses imagine that a school must be good where religion is tatooed, and whose teachers are agnostic!

A Methodist who prefers a state school to his own cares more for something else than he does for his religion. Let him name that something to himself.

The loyalty of a Roman Catholic is safer for the souls of sons and daughters than the utter laxity of some Protestants who don't know the educative difference between a dance and a prayer-meeting.

THE FAITH OF OUR CHURCH.

Rev. Joseph Anderson, editor of the Florida Advocate, has been writing some very clear scriptural and Methodistic articles, in his paper, on the Methodist view of santification. We copy the following:

The time has come to settle the question. It is realy true that penitent sinners have no knowledge of heart sinfulness and do not seek inward cleansing? I believe it can be said without fear of contradiction that depravity is a well known fact and that convicted sinner prays for clensing as well as pardon. No prayer is more common than this, "Create in me a clean heart, O God, and renew a right spirit within me." Few passages of scripture are more frequently quoted to penitents than St. John's beautiful declaration, "If we confess our sins, he is faithful and just to forgive us our sins and to clense us from all unrighteousness." And yet more, it is a fact that in conversion the evil disposition of the heart are changed, the will lets go sin, the heart ceases to love evil and loves God and his people, and the mind beholds Christ as altogether lovely, and delights in truth. The animal nature is held in check; and by all the tokens a new creature appears. "Old things have passed away, and behold all things have become new." And this is certainly initial sanctification, a surrender to God, submission to God's service. The new convert feels that he belongs to God and says, "I am the Lord's and he is mine."

THE FAITH OF OUR CHURCH.

I will not now repeat the testimony of our doctrinal standards, sufficiently given in a former article, but wish to give what our great writers have since said on on this vital point. Rev. George Peck, D. D., in his great work on Christian Perfection, published fifty-two years ago, says, "Justification implies pardon. But simultaneously with the sinner's being taken into favor, he is born again or regenerated. This is a real change wrought in the soul by the Spirit of God. And those thus changed or regenerated are often in the writings of the apostles called holy and sanctified. Mr Wesley says, 'The term sanctified is continually applied by St. Paul to all that were justified.'" He quots largely from Mr. Wesley to the same effect.

Rev. Nathan Bangs, D. D., sent forth a work on sancitfication forty-three years ago, in which he states that "every justified soul is in part sanctified." At a late period Rev. Jesse T. Peck, D. D., afterward a bishop, wrote his book on The Central Idea of Christanity, in which he said of conversion. "It is evident also that in this great work is the commencement of sanctification. The very life which it infused into the soul is a pure life, and hence of necessity a purifying life. It is a divine life, and thus an active, holy energy, working against sin and in favor of holiness." Rev. R. S. Foster, D. D., and now a bishop, says in his excellent volume on Christian Purity, that regeneration "is holiness begun." He repeats it on another page. Richard Watson, the prince of theologians, says in Institutes, "The sanctification which constitutes a man inherently righteous is concomitant with justification, but does not precede it." In Rev. Dr. Rolston's Elements of Divinity we read. "But the term sanctification sometimes implies the purifying ar cleansing of sinners from the guilt, power and pollution of sin by the blood of Christ and operation of the Holy Spirit. In this sense all justified persons are also sanctified, and regeneration is sanctification begun." Bishop Hedding said, "Regeneration also being the same as the new birth, is the beginning of sanctification." Bishop Paine said, "Every truly regenerated person is set apart to the service of God—sanctified." Dr T. O. Summers said, "And it is certain that regeneration extends to our whole moral nature. In the new birth the tone, temper and tendency of our minds are changed—the current of our feelings is made to run in a different channel, and a capacity to do the will of God is imparted. But the holiness which is then realized is proportioned to our faith." To the same effect is the testimony of Rev. Dr. Daniel Steele, Dr. Raymon and a great many others.

Send in your subscriptions before Conference. And all who are behind ought to catch up. Let us hear from you at once.

ABOUT JAPAN AND THE WAR.

Our readers may be interested in the following information respecting Japan, which is now at war with China, with her 400,000,000 of people,

"Japan consists of 3,850 islands with an erea of 147,000 square miles population, 40, 072,000. It is said a larger proportion of the population can read than in any other country in the world. They adopted a constitutional form of government in 1890. They have 28,000 schools with 72,000 teachers and 3,410,000 pupils. There are in Japan representatives of eighteen foreign mission societies, 428 missionary stations, 599 missionaries, 177 ordained, 421 lay, eighteen men and 403 women, 632 native workers, 131 ordinary, 236 teachers, 315 helpers, 220 churches 31,863 members. 5,348 added last year, 17,-092 Sabbath-school scholars, 48 high schools with 4,663 pupils, seventy-two day-schools with 4,257 pupils. Native contributions last year, $99,403."

As to the causes that led to this it appears that from time immemorial China has exercised a protectorship over Corea. Though it is claimed by Japan that in a recent treaty between Japan and China, the independence of Corea was virtually recognized. In that treaty it was agreed that neither country should send troops to Corea without notifying the other. Last March an insurrection broke out, and Japan notified the Chinese that she would send troops to Korea to preserve order as many of her merchants were engaged in business there. China objected but without notification sent her own troops to Corea. This aroused resentment among the Japanese and hostilities were commenced. Thus far the Japanese have shown greatly superior vigor and fighting skill, and have been generally victorious. In answer to the question, "Which nation will conquer?" Rev. M. S. Vail, a missionary of the M. E. Church in Corea, now visiting at Clifton Springs, N. Y., replies in the Nortwestern Christian Advocate:

"I reply, Japan; for the following reasons: 1. The history of the past shows that the Japanese are better soldiers, for they think more of military fame than the practical, peace-loving Chinese, who think most ot all of money. 2. The Japanese are, as a rule, patriotic, while the Chinese can never be so as long as they themselves are ruled by foreigners. (The emperor is a Tartar.) 3. The Japanese have an untold advantage in that they have been for the past twenty-five years the most diligent pupils of Western sciences, while China has been looking with contempt upon the outside world. 4. Although the recources of China are unbounded, discontent reigns in many parts of the Empire, and if war is prolonged rebellions are certain to arise which will seriously tax the power of the government, while in Japan war will unify all parties. The war which has now been formally declared against China by Japan promises to be a desperate one, and it is to be sincerely hoped that war may not be prolonged. Victory on the part of China would mean retrogression in Western civilization, while the 'slumbering giant' would be aroused and compelled to think Western thoughts should Japan be victorious."

THE OFFICE AND WORK OF THE HOLY SPIRIT.

[A sermon preached by Rev. J. E. Squires, of Helena, before the District Conference at Bozeman, and requested for publication in the MONTANA METHODIST.]

The text is found in Acts, 1:8 "But ye shall receive power, after that the Holy Ghost has come upon you." It is part of the very last sentence ever spoken by Jesus, with human lips. It was an assurance to his trembling and troubled disciples, that they had "a hope that maketh not ashamed." He had gently told them of his "going away," but they had yet hoped that he would remain with them, and lead them forth to the work that lay before them of "witnessing" to the world that he was the Messiah. The divine plan was slowly unfolding and very imperfectly understood even by those nearest the Great Teacher. It was expedient for them that He go away but they could not comprehend or appreciate it. They stand weak and halting before the great problem of carrying "the gospel to every creature." The promise "of the Father" was to be now fulfilled, which is to equip them for work. Indeed he is to work through them furnishing both the energy, and the direction, the power and the wisdom.

The fulfillment of this promise is recorded in the next chapter, and the Holy Ghost, in mighty power falls upon them. The third person in the Holy Trinity, now comes for the first time to take prominent, and active part in human redemption. He had taken part in the creation, had moved upon holy men of God as they were to write the books of inspiration, but now he comes to "tabernacle with men," to abide with them forever. His office now is to apply the remedy provided in the death of Christ, to administr the divine will. A new dispensation is obtained with him at the helm if not at the head. He comes on the Day of Pentecost, and will not return until he has "taken of the rich things of Christ and shown them unto us." His headquarters is in the church, the individual Christian forming the unit. His work is to carry out the plans of the Son in whose stead he comes. He is on the field in power, while all authority abides in the Son enthroned with the Father. He accomplishes this work through the agency of mankind. "Ye shall receive power," is the Masters words to his disciples. After that "the Holy Ghost is come upon you." We are to be laborers together with him. But the field is His and the power is his and the glory shall be his forever. The water of life shall flow through you and upon you the dry and thirsty field. The life-giving current shall pass over you and on through you

[CONTINUED ON 6TH, PAGE]

"INDIANLAND AND WONDERLAND."

While in St. Paul last May we received, with the antograph and personal compliments of the author, a copy of a most elegently gotten up pamplet with the above title. It is the production of O. D. Wheeler and issued by the Northern Pacific railroad company as a guide to tourist visiting the Northwest. It contains valuable information concerning the country all the way from Duluth and St. Paul to Portland and Seattle and even to Alaska. It makes a specialty of the Yellowstone Park region and Indian tribes of Western Montana and eastern Washington. Mr. Wheeler, who has charge of the advertising department under Mr. Chas. S. Fee, passenger agent, is scholarly, careful and conscientious. He seeks accuracy rather than elegance, and yet his work is not without the latter quality. The mechanical execution can not be surpassed, and the illustrations are among the finest that we have ever seen. Mr. Wheeler is greatly interested in obtaining information concerning this vast Northwestern country and a subsequent book will contain a sketch of Dr. Whitman and his tragic death near Walla Walla, and of the labors of Jason Lee and other missioaries pioneered the way for civilization on the Northwest coast. Let those who are interested in this wonderful region apply to Mr. Chas. S. Fee, Gen. Pass, Agent, N. P. R. R. St. Paul, and they will be furnished gratis, with a copy of this excellent work.

STICK TO THE SHIP.

It is related that once when Mr. Moody was crossing the ocean on the good ship Spree, the vessel came near going to the bottom. But only one life was lost—that of a man who jumped overboard. The incident is quite suggestive. We have known passengers on board the old ship of Zion, sailing over lifes troubled sea to become greatly agitated while a storm was passing and the waters were disturbed, or possibly because the ship had fallen into a "calm" and was not making the desired headway. They perdicted certain distruction, and left the ship for a smaller craft or threw themselves in hopeless despair into the raging sea. The result was that the noble ship soon came out of the storm or the calm and with her sails filled with heavenly breezes and her decks crowded with more passengers than ever before, and the number thereof increasing every day, is pressing nobly forward towards the heavenly port. While the few doubting spirits who acted upon the impulse of the moment have disappeared in the mist of indifferance or wrecked upon the breakers of worldly passion and have been lost sight of forever.

Again: During the last twenty-three years, not a few times, when the mist has gathered about or the storm has suddenly swept down upon the good ship representing the M. E. Church, South, in Montana, a number of the sailors and occasionally, some who stood near the

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captain) have professed great alarm and have predicted absorption, disintegration or suden destruction of some sort, and not a few have fled the ship in dispair. Dispite all this, for twenty-three years the same good ship has been plowing the main, going steadily forward and landing many precious souls every year upon the ever-green shore, and to-day has more passengers on board than at anytime in her past history. Then brother, do not lose heart because this or that one is likely to leave the conference or because this reef or that quicksand threatens. We have passed through narrow straits, over more dangerous rapids, and through fiercer storms than any that can possibly trouble us now, and the great captain who has been so gracious in the past still smiles upon us and is pledged not to leave us nor forsake us. As long as he is He is for us who can stand against us? Don't lose heart, don't become disaffected don't prophesy failure. There was never was a brighter future before the cause of Christ in general and the M. E. Church, South, in Montana in particular than there is today. Let come what will, do not desert your post, but stick to the ship and all will be well.

"THE NEW PREACHER'S WIFE."

"I hear you have a new preacher at your church," said Mrs Good, on meeting two young friends of a sister denomination. "Yes," exclaimed the elder of the two, "Brand new! This is his first appointment in the Conference and he is a young man and just married."

"It is too bad," chimed in the other, "that when we do get a young man he always happen to be married. I do not see why that girl did not give some one else a chance."

"What girl? The preacher's wife?" and little Mrs. Good laughed merrily. "Perhaps she thought she had as much right to the chance as anyone."

"Oh, of course," said the girl in tone of one acknowledging the inevitable, "but I think it real mean of her anyway, for he is so handsome, besides mamma does not think her at all suitable for a preacher's wife; she is too young and giddy, and they say she does not know how to do a thing, that she never cooked a meal in her life and does not even know how to sew."

"Neither do you," said her companion in an irreverent manner.

"I know that I don't," pouted the girl, "but I am not a preacher's wife."

"I thought they only arrived yesterday, so how can anyone tell whether she is suitable or not." Mrs. Good seemed perplexed, for in her church they had not had a "new preacher" in years, and the criticisms on him and his had been forgotten long ago by even the oldest members in the church.

"Oh, her fame proceded her," said the thoughtless girl. "Some one always inquires about our future pastor as soon as he is appointed, and particularly about his wife, and Bro. Hunt said that he made it a point to find out all about her, and if any one is capable of doing that, he is the one," and hear she giggled, "and he said she had been a society girl and that her family were wealthy, although he did not consider that an objection, as the church need not pay him so much salary."

"How very strange," said Mrs. Good, in a musing tone; "does your church expect her family to help support their preacher and his wife? I thought that the laborer was worthy of his hire, and I should not think that her family, being rich, or she herself, for that matter, would excuse the church from supporting their preacher."

"Poor, stingy souls," she said to herself, "they are still in their sins or they would not dare to rob a servant of God." "Besides," she continued aloud, "she has probably had every advantage that money can give and is admirably fitted to the place of a preacher's wife in a church that has the intelligence and cultivation of which yours boasts."

"That has been mentioned, too, and Mr. Croak says she will doubtless be at home with the rich, but he feels sorry for the poor of the church, although he does not act like it when the charity box goes around."

"Fie, Sadie," exclaimed the elder girl, "do not talk so much." "Well, it is true, anyhow, for he does like a good many other people—goes around hunting for flaws and croaking about this and that, and at the very same time he is being talked about, too. 'Oh, wad some power the gift to gie us,' as Babby Burns said."

"Where is the 'new preacher' stopping?" inquired Mrs. Good, not fancying the turn the conversation had taken, "and has your mother called upon them, Sadie?"

"They are at Judge Goodfellow's for a few days, until their room is ready for them at the parsonage. She did not care to keep house and the steward thought it was just as well, for the rent money would go quite a way toward the preacher's salary. Papa indicated as much to him when he and mamma called last evening, and he said the new preacher smiled in an odd kind of a way, but did not say anything."

"What kind of a looking woman is the new preacher's wife," said the smiling Mrs. Good.

"Mamma says, and so does Herriet's mother," indicating her companion by a toss of her head, "that she is entirely too dressy for a preacher's wife and lacking in judgment, too, or she would not have preferred the company of Mollie and Kate Goodfellow to that of two of the stewards' wives. She did not say that she preferred them," continued the girl, "but says they were on such terms, just like girls, you know, and that she must quit that now that she is a preacher's wife."

Again Mrs. Good laughed as she said: "She is certainly nothing more than a girl herself, and, from what I have heard, is about the age of Kate Goodfellow. As to her clothes, as a bride, she doubtless wanted to do credit to her family and to her husband, and if she is not to wear them, what then pack them away for the moths to eat?"

"Oh, Mrs. Good, how funny you are," and turning on their heels with a hasty good-by, the girls walked away.

Mrs. Good walked away, too, half sorry at having questioned the girls. "Poor thing," she murmured "I wonder if all preacher's wives are thus criticised. If so, why should they be any more so than a doctor's wife or a banker's wife?"

Sunday morning dawned bright and beautiful and the church was crowded. The membership had turned out in full force and not a few outsiders had come to hear the new preacher, and perhaps, to see his wife. Among the latter was Mrs. Good. Just as the sound of the last bell died away, the preacher and his wife walked down the aisle, the usher showing her to the "preacher's pew" which had been left vacant for her. She looked to the right of her and to the left of her, and found that she had been separated from the young folks and was seated, as was right and proper, in the midst of the "fathers and mothers in Israel."

Presently there was a slight stir in one of the pews further back, and "Grandma Goodfellow" slipped in by the preacher's wife and affectionately pressed the hand nearest her own, and when Kate seated herself on the other side, she saw that the little wife's eyes were dimmed with unshed tears.

"Poor thing," sure enough. She was just beginning to feel that she was set apart as it were, and that henceforth she was not "one of the girls," but a companion and friend for the old and young alike.

After service, the members crowded around to speak to her and Mrs. Good noticed a plain looking woman in black, who, with three little children had been edged aside and were apparently unnoticed, while the children cast shy glances at the new preacher's wife. The latter turned toward them, and holding out a daintily gloved hand said: "Are you waiting to welcome me, too? I love boys," and she stroked his brown hair and divided the flowers at her

belt with the two little girls and passed on.

"I do not think the poor will suffer at her hands," said Mrs. Good to herself, and in her admiration for the new preacher's wife, she forgot ts see how she was dressed.

"Oh, dear what am I to do? I never prayed aloud in my life, much less led a prayer meeting. The idea of renewing the woman's prayer meeting after the lapse of years and beginning with me!"

The new preacher and his wife were in the privacy of their own room talking over the meeting that was announced to be held that afternoon.

"These ladies are old enough to be my mother, and why should they put it on me to lead?"

"You know the Lord's prayer, say that dear," and he began to hunt a chapter for her to read.

"I know the Lord's prayer, of course, but I doubt if I can repeat it correctly. Even old Brother Blank used to say part over and over again at the prayer meetings at home," and she forgot her distress and gave a girlish little laugh as she remembered how the good brother flowndered around.

Just then the gate clicked, the preacher kissed his wife a tender adieu and ran upstairs to his study leaving her to meet her fate.

Two good "sisters" came in together to have a little visit before the meeting began. "It seems real strange how things change around," said one of them as she fanned herself vigorously, "our last year preacher was an old man with grown children and now we have a young man and his bride."

"Our last preacher's wife was a spiritual woman and did not care much for dress," said the other, and every one liked her very much. Oh, how we did hate to give him up, but of course they had to go as the time was out, and we have to make the best of it, though we cannot expect much of a young man and a bit of a girl like you."

The wife did not say anything, the comic side would come up now and then, and there was a desperate struggle between laughter and tears. What would these good "sisters" think if she burst out laughing, and what would she do if the tears came. One of them looked at her kindly and said: We all talk of you and your husband before you came and we wondered whether we would like you both or not."

The tears were conquered and with a smile the girl looked up and said: We wondered, too, whether we would like you or not."

"Well, I declare," said the last speaker, "I never thought of that. There seems to be two sides to everything."

One after another came in and the room was soon filled. The landlady came in, too, although she was a member of another church. Ostensibly she came to do the honors of the house, but in reality to see what was going on. And now followed a silence of death. The ladies sat up straight and stiff and the poor preacher's wife thought that they surely must hear her heart beat. As the silence was becoming embarrassing one of them said: "Sister See, do you not think it is time to open the meeting?"

"Well I think it is a shame," said a kind, rosy-cheeked woman "for us to put this on our new preacher's wife, and she a bride, too.

"The preacher's wife ought to take the lead in spiritual things, and I move that she proceed to open the meeting," said the first speaker.

The preacher's wife shook with a nervous chill as she glanced around at what seemed to her the judge and jury, and then with trembling fingers she opened the Bible at the chapter her husband had found for her, and there, between the leaves, was a folded paper with the Lord's prayer written in letters so large that even those who run might have read. The "sisters" departed the agony was over, but the rosy-cheeked woman lingred awhile to say, "Get your hat and run upstairs and tell your husband to come to my house to supper, and both are to come to my house to supper every other night and to dinner on Sundays" Dear, sweet woman! Once a saint on earth, now a saint in heaven! T[illegible]r's wife [illegible]d as she was bid, but she never forgot that first prayer meeting, nor her experience as the "new preacher's wife. –St. Louis Christian Advocate.

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CONTINUED FROM 3RD, PAGE.

upon those who are the objects of its power. Ye shall receive power not to keep, but to transmit. After that the Holy Ghost is come upon you and when you get out from proper relation to him the power will no longer be on you or in you. The first work then of the Holy Ghost in bringing the world to Christ is the fitting of men and women, by burning of dross process, not arbitrarily perhaps to become co workers with him in this field and so far as we know no grace has flown through any other channel—men are to be saved by men, until the light is broken up through the spectrum of a holy life the world cannot see it, "cannot discern spiritual things." But the work is his. The wisdom is his. The power is his. The glory shall be his. While the blessings is ours. These then are the doctrines of eternal truth and with them thus before us, let us learn. First. The lesson that the most intolerable folly in the world is that which thinks for a moment, that the wisdom of men, of the wisest men, can do anything worth comiting in this great work of bringing the world to Christ. "Without Me, ye can do nothing," says the Master. Not that such gifts cannot be used of God when consecrated to him like the finest gold they would make the best conductors.

2. Let us learn that no waste of energy and spirit is more unpardonable than that which frets itself awas on account of small results, or apparently no results at all.

Think of Judson, or Cary, or Calvert, or Morrison, worrying themselves into fevers and then forsaking their field because immediate and adequate results were not in sight. They toiled on and others came and together they labored and died, and upon the dust of the six hundred missionaries buried in India, multiplied thousands of true worshipers have spring up. The work belongs to the eternal Spirit, and he works through these, and it cannot fail for he has infinit resources of wisdom and power and thought the workers die, the work goes on.

3. That while the work is his and the power is his, that we have this abiding and constant responsibility to hold ourselves in position, "Here am I send me." "Lord what wilt thou have me to do?"

Away with the idea that man may do as he pleases most of the time and then get "a baptism of fire or of power," for an occasion he must stand in relation to the source of light and power in his mind and in his heart and in his plans and purposes of life. And must continually there if the life-giving current is to run unimpeded through him.

The Thacians worshiped the sun, and their sun-god was represented with three faces from which burst forth beams of light and heat, and fell upon a frozen lake of ice which melted under the heat and reflected back his image. The second face looked forth in powerful beams upon a huge stone and the rock burst asunder. While a third beam fell upon the form of a dead man which slowly came back to life under the warm, and life-giving rays of this sun. So shall the "Son of righteoness" shined upon the world when Christian men and Christian ministers become transparent and pure and guileless and fully consecrated. His power and light will shine through us upon the cold and indifferent church and the meeting will reflect back the image of God; will fall upon the huge rock of Paganism and Heatenism, and it shall burst open and shall fall upon the "dead in traspasses and in sins," and there dead men shall live again.

O, for such fellowship of labor and reward. May the Holy Ghost come and take our all, and consume the dross and use us if any is found of any worth to his own glory, and the salvation of men. Amen.

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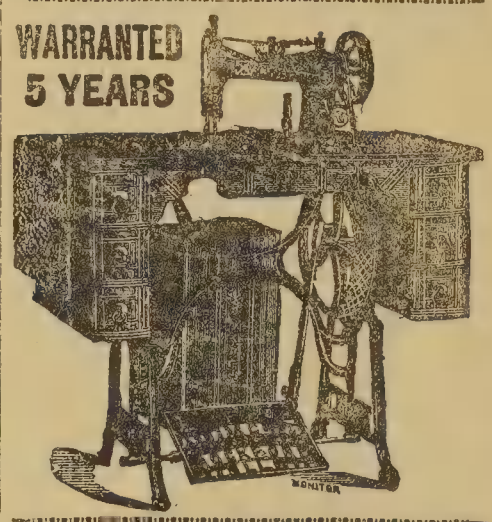

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